A GRAMMAR

THE IRISH LANGUAGE.

A GRAMMAR

OF

THE IRISH LANGUAGE,

USE OF THE SENIOR CLASSES

IN

THE COLLEGE OF ST. COLUMBA.

BY

JOHN O'DONOVAN,

MEMBER OF THE IRISH ARCHÆOLOGICAL SOCIETY.

TO

THE REVEREND

JAMES HENTHORN TODD, D.D.,

FELLOW OF TRINITY COLLEGE, DUBLIN, ETC.,

AS AN HUMBLE TESTIMONY

TO THE GREAT VALUE OF HIS EXERTIONS

IN PRESERVING AND ILLUSTRATING

THE MONUMENTS OF THE HISTORY AND LANGUAGE OF IRELAND,

AND AS AN ACKNOWLEDGMENT

OF THE ASSISTANCE DERIVED FROM HIM

IN THE COMPOSITION AND ARRANGEMENT OF THE FOLLOWING PAGES,

THIS VOLUME

IS INSCRIBED

BY HIS OBEDIENT, HUMBLE SERVANT,

JOHN O'DONOVAN.

PREFACE.

———◆———

THE following work was commenced in the year 1828, and has been since continued, with various interruptions. The Author, having in the interval visited every county in Ireland, has had opportunities of becoming acquainted with the provincial dialects of the language, as now spoken; and he has therefore noticed their more remarkable peculiarities, wherever they appeared to throw light on the Rules of Irish Grammar. He has also introduced copious examples from the remains of the ancient language still preserved in manuscript; a source of information peculiarly important, not only as preserving the original inflexions and forms of the language, but also because it has been hitherto almost entirely neglected by his predecessors, who, with the exception of Haliday, have all taken their examples from the modern vernacular Irish.

The Author has to return his thanks to the Provost and Senior Fellows of Trinity College, Dublin, for a

donation of twenty-five pounds towards the expense of
this work ; also to the Founders of the College of St.
Columba, who have adopted it as the Class-book of
their more advanced students, and have borne the risk
of its publication.

Amongst his private friends the Author has to re-
turn thanks to the Rev. Dr. Todd, of Trinity College,
Dublin, at whose suggestion the work has been thrown
into its present form, and who has read the proofs in
passing through the Press ; to Mr. E. Curry, who has sup-
plied many examples from ancient manuscripts, and from
the living language, as spoken in the west of Thomond ;
and to Mr. Hardiman, for the use of several valuable
books, and many judicious suggestions as to the mode
of arrangement and illustration adopted in the work.
He is also indebted to Mr. Petrie for copies of some
curious inscriptions from ancient Irish tombstones, and
for the use of two woodcuts, representing the most an-
cient inscriptions in Irish characters known to exist,
which were first published by Mr. Petrie in his valuable
Essay on the Round Towers of Ireland.

J. O'D.

CONTENTS.

PART I.

ORTHOGRAPHY.

CHAPTER I.

CLASSIFICATION OF LETTERS.

CHAPTER II.

OF THE VOWELS.

b

CHAPTER III.

OF THE CONSONANTS.

PART II.

ETYMOLOGY.

CHAPTER I.

OF THE ARTICLE.

CHAPTER II.

OF NOUNS SUBSTANTIVE.

Contents.

CHAPTER III.

ADJECTIVES.

CHAPTER IV.

OF PRONOUNS.

CHAPTER V.

OF VERBS.

Contents.   xix

CHAPTER VI.

ADVERBS.

CHAPTER VII.

OF PREPOSITIONS.

CHAPTER VIII.

OF CONJUNCTIONS.

CHAPTER IX.

OF INTERJECTIONS.

CHAPTER X.

OF DERIVATION AND COMPOSITION.

PART III.

OF SYNTAX.

CHAPTER I.

OF CONCORD.

CHAPTER II.

OF GOVERNMENT.

PART IV.

OF PROSODY.

CHAPTER I.

OF PRONUNCIATION.

CHAPTER II.

OF VERSIFICATION.

d

INTRODUCTION.

Section I.—*Of the Origin of Writing and Letters in Ireland.*

THE question whether the pagan Irish had the use of alphabetic writing has often been discussed. Bollandus[a] and Innes[b] deny that the Irish were a lettered people before they received the Roman alphabet from the Christian missionaries; but the question has not been as yet handled on either side with a moderation likely to elicit the truth. O'Flaherty states that if Bollandus had consulted any Irishmen, well informed in the antiquities of Ireland, they could have produced for him the names of writers who had flourished in different ages before the mission of St. Patrick[c]. And in this assertion he was perfectly borne out by the Bardic traditional history of pagan Ireland; for we read that letters were known not only to the Scotic or Milesian colony, but also to their predecessors, the Tuatha De Dananns[d]. Several poets of distinction are men-

---

[a] Acta SS. ad 17 Mart. tom. 2, in Vit. S. Patr. sect. 4.

[b] See the arguments of Innes, quoted hereafter, p. xxxiv.

[c] " Certe si Bollandus Hibernos antiquitatum suarum peritos consuleret, facile in medium proferrent, scriptorum nomenclaturam qui ante S. Patricii apostola-

tum diversis sæculis floruerunt." —*Ogyg.* Part iii. c. 30.

[d] No Ogham inscriptions have, however, as yet been found on any of the monuments ascribed by the Irish writers to the Tuatha De Dananns, excepting the cave in the mound at New Grange, which exhibits a few Ogham cha-

tioned as of the Tuatha De Danann colony; and among the rest Ogma Mac Elathain, who is said to have invented one of the species of virgular characters called Ogham[e]; and Brigid, daughter of the Dagda, who was worshipped by the poets of after ages as the goddess of poetry. Among the Scotic or Milesian colony, on their arrival in Ireland from Spain, we find Amergin, the brother of the leader of the colony, who is said to have been their poet, and chief Brehon or Judge; and there are on bardic record also the names of many poets and legislators, from this period down to Forchern, who is said to have composed the Uraicecht, or Primer of the Bards, in the first century. But the writers of the traditional history of Ireland go farther, and give a regular account of the period at which, and the persons by whom, the Irish letters were invented. They tell us that Fenius Farsaidh, King of Scythia, the great grandson of Japheth, son of Noah, set up a school of learning on the plain of Shenaar, which the Book of Druim-

racters, and near them, a decided representation of a palm branch. To say that these are forgeries, and that they were engraved on the stone since the cave was opened in 1699, would be to beg the question. A great number of the stones within the chamber, as well as those in the gallery which leads to it, are carved with spiral, lozenge-shaped, and zig-zag lines, but these are evidently intended as ornaments, and not as phonetic characters or hieroglyphics.

[e] In the Book of Ballymote, fol. 167, *b, b,* commences a tract on the Ogham alphabets, in which the first invention of them is ascribed to Ogma, son of Elathan, above mentioned. This tract begins:

" Caıɒe loc 7 aımrıp 7 perrу 7 раꞇ aıpıc ın Oӡaım? Nınn. Coc ɒo Hıbepnıa ınrola quam nor Scoꞇı habıꞇamur, ı n-aımrıp ɒpepe, mıc Elaꞇaın, pıӡ Epınn. Perrа ɒo Oӡma, mac Elaꞇaın, mıc Oelbaıꞇ, ɒepbpaꞇaıp ɒo ɒper; áp ɒper, 7 Oӡma, 7 Oelbaeꞇ ın mıc Elaꞇaın.

" What is the place and time, and person, and cause of [inventing] the Ogum? Not difficult. The place of it, *Hibernia Insola quam nos Scoti habitamus ;* in the time of Bres, son of Elathan, King of Ireland. Its person [inventor], Ogma, son of Elathan, son of Delbhaeth, brother of Bres; for Bres, and Ogma, and Delbhaeth, were the three sons of Elathan."

Sneachta places at Eothica[f], two hundred and forty-two years after the deluge, and having two assistants, Gaedhal, son of Eathor, and Iar, son of Nemha, otherwise called Cai Cainbhreathach : he there taught the Hebrew and the various languages which came into existence after the confusion of tongues.

After having presided over the school of Shenaar for twenty years, Fenius returned to his kingdom of Scythia, and there established schools, over which he appointed Gaedhal, the son of Eathor, as president. King Fenius then ordered Gaedhal to arrange and digest the Gaelic language into five dialects, the most polished of which was to be named Bearla Feine, after Fenius himself, while the language generally was to be named Gaidhelg, from Gaedhal. Fenius Farsaidh, we are told, reigned over Scythia for a period of twenty-two years after his return from the plain of Shenaar. He had two sons, Nenual and Niul ; to the elder of whom he bequeathed his kingdom, but to the younger nothing but his learning. Niul continued for many years teaching in the public schools of Scythia, until the fame of his learning spread abroad into the neighbouring kingdoms, and at length Pharoah Cingcris [Cinchres], King of Egypt, invited him to his country to instruct the Egyptians in the various languages and sciences of which he was master. Niul set out for Egypt, and Pharoah was so pleased with him, that he bestowed upon him the lands called Capaciront, or Capacir, situated near the Red Sea, and gave him his daughter Scota in marriage, from whom the Milesian Irish were afterwards called *Scoti*. After his marriage Niul[g] erected public schools at Capaciront, and was there, instructing

---

[f] The Book of Drum-sneachta, quoted by Keating.

[g] To this royal schoolmaster of Egypt the chief Milesian families of Ireland trace their pedigrees, and are now about 118 genera- tions removed from him, according to the genealogical lines preserved in ancient and modern books and MSS. Thus, the present Viscount O'Neill is 129 generations removed from him ; Sir Richard

the Egyptians in the arts and sciences, at the very time that
Moses took upon him the command of the children of Israel,
797 years after the deluge. At this time Niul had by Scota a
son whom he named Gaedhal, in honour of his friend Gaedhal,
the son of Eathor, and from him, according to some of our
historians, the Irish were called Gaoidhil, and their language
Gaoidheilg. The descendants of this famous schoolmaster,
after various adventures by sea and land, emigrating from
Egypt to Crete ; from Crete to Scythia ; from Scythia to
Gothia, or Getulia ; from Gothia, or Getulia, to Spain ; from
Spain to Scythia ; from Scythia to Egypt again ; from Egypt
to Thrace ; from Thrace to Gothia ; from Gothia to Spain[h] ;
finally arrived in Ireland under the conduct of two brothers,

O'Donel 115 ; O'Conor Don 118 ;
O'Dowda 116 ; the Marquis of
Thomond 117 ; Justin Mac Car-
thy, of Carrignavar, 117 ; and
O'Donovan 115.   Now by allow-
ing thirty years to each genera-
tion, it will appear, that Niul
may have flourished about 3540
years ago, or 1695 years before
Christ. This calculation will shew
that the number of generations
would sufficiently fill up the
space of time ; and that the line
is not such a blundering forgery
as might be supposed ; but until
we discover some real authority
to prove by what means the
Scotic or Gaelic race were able
to preserve the names of all their
ancestors, from the time of Moses
to the first century, we must re-
gard the previous line of pedigree
thence to Niul and Fenius, as a
forgery of the Christian bards.
Certain it is that at the present
day oral tradition does not pre-
serve the names of ancestors
among the modern Irish, with any
certainty, beyond the sixth gene-

ration.   The author has tested
this fact in every part of Ireland.

[h] Lhwyd, in one of his letters
to Mr. Rowland, the author of
Mona Antiqua, expresses himself
as follows on this subject : " In-
deed it seems to me that the Irish
have, in a great measure, kept up
two languages, the ancient Bri-
tish, and old Spanish, which
a colony of them brought from
Spain. For notwithstanding their
histories (as those of the origin
of other nations) be involved in
fabulous accounts, yet that there
came a Spanish colony into Ire-
land is very manifest, from a com-
parison of the Irish tongue partly
with the modern Spanish, but
especially with the Cantabrian,
or Basque ; and this should en-
gage us to have something of
more regard than we usually
have to such fabulous histories."

Sir William Betham, who has
laboured more strenuously than
even any of the native Irish wri-
ters of our times, to support the
truth of the pagan history of Ire-

Heber and Heremon, sons of Milesius, and the twenty-first in descent from Gaedhal, son of Niul.

We are told further in the *Uraicecht*, preserved in the Book of Lecan[i], that the ancient Irish alphabet did not begin with the letters *a, b, c,* like the Latin, nor with *a, b, g,* like the Greek and Hebrew alphabets, but with the letters *b, l, f,* from which it received its name of *Bobel-loth,* or with *b, l, n,* from which it received the appellation of *Beth-luis-nion.* Each of the letters of the Bobel-loth alphabet took its name from one of the masters who taught at the great schools under Fenius Farsaidh, and in the Beth-luis-nion alphabet each letter was named after some tree, for what reason we know not[j].

The names and order of the letters in the Bobel-loth alphabet are as follows:

b	Bobel.	ᴛ	Talemon.
ʟ	Loth.	c	Cai.
ꜰ	Foronn.	q	Qualep.
ꜱ	Saliath.	m	Mareth.
n	Nabgadon.	ᵹ	Gath.
h	Hiruath or Uria.	nᵹ	Ngoimer.
ᴅ	Davith.	ꜱᴛ	Stru.

land, has attempted to prove, in his ETRURIA CELTICA, " that the Milesian invaders of Ireland were those Phœnician colonists, who, with their brethren of Britain, after the destruction of the Phœnician cities and power, became independent, and carried on trade with their neighbours of the Continent, and after many ages were found by the Romans under Cæsar in Gaul and Britain; that the Phœnician Celts, on their first invasion of the British Islands and Gaul, were a *literate people,* possessing alphabetic writ-

ing and the elements of learning, and that the Irish is but a modification of the old *Cadmean Phœnician alphabet,* in like manner as are the Etruscan, Greek, and Roman."—*Etruria Celtica,* vol. i. p. 10.

[i] Fol. 158 *a,* and 169 *a.* Ogygia, p. 235. There is a still more ancient copy of the Uraicecht in a MS. in the British Museum.

[j] Whoever wishes to read a long dissertation on this subject, a singular specimen of ingenious trifling, may consult Davies' *Celtic Researches.*

ɲ	Ruben.	eu	Iachim or Iumelchus.
α	Achab.	oɪ	Ordinos.
o	Ose.	uɪ	Judæmos.
u	Uriath.	ɪo	Jodonius.
ɪ	Etrocuis or Esu.	αo	Aifrin.

The Beth-luis-nion alphabet is similarly arranged, but the names of the letters are taken from trees or shrubs, as follows :

b	beɪċh, the birch.	ɲ	peċpoc, unknown.
l	luɪp, the mountain ash.	ɼꞇ or z	ꞅꞇnαɪꞅ, the sloe tree.
ꝼ	ꝼeαpn, the alder.	ɲ	puɪp, the elder.
ꞃ	ꞃαɪl, the willow.	α	αɪlm, the fir tree.
n	nɪon, the ash.	o	onn, furze.
h	huαċ, the hawthorn.	u	up, heath.
ᵭ	ᵭuɪp, the oak.	e	eαᵬαᵬ, the aspen.
ꞇ	ꞇɪnne, unknown.	ɪ	ɪᵬαᵬ, the yew.
c	coll, hazel.	eα	eαᵬαᵬ, the aspen.
q	queɪpꞇ, the apple tree.	oɪ	oɪp, the spindle tree.
m	muɪn, the vine.	uɪ	uɪlleαnn, woodbine.
ᵹ	ᵹopꞇ, ivy.	ɪo	ɪꝼɪn, gooseberry.
nᵹ	nᵹeᵭαl, the reed.	eα	αmhαncholl.—unknown[k].

On this simple story, handed down by the Irish bards, O'Flaherty remarks : " What if I should assert that our Fenius was that Phoenix who invented those ancient Greek characters which the Latins speak of. The Irish letters are not very unlike the Latin ; the names of Phoenix and Fenisius, or Phoenius, are not very different, and the invention supports it ; the time and place in matters of such antiquity are very often confounded. Besides I have the

[k] O'Flaherty acknowledges that he did not know the meaning of this name ; but the Rev. Paul O'Brien, to whose etymological vision nothing presented the slightest difficulty, makes it αṁpαchol (Grammar, p. 210), which he forces to signify *witch hazle*, being derived, according to him from αṁpα, vision [although the first portion of the word is αṁαn, not αṁpα] and col, hazle.

authority of the above cited poet, Forchern, in favour of my conjecture, in whom we read : ' The book of Forchern begins. The place of the book [i. e. the place where it was written or published] was Emania. The time, when Conquovar, the son of Nessa, ruled Ulster. The person [i. e. the author of the book] was Forchern, the philosopher. Fenius Farsaidh composed the first alphabets of the Hebrews, the Greeks, the Latins, and also the Beth-lius-nin [i. e. the Irish alphabet], and Oghum[1].' "

[1] " Quid si dicerem Fenisium nostrum istum fuisse Phœnicem literarum auctorem, qui Græcas eas vetustas depingeret, quas Latini referunt ? a Latinis Hibernicæ non omnino abhorrent ; Phœnicis, et Fenisii, vel Phœnii nomen non abludit, et inventio suffragatur ; tempus et patria in hujusmodi antiquioribus sæpissimè confunduntur. Præterea conjecturæ meæ non deest authoritas supra laudati Forcherni poetæ, apud quem sic habetur. *Incipit liber Forcherni. Locus libri* [locus quo in lucem editus] *Emania* [Ultoniæ regia]. *Tempus, Conquovaro filio Nessæ ; sc.* Ultoniam moderante. *Persona* [author libri] *Forchernus philosophus* [fileadh], *Fenius* [Fenisius] *Farsaidh alphabeta prima Hebræorum, Græcorum, Latinorum, et Bethluisnin* [alphabetum Scoticum] *an Oghuim composuit.*"—*Ogyg.* Part iii. c. 30, p. 221.

In the same chapter, O'Flaherty, after enumerating many of the poets, legislators, and other *literati* of pagan Ireland, says exultingly (p. 219): " Postremo Dualdus Firbissius patriæ antiquitatum professor hereditarius ex Majorum monumentis literis datis refert 180 Druidum, seu Magorum disciplinæ tractatus S. Patricii tempore igni damnatos." This assertion is very bold indeed, but no reference to it is found in any of the old Lives of St. Patrick published by Colgan, or in the Book of Armagh, and it is to be feared, that O'Flaherty has mistaken the meaning of the words of Mac Firbis, who generally wrote in the old Irish style, with which O'Flaherty had but a tolerable acquaintance. And he adds, that the same Duald Firbis wrote him an account of his being in possession of some of the taibhle fileadh, or poets' tablets, made of the birch tree. " Scoticis literis quinque accidunt, in quorum singulis ab aliarum gentium literis discrepant ; nimirum, Nomen, Ordo, Numerus, Character, et Potestas. Et quia *imperiti literarum in chartâ, aliave ulla materia ad memoriam pingendarum* harum rerum ignarus incautè effutiit Bolandus, de materiâ aliquid præfabor. Ea ante pergamenæ usum tabulæ erant e betulla arbore complanatæ, quas *Oraiun* et *Taibhle*

e

These statements of O'Flaherty were sufficient to satisfy the mere Irish scholars of his day, but not so a Scotch writer, who flourished soon after, namely, Thomas Innes, M. A., a Roman Catholic priest, of acute mind and true learning. In his " *Critical Essay on the ancient Inhabitants of the northern Parts of Britain or Scotland,*" London, 1729, he thus examines O'Flaherty's arguments in proof of the use of letters among the pagan Irish :

" We come now to examine the proofs that *Flaherty* brings, of the ancient use of letters among the *Irish*, before they received Christianity. The first is, that they have or had many books, poems, and histories, written in their *Pagan* ancestors' times. But all that is nothing but to beg the question, and to suppose what is under debate, till these books, or some of them, be published to the world, with fair literal translations, and documents to prove their authority and age, and to shew how, and where they have been preserved during so many ages.

"2°. FLAHERTY, for a proof that the *Irish* had not the use of letters from the *Latins*, and by consequence that their letters were much ancienter than the preaching of the Gospel among them, and peculiar to the *Irish*, tells us, that their letters differed from those of the *Latins*, and all others in name, order, character, number, and pronunciation and force : to shew this, he gives from the Book of *Lecan* (an *Irish* MS. about three hundred years old) the copy of the *Latin* alphabet, inverted and digested in a new arbitrary order, with the names of trees attributed to each letter, beginning with the three letters B, L, N ; and from thence called *Beth-luis-nion.*

Fileadh. i. Tabulas Philosophicas dicebant. Ex his aliquas inter antiquitatum monumenta apud se superfuisse, ut et diversas characterum formulas, quas ter quinquagenas a Fenisii usque ætate numero, et CRAOBH OGHAM .i. virgeos characteres nomine recenset, non ita pridem ad me scripsit Dualdus Firbissius rei antiquariæ Hibernorum unicum, dum vixit, columen, et extinctus, detrimentum."—*Ogygia*, p. 233.

And this he pretends was the ancient *Irish* alphabet, before they had communication with the *Latins* and *Romans.*

" But when *Flaherty* sets about to prove the antiquity of this *Beth-luis-nion,* he brings for proofs stories more incredible than the facts themselves, which he intends to prove by them. *Flaherty* tells us then the story we made mention of already from *Keating* and *Toland :* that the first author of this alphabet was *Fenius-Farsaidh, who composed,* says *Flaherty, the alphabets* of the Hebrews, Greeks, *and* Latins ; the Beth-luis-nion *and the* Ogum. This *Fenius Farsaidh* (as we said before) was, according to the *Irish Seanachies,* great grand-child to *Jafeth,* son to *Noah,* and lived in Noah's own time, about one hundred years after the deluge. For this piece of antiquity, *Flaherty* quotes one *Forcherne,* an *Irish* poet, who, as a late Irish writer informs us, lived one hundred years before the incarnation. Now, not to ask how this poet *Forcherne,* or Feirtcheirne, as old as he is placed, knew so distinctly things past, above two thousand years before the time in which he is classed, it may at least be enquired, by what spirit of prophecy this *Fenius Farsaidh* composed the *Greek* alphabets so long before *Cecrops* and *Cadmus,* and that of the *Romans,* some 1700 years before the *Romans* were a people. And will the authority of *Lecan,* a MS. of about three hundred years, convince the learned of so rare a discovery, as that of an *Irish* writer one hundred years before the birth of Christ ?

" But to let that paradox pass, there needs no great skill of the *Irish* language, to shew that the *Beth-luis-nion* is nothing else but an invention of some of the *Irish Seanachies ;* who, since they received the use of letters, have put the *Latin* alphabet into a new arbitrary order, and assigned to each letter a name of some tree ; and that this was not the genuine alphabet of the Irish in ancient times, or peculiar to them, but a bare inversion of the *Latin* alphabet.

" For 1°. The genuine *Irish* alphabet consists only of eighteen letters; for so many only they make use of in that tongue, viz. A, B, C, D, E, F, G, H, I, L, M, N, O, P, R, S, T, U; whereas in *Flaherty's Beth-luis-nion* there are twenty-six letters, that is, eight supernumerary, viz. Q, X, Y, Z, *oi, io, ng,* and *ea:* of these eight there are four which are never used in the genuine *Irish,* viz. Q, X, Y, and Z; at least in such Irish books or MSS. as I could hitherto ever meet with, or hear of: but they are in use in the *Latin* tongue, and with the other eighteen letters make up the *Latin* alphabet: which therefore the *Irish* bard must have had before him when he invented the *Beth-luis-nion.* As to the syllables *oi, io, ea,* and double letter *ng,* which are the other four letters in the *Beth-luis-nion,* they have no one proper character in the *Irish,* distinct from the common alphabet, but are expressed by two of the usual letters of it; and nothing but meer fancy could have placed them in this new alphabet as distinct letters from the other eighteen. So, I think, it is plain that this *Beth-luis-nion* was neither the genuine Irish alphabet, nor was in use among them till after the times of Christianity, when they received the use of the *Latin* letters, whereof this is but a bare transposition.

" As to the names of trees attributed to each letter, it seems visibly the work of meer fancy, without any reason or motive, there being no resemblance in the character of these letters to these trees, from whence this bard hath named them: whereas in the languages where the names of the letters are significative, as generally those of the *Hebrew,* the thing meant by these letters hath often some resemblance to the figure of the letter. And as for the term *Feadha, Woods,* which they gave to this alphabet, it was natural to call by the name of a forest or wood an alphabet whereof each letter was metamorphosed into a tree.

" ANOTHER proof which the *Irish* modern writers bring

for the antiquity of their letters, is from the form of their characters, as being peculiar to the *Irish*, and *not agreeing with the* Greek *or* Latin *characters, or perhaps any other now in the world.* But such arguments as these are only fit to impose upon those that never saw any *Latin* books or characters, but in vulgar print ; and never had occasion to see any MS. but *Irish :* for if they had seen any ancient *Latin* MSS. or characters, they would have found, in the first place, by perusing those of the sixth, seventh, eighth, and following ages, down to the time of printing, as great differences betwixt the figures of letters, and form of the writing in MSS. of all countries, and the common print, as betwixt the usual characters in printed books, and those of the *Irish ;* and yet originally all of them derived from the ancient *Roman* or *Latin* characters or letters.

" In the second place, the inspection of old *Latin* MSS. or charters will furnish new proofs to demonstrate, that the *Irish* had their letters originally from the *Latins*, or those that used the *Latin* characters ; for all the characters of the *Irish* letters (without excepting the *Saxon* ꜰ, ᵹ, ꝑ, ꞃ, which seem more extraordinary to vulgar readers) are generally to be met with in the same form in ancient MSS. and charters, not only of *Britain*, but none of them but are in MSS. of other foreign countries[m], who had nothing to do with *Ireland.*

[m] Mr. Mac Elligott, in his Observations on the Gaelic Language, published in the Transactions of the Gaelic Society of Dublin, says : " Let any one look into Astle, on the Origin and Progress of Alphabetic writing, the Spectacle de la Nature, and the early printed Classics, and he will be convinced that the small alphabet used in early ages all through Europe, was borrowed from the Irish." p. 38. It is very true that the people who were converted to Christianity by the Irish missionaries in the seventh and eighth centuries, first obtained their letters from those missionaries ; but it must be confessed that the oldest inscriptions found in Ireland (excepting the Ogham), are in the Roman alphabet of the fifth century, and it is well known that

And in many countries, where no body doubts they had the first use of letters from the *Latins*, the characters of old MSS. differ much more from the vulgar printed characters of the *Latin* than the *Irish* do. Such are the *Merovingian* and *Longobardick* characters : for a proof of this I refer the reader to schemes of characters, and of old writ, which he will find in the learned *F. Mabillon's* book, *De Re Diplomatica*, in case he have not the opportunity to inspect *Latin* MSS. where he will generally find, even in MSS. of the twelfth, thirteenth, and fourteenth ages, much the same characters, or forms of letters, that are made use of in the *Irish* tongue ; and little or no difference, but in the forms of abbreviations : for which, not only the people of different languages, but every different writer, may invent such characters, or forms of contractions, as he fancies will most abridge.

  " The same thing may be said as to the notes for writing secrets, called by the *Irish Ogum ;* of which Waræus says he had some copies ; and one *Donald Forbis* mentions others : for no body doubts but the *Irish* had their notes or cyphers for writing short-hand, and keeping their secrets ; especially the *Druids*, for preserving from the knowledge of Christians the secret of their profane mysteries, made use, no doubt, of secret characters or letters, from the time that once the use of letters was introduced in *Ireland*. All other nations, and every private man, may have the same, for keeping secrets, and those entirely different from their usual letters : such among the *Romans* were the *Notæ Tironis*, whereof a specimen may be seen in *F. Mabillon's* diplomaticks. Trithemius also hath written a book on the subject, De Steganographia : so I do not well conceive for what this serves towards proving the antiquity of the *Irish* letters ; or that they were not ori-

this, more or less modified, pre- | introduction of the Gothic style
vailed all over Europe till the | of writing.

ginally the same as the *Roman* or *Latin* character. Since *Waræus*, who is brought in to prove that the *Irish* had such characters, tells us, that the *Ogum* did not contain the *Irish* vulgar character, but a hidden way of writing for preserving their secrets.

" AND thus far as to the arguments brought by *Flaherty*, and other modern *Irish* writers, against the opinion of the learned *Bollandus*, concerning the ancient use of letters in *Ireland ;* with which subject, tho' *Flaherty* fills up about thirty pages of his *Ogygia ;* yet the far greatest part is spent in useless flourishes on the origin of letters in general, and on the use and new order of the *Irish* new invention of *Beth-luis-nion*, there being little in his book, besides what we have mentioned, that looks like proofs of their having had the use of letters before Christianity, unless we call proofs citations of legends of St. *Patrick's* life, written long after his time.

"AFTER all, I do not pretend that no private person among the *Irish* had the use of letters before the coming in of St. *Patrick*, and the preaching of the Gospel to them: for it may have very well happened, that some of the *Irish*, before that time, passing over to *Britain*, or other parts of the Roman empire, where the use of letters was common, might have *learned to read and write*. It might also have happened that the *Druids*, who were the magicians of these times, might have had certain hieroglyphick characters to express their diabolical mysteries ; and that the remains of those are what *Toland* and others make such a noise about. But if the *Irish* had any distinct character or form of alphabetical letters different from those which we have above mentioned, and which were introduced to *Ireland* by St. *Patrick*, how comes it that all this time, especially within these last fifty or sixty years, that the matter hath been agitated, and the dispute warm about it, none of them have ever published any specimen of

these peculiar *Irish* letters, or at least an alphabet of them:
such as *F. Mabillon* hath given of all ancient forms of letters,
and Dr. *Hickes* more particularly of the *Runick*, and other
northern characters?" vol. ii. pp. 444–452.

Not long after Innes, we find Dr. O'Brien reject the
Milesian story as utterly unsupported by true history.   In
his strictures on the author of the *Remains of Japhet*, he
writes as follows in the Preface to his Irish Dictionary :
" As for this learned writer's making the Irish language a
dialect of the Scythian, formed, as he says, upon the autho-
rity of the Irish bards, at the famous school on the plains of
Shinar, or Senaar, by a king of Scythia, called Feniusa Farsa,
son of Baath, who is pretended to be a son of Magog, I do
not conceive how he can reconcile this opinion of the Irish
being a dialect of the Scythian or Magogian language, with
that circumstance he mentions, p. 119, ' that it is called
Gaoidhealg, from its first professor at the above school, by
name Gadel, a Gomerian,' and that the language he then
spoke and taught as an usher of that school under that royal
schoolmaster Feniusa Farsa, grandson of Magog, *is the lan-
guage of the native Irish to this day ;* a very venerable anti-
quity, I must confess.   But at the same time I cannot but
regret that this worthy gentleman, who appears but too well
inclined to favour the antiquities of Ireland and Britain, did
not consider that nothing could be of greater prejudice or
discredit to them than asserting those fabulous genealogies,
and the stories of the travels of the supposed leaders and chiefs
of their ancient colonies, such as have been rejected with just
contempt by all learned nations, first invented in Ireland by
bards and romancers, after they came to some knowledge
both of the sacred writings and profane histories ; and in
Britain by Nennius and Jeffry of Monmouth."

And again, in his remarks on the letter A.

" We should not, in the mean time, forget that it is to this

change made in the words *Gaill* and *Galic*, doubtless by our heathenish bards who inserted the letter *d*, that we owe the important discovery necessarily reserved to their successors who embraced Christianity, of those illustrious personages *Gadel* and *Gadelus ;* the former an usher under that royal schoolmaster *Pheniusa Farsa*, king of Scythia, in his famous school on the plain of *Sennaar*, where this *Gadel* invented the Irish alphabet and the Gadelian language, so called, as it is pretended, from his name ; and the latter a grandson of that king by his son *Niul*, married to *Scota*, daughter of Pharaoh *Cingris*, as our bards call him, instead of *Cinchres*, king of Egypt, under whose reign, they tell us, *Moses* and our *Gadelus* were cotemporaries and great friends : and from this *Gadelus* our learned bards gravely assure us that the . Irish derive their name of *Gadelians*, who, they tell us, were also called *Scots*, from his wife the Ægyptian princess *Scota*. This discovery, I have said, was necessarily reserved to our Christian bards, as their heathenish predecessors most certainly could have no notion of the plain of Sennaar, of Pharaoh, or of Moses ; objects not to be known but from the Holy Scriptures, or some writings derived from them, such as those of Josephus, Philo, &c. never known to the Irish bards before their Christianity."

Charles O'Conor, of Belanagar, also, though in his youth he had believed the pagan traditions with the same facility and enthusiasm as O'Flaherty, yet in his maturer years, gave up all hope of being able to convince the learned of the truth of the pagan history of Ireland, as handed down by the bards. On this subject he writes as follows, in his " Dissertation on the Origin and Antiquities of the ancient Scots of Ireland and Britain," prefixed to O'Flaherty's " Ogygia Vindicated," which he edited in the year 1775.

" OUR earliest accounts of *Ireland* have been handed down to us by the *bards*, a race of men well qualified for

f

working on the barren ground of broken traditions.   Poetic
invention gave existence to facts which had none in nature,
and an origin which included some genuine truths, has been
obscured by forged adventures on sea and land. A succession
of monarchs has been framed, many of whom never reigned,
and the line of genealogy has been opened, to make room for
redundancies, without which the succession of so many mo-
narchs could not be admitted by the most ductile credulity.

 " Thus it fared in the infancy of things in *Ireland*, as well
as in every other *European* country ; and in all, we will find
that the introduction of letters, far from limiting, has, in fact,
enlarged (for a considerable time) the sphere of the ostenta-
tious and marvellous. The registering of facts under the
direction of nature and truth, has been the work of ages ad-
vanced in civilization. To these we will hasten ; and that
we may give no line to a fugitive hypothesis, or the fanciful
excursions of ingenious idleness, we will not attempt to pass
any of our most antient traditions on our readers, but such
as may be supported by parallel documents of foreign anti-
quaries, who held no correspondence with the natives of this
island[n]."

    He does not, however, go so far as to give up all claims
of the pagan Irish to the use of letters : far from it ; he argues
that the ancestors of the Scoti must have had communications
with the Phœnician colonies in Spain, from whom they must
have borrowed their seventeen letters " so different in their
powers, names and arrangement from those of the *Greeks* and
Romans."   He then writes as follows .

    " This people, it is certain, know so little of *Greek* or
Roman learning, that it was only in the fifth century they
have learned the use of the *Roman* alphabet from the *Christian*
missionaries.   It was then, or soon after, that they laid aside
their own uncouth and virgular characters, their *Beth-luis*

[n] pp. xxvii, xxviii.

nion, and the *Ogum ;* the form heretofore used, and since preserved by the antiquaries, either from vanity, or the more rational motives of preserving an antient fact worthy of being recorded. The old manner of writing was indeed useless to the public, after a better and more elegant form was introduced ; but yet the retention of the *Ogum* has had its use in latter times, by convincing us that the heathen Irish had the means of conveying their thoughts in cyphers, and consequently of recording memorable events, for the information and instruction of posterity.—Their jurisprudence, partly still preserved, the succession of their monarchs, their accurate chronology, and their genealogies, transmitted with great care from the first to the fifth century, are incontestible proofs of this truth. An earlier or more creditable era of cultivation than that, which began with the monarch *Feradach the Just,* (a hundred years after the birth of *Christ,*) no nation in *Europe* can boast[o]."

Dr. Ledwich, however, argues that the Irish Ogums were secret alphabets invented in the middle ages, like the Runic inscriptions of the northern nations. He says :

" Verelius, Wormius, with many existing monuments prove, that the Northerns writ their runes in every possible form ; in circles, in angles, from right to left, and vice versa. Wormius enumerates twelve different ways of making runic inscriptions. The German Buchstab or runes were drawn sometimes in horizontal, and sometimes in perpendicular lines. Here we have, if not the original of our Ogum Craobh, a practice exactly similar. In a word, these wonderful Irish Ogums were nothing, as we see, but a stenographic, or steganographic contrivance, common to the semibarbarians of Europe in the middle ages, and very probably derived from the Romans[p]."

[o] pp. xxxviii, xxxix.
[p] Antiquities of Ireland, 2nd edit., pp. 330, 331.

The pagan antiquity of the Irish Oghams cannot be now established, to the satisfaction of the learned, except by existing monuments. It must be first proved that the monuments are undoubtedly pagan, and secondly, that the inscriptions are cotemporaneous with such monuments, and not fabrications of after ages. The only monument with an Ogham inscription yet discovered, which exhibits all the apparent features of a pagan monument, is an artificial cave near the castle of Dunloe, in the county of Kerry. This interesting remain of ancient Ireland was discovered in 1838, by the workmen of Daniel Mahony, Esq., of Dunloe Castle. In constructing a sunk fence in one of the fields of the demesne, they broke into a subterranean chamber, of a curved form, which proved to be the termination of a gallery. The sides of the cave are constructed of rude stones, without any kind of cement, and the roof is formed of long stones, laid horizontally ; an upright stone pillar extends from the centre of the floor of the cave to the roof, and is evidently designed to support it. This pillar stone is inscribed with Ogham characters, as are four of those which form the roof, in such a manner as to impress the conviction that they had been inscribed before they were placed in their present positions. In the passage were found several human skulls and bones, which clearly indicated the sepulchral character of the monument, and which Mr. Mahony removed to Dunloe Castle, in order to preserve them.

The Author of this Grammar examined this cave in the year 1841, and can testify that the inscriptions are not fabrications ; but whether the monument be pagan or early Christian, he will not take upon him to decide. Ogham inscriptions are constantly referred to in the oldest Irish historical tales, as engraved on the tombs and monuments of pagan kings and chieftains, and from these tales it would appear that they contained simply the names of the persons

interred. Thus in the story in *Leabhar na h-Uidhri*, about the identifying of the grave of King Fothadh Airgtheach, in the third century, it is stated that his headstone exhibited, in Ogham characters, the inscription :

ꝼoꞇhꙁꝺ ꙁꙀꞃcꞇhech ꙇnꝺ so,

" FOTHADH AIRGTHECH HERE."

Also in a very ancient poem, beginning Oꙅum ꙇllꙁ, ha uꙁꝛ leꙁcꞇ, " Ogum on the stone, the stone over the monument," preserved in the *Book of Leinster*, p. 28, *b*, a stone placed over a monument, with an Ogham inscription, situated on the site of a battle fought in the third century, is thus alluded to :

> ꙇn ꞇ-oꙅum úꞇ ꝼꙇl ꙇꝛ ꙇn cloꙇc,
> ꙇmmꙁ ꞇoꞃcꞃꙁꞇꙁꝛ móꝛ ;
> ꝺꙁmmꙁꝛeꝺ ꝼꙇnꝺ ꝼꙇcꞇꙇꝺ ꙅlonꝺ,
> Cꙁꙁn ꙺꙁꝺ cumꙁn ꙇn Oꙅom.

> " That Ogum which is on the stone,
> Around which many were slain ;
> If Finn of the many battles lived,
> Long would the Ogum be remembered."

Again, in the tale of Deirdre, published in the Transactions of the Gælic Society of Dublin, pp. 127, 128, the sepulchral monument of Naisi and Deirdre is thus spoken of :

ꝺo ꞇóꙅꝺꙁꝺ ꙁ hꙁꙅ óꝛ ꙁ leꙺꞇ, ꝺo ꞃcꞃꙇꝺꙁꝺ ꙁ n-ꙁnmꙁnnꙁ Oꙅꙁꙇm, ꙁcꙁꝛ ꝺo ꝼeꝛꙁꝺ ꙁ ccluꙇꞇce cꙁeꙇnꞇe.

" Their stone was raised over their monument, their Ogham names were written, and their ceremony of lamentation was performed."

It would be easy to multiply similar references to pagan monuments inscribed with Ogham characters, but as we have no manuscripts of pagan antiquity, the real proof of the facts above stated must be derived from the monuments themselves ; and it is to be hoped that our antiquaries, in examining the ancient Irish sites of pagan battles, carns,

sepulchral chambers, and cromlechs, will have a close look out for Ogham inscriptions. It is highly probable that such inscriptions were generally engraved on that part of the stone which was concealed by the earth, in order to prevent the air from wearing the surface of the stone. This, at least, appears to have been the case with the monument of Fothadh Airgthech above alluded to ; but from other references it seems that the Ogham inscription was cut on the flag stone with which the monument was covered over head[q], but whether on its upper or under surface, or on its external edges, we cannot determine. Ledwich, in his strictures upon O'Flanagan's paper on the Ogham inscription on the Callan mountain, in the county of Clare, asserts that the stone could not have retained the inscription from the remote period to which O'Flanagan ascribed it, and writes as follows :

" Can it be imagined, that the Callan inscription has stood almost 1500 years in a naked and wild situation, uninjured by the tooth of time, and all the vicissitudes of a variable climate ? That the great Atlantic ocean, and its briny atmosphere, have had no influence on this rock, and so far from pulverizing its surface, have rendered it unfit for vegetation ? These are wonderful things ! Perhaps the venerable Druid who performed the funeral rites to the manes of Conal Colgach (and who has not heard of Conal Colgach ?) not only pronounced the ' sit terra levis,' but washed the stone with a magic composition of Miseltoe, Semolus, and Selago, and in a fine prophetic phrenzy, predicted the amazing discoveries of Irish Antiquaries in the 18th century[r]."

[q] The South Munster Society of Antiquaries have made a considerable collection of Ogham inscriptions, and Mr. Windele of Cork, a zealous advocate for the civilization of the pagan Irish, intends to write a paper on the subject, in which he will point out the situation and nature of the monuments on which they are found.

[r] Antiquities of Ireland, 2nd edit., p. 341.

It is, however, stated by some that this stone had lain buried beneath the earth for ages, while others asserted with confidence that the inscription was forged by Mr. John Lloyd, a Munster Irish poet of the last century, who was the first to notice it himself, in his Short Description of the County of Clare, as the monument of Conan, one of Finn Mac Cumhaill's followers! O'Flanagan, without acknowledging that it had been ever deciphered before, actually forges an Irish quatrain, which he cites as a part of the poem called the *Battle of Gabhra*, to prove that Conan was buried on the Callan mountain, whither he had repaired, after the battle of Gabhra, to worship the sun!

The Ogham inscriptions at Dunloe, and elsewhere in Kerry, are, however, of a more authentic character than that on the Callan mountain, but the clue to their interpretation has not yet been discovered ; and it would be rash in the extreme to assume without positive proof that they are all pagan, as several of the stones, on which they are inscribed, exhibit crosses, and are clearly Christian monuments.

There are various kinds of Ogham given in the tract in the Book of Ballymote already referred to, but a complete discussion of the subject would occupy too much space, and it must therefore suffice to give here the most common form, called the Ogham Craobh, or Virgular Ogham, which is as follows :
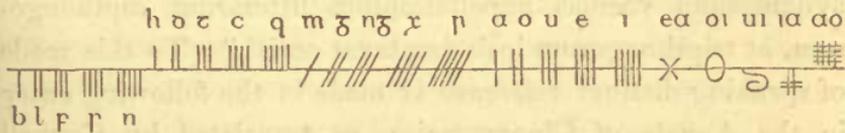
Here it is to be noted that the diphthongs beginning with e, as ea, ei, eo, eoi, are all distinguished by a cross (×) intersected by the stem line. The diphthong oi is marked by a circle bisected by the line. The diphthongs and triphthongs beginning with u, as ua, ui, uai, are all marked by a curve

(Ɔ) below the line. All the diphthongs and triphthongs be-
ginning with ι, as ια, ιο, ιυ, ιυι, are denoted by two strokes
drawn below the line, with two others intersecting them at
right angles. All the diphthongs beginning with α, as αο,
αe, αι, are marked by four parallel strokes intersected at right
angles by four others placed above the line. The letter *z* (*ts*
or *dz*) which has been decidedly borrowed from the Roman
alphabet is represented by a curve of this form Ɔ (" represen-
tans inuolutam Draconis caudam") intersected by the stem
line, thus, Ɵ. A short line drawn parallel to the stem line
⸗ represents the consonant p; and *q*, which was unquestion-
ably borrowed from the Roman alphabet, and used by the
Irish to stand for cu, is indicated by five strokes drawn per-
pendicular to the stem line.—See O'Molloy's *Grammatica
Latino-Hibernica*, pp. 135–142.

In a MS. in the British Museum (Clarendon 15), various
Oghams are described, such as Dinn-Ogham, in which the
name of the letters are borrowed from those of hills; En-
Ogham, in which they are borrowed from those of birds;
Dath-Ogham, from colours; Cell-Ogham, from churches, &c.;
but these are evidently contrivances of later ages.

The ancient Irish also used an obscure mode of speaking,
which was likewise called Ogham, and is thus described by
O'Molloy : " Obscurum loquendi modum, vulgò Ogham,
Antiquarijs Hiberniæ satis notum, quo nimirùm loquebantur
syllabizando voculas appellationibus litterarum, dipthongo-
rum, et tripthongorum ipsis dumtaxat notis[s]." To this mode
of speaking distinct reference is made in the following entry
in the Annals of Clonmacnoise, as translated by Connell
Mageoghegan, in the year 1627 :

" A. D. ·1328. Morish O'Gibelan, master of art, one ex-
ceeding well learned in the new and old laws, civille and

[s] Grammatica, p. 133.

cannon, a cunning and skillfull philosopher, an excellent poet in Irish, an eloquent and exact *speaker of the speech, which in Irish is called Ogham,* and one that was well seen in many other good sciences : he was a cannon and singer at Twayme, Olfyn, Aghaconary, Killalye, Enaghdown, and Clonfert; he was official and common judge of these dioceses ; ended his life this year."

But if the Irish are obliged to resign all claims to letters in the time of paganism, they can still historically boast of having writers among them before the general establishment of Christianity in the fifth century ; for we must infer, from the oldest lives of St. Patrick, that there were several christian bishops in Ireland on Patrick's arrival ; and we learn from St. Chrysostom, in his *Demonstratio quod Christus sit Deus,* written in the year 387, that the " British Islands, situated outside the Mediterranean sea, and in the very ocean itself, had felt the power of the divine word, churches having been founded there, and altars erected[t]."

But the most curious information respecting the literate character of Ireland before St. Patrick's time, is derived from the accounts of Celestius, who was certainly an Irishman, and the favourite disciple of the heresiarch Pelagius. St. Jerome, alluding to a criticism of Celestius upon his Commentaries on the Epistle of St. Paul to the Ephesians, thus vents his rage against this bold heretic :

" Nuper indoctus calumniator erupit, qui Commentarios meos in epistolam Pauli ad Ephesios reprehendendos putat. Nec intelligit, nimiâ stertens vecordiâ, leges Commentariorum, &c., ... nec recordatur stolidissimus, et Scotorum pultibus

---

[t] S. Chrysostom, Opp. tom. i. 575, B, Ed. Bened. Καὶ γὰρ αἱ Βρετανικαὶ νῆσοι, αἱ τῆς θαλάττης ἐκτὸς κείμεναι ταύτης, καὶ ἐν αὐτῷ οὖσαι τῷ ὠκεανῷ,
τῆς δυνάμεως τοῦ ῥήματος ᾔσθοντο· καὶ γὰρ κᾀκεῖ Ἐκκλησίαι καὶ θυσιαστήρια πεπηγασιν.

prægravatus, nos in ipso dixisse opere : non damno digamos, imo nec trigamos, et si fieri potest octogamos : plus aliquid inferam, etiam scortatorem recipio pœnitentem[tt]."

And again, in the *proemium* to his third book on Jeremiah, St. Jerome thus more distinctly mentions the native country of Celestius :

" Hic tacet, alibi criminatur; mittit in universum orbem epistolas biblicas, priùs auriferas, nunc maledicas: et patientiam nostram, de Christi humilitate venientem, malæ conscientiæ signum interpretatur. Ipseque mutus latrat per Alpinum [al. *Albinum*] canem grandem et corpulentum, et qui calcibus magis possit sævire, quàm dentibus. Habet enim progeniem Scoticæ gentis, de Britannorum viciniâ : qui, juxta fabulas Poëtarum, instar Cerberi spirituali percutiendus est clavâ, ut æterno, cum suo magistro Plutone, silentio conticescat[u]."

We learn, however, from Gennadius (who flourished A. D. 495), that before Celestius was imbued with the heresy of Pelagius, he had written from his monastery to his parents three epistles, in the form of little books, containing instructions necessary for all desirous of serving God, and no trace of the heresy which he afterwards broached. The words of Gennadius are as follows :

" Celestius antequàm Pelagianum dogma incurreret, imò adhuc adolescens, scripsit ad parentes suos de monasterio Epistolas in modum libellorum tres, omnibus Deum desiderantibus necessarias. Moralis siquidem in eis dictio nil vitii postmodum proditi, sed totum ad virtutis incitamentum tenuit[v]."

[tt] Hieron. Prolog. in lib. i. in Hieremiam. Opp. ed. Vallarsii, tom. iv.

[u] Prolog. i. lib. iii. in Hieremiam. Some, however, think that the heretic Pelagius is here alluded to. See Vallarsius, not. in loc. Opp. S. Hieron. tom. iv. who confounds, both here and

in his note on the passage last quoted, the *Scotia* of St. Jerome with the modern Scotland : not knowing that Ireland was the only country called Scotia in St. Jerome's time.

[v] Gennadius de Script. Eccl. c. 44. (inter Opp. B. Hieron. Ed. Vallarsii, tom. ii.)

It is conjectured[w] that these letters were written by Celestius from the monastery of St. Martin of Tours, in the year 369. But be this as it may, if Celestius, while a youth, wrote epistles from a foreign monastery to his parents in Scotia, in the neighbourhood of Britain, we must conclude that his parents could read them, and that letters were known in Ireland, then called Scotia, at least to some persons, at the close of the fourth century. For further historical reference to Celestius, and his master Pelagius, the reader is referred to Ussher's *Primordia*, p. 205, *et sequent.*, and O'Conor's *Rerum Hibernicarum Scriptores, Prolegomena*, p. lxxxiii.

There are also inscriptions still extant to which we may appeal in proof of the early use of letters in Ireland. The following, which is of undoubted antiquity, is a copy of the Roman alphabet, inscribed on a stone at Kilmalkedar, in the west of the county of Kerry. An accurate representation of this inscription is given by Mr. Petrie, in his Essay on the Ecclesiastical Architecture and Round Towers of Ireland[x], and is inserted here by permission of the author.
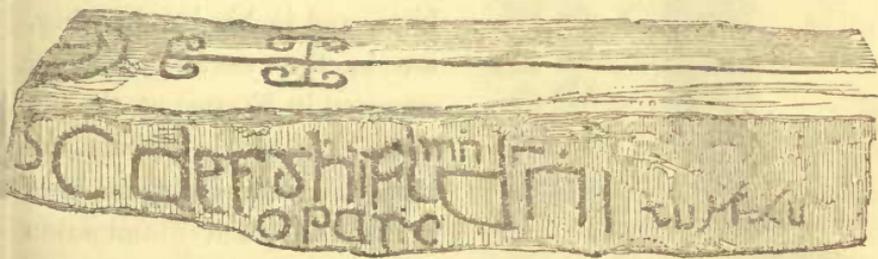
But there is a still older inscription, perhaps the oldest extant, which remains on the monument of Lugnathan, the nephew of St. Patrick, at Inchaguile, in Lough Corrib, county of Galway : of this a fac-simile is also given in Mr. Petrie's work, p. 164, and is here inserted. It contains the following words, in the Roman characters of the fifth century :

[w] Moore's History of Ireland, vol. i. p. 208.   [x] Transactions of the Royal Irish Academy, vol. xx. p. 133.

ᴄιе ᴌᴜᴈᴎᴀеᴆоᴎ ᴍᴀᴄᴄ ᴌᴍеᴎᴜеh.
" THE STONE OF LUGNAEDON SON OF LIMENUEH."

The oldest Irish manuscript extant in Ireland is the Book of Armagh, now in the possession of the Rev. Mr. Brownlow. It contains a copy of the Gospels, and some very old Lives of St. Patrick; the characters are clearly a slight modification of the Roman alphabet, with a few Greek characters in the titles of the Gospels.

The Books of Durrow and Kells, in the Library of Trinity College, Dublin, said to be coeval with St. Columbkille, and in his handwriting, are in the uncial character common in Europe at the period. The latter is, perhaps, the most magnificent specimen of penmanship and illumination now remaining in the western world.

There is another manuscript of great age preserved in the Library of Trinity College, Dublin, called *Liber Hymnorum*, containing several ancient hymns in Latin and Irish, of which work there is another copy in the College of St. Isidore at Rome. This, though evidently not so ancient, nor so exquisitely beautiful, as those

already mentioned, is in the same character, and sufficiently proves that the Irish letters are immediately derived from the Roman alphabet. Ussher, in a letter to Vossius, expressed his opinion that this manuscript was then a thousand years old, but I think he increased its age by a century or two.

The manuscript of the Psalter, preserved in the Cathach, or Caah, a beautiful reliquary, now the property of Sir Richard O'Donnell, is also very probably coeval with St. Columba, if indeed it be not in his handwriting. This most curious box and reliquary has been deposited, by the public spirit and good taste of its owner, in the Museum of the Royal Irish Academy.

A fac-simile of an Irish passage in a manuscript at Cambray, has been recently published by Charles Purten Cooper, Esq., from which it would appear that the manuscript is probably of the eighth century. The character looks as old as that of any manuscript we have in Ireland, and differs from any of them that I have ever seen, in the form of the letter ꞃ, which is thus (ꞃ). Pertz, who has read the passage tolerably well, considering that he does not understand a word of the language, ascribes this manuscript to the ninth century.

The next oldest Irish manuscript remaining in Ireland is probably the Book of Leinster, preserved in the Library of Trinity College, Dublin (H. 2. 18.) ; and next in order of time I would rank *Leabhar na h-Uidhri*, in the Library of the Royal Irish Academy, which was transcribed by Maelmuire Mac Cuinn na m-bocht, at Clonmacnoise, in the twelfth century. Next may be classed the *Leabhar Breac* of the Mac Egans, the Books of Lecan and Ballymote, and a host of others compiled from more original manuscripts, in the fifteenth century. The characters in these are of a more angular form than those in the more ancient manuscripts[y].

<hr />

[y] Mons. Adolphe Pictet of Geneva, in a letter addressed to the late Edward O'Reilly, dated 24th June, 1835, seems to incline to the opinion that we had no written documents in Ireland before

Specimens of alphabets from the most important of these ancient manuscripts, forming a series, nearly complete, from the sixth to the seventeenth century, will be found in the annexed plates. They have been drawn, from the original manuscripts, by George Du Noyer, Esq., one of the Fellows of the College of St. Columba.

Section 2.—*Of the Writers on Irish Grammar.*

Having now noticed the bardic accounts of the antiquity of letters among the Irish, and the authorities which prove the existence of learning in Ireland before St. Patrick, we shall next give some account of the labours of those who have

the fourth or fifth century, or at least that this is the most remote period to which written documents can be traced. The queries which this learned philologer proposes in this letter are very curious, and should not be omitted here :

" 1°. La seconde edition de votre dictionnaire a t-elle paru, ou doit elle biéntôt paroitre ?

" 2°. Existe-t-il quelque bon dictionnaire anglais-irlandais ?

" 3°. A-t-on publié, depuis O'Conor, ou doit-on publier prochainement, quelques textes anciens, soit poetiques, soit historiques, soit philologiques ? Comment l'académie royale d'Irlande n'encourage-t-elle pas la publication des textes anciens des Brehon laws, des poëmes encore existans de Cenfaolad, de Eochoid, de Tanaide, de Maelmuire, etc. du glossaire de Cormac de l'uraicheapt de Fortchern, etc.?

" 4°. N'a-t-on retrouvé aucun fragment de traduction de la Bible en ancien irlandais, dont ou puisse fixer la date avec quel-

que certitude ? par ancien irlandais j'entends la langue telle qu'elle existoit anterieurement au dixième siécle et depuis le 4ieme ou 5ieme époque la plus reculée, je crois a laquelle remontent les documens écrits.

" 5°. Connoissez-vous quelque ouvrage de topographie sur l'Irelande ancienne ou moderne, qui renferme d'une manière exacte et un peu compléte les noms de lieux, fleuves, lacs, montagnes, provinces, tribes, etc. avec l'orthographie irlandaise ?

" Voila, monsieur, bien des questions. Je m'excuse encore de mon indiscretion en prenant la liberté de vous les adresser : l'interet de la science plaidera pour moi. Si vous êtes assez bon pour vouloir bien m'aider de vos lumières j'espere que mes travaux ne seront pas inutiles à la cause trop méconnue des etudes celtiques, et réveilleront sur le continent un interet nouveau pour les restes vénérables de la litterature du plus ancienne peuple de l'Europe."

written on Irish grammar. The first work of this kind mentioned by the Irish writers is *Uraicecht na n-Eiges*, or Precepts of the Poets. This treatise is attributed to Forchern, or Ferceirtne, the son of Deaghaidh, from whom the Deagads, or Clanna Deaghaidh, of Munster, are descended. It is said to have been written at Emania, the royal palace of Ulster, in the first century, but was afterwards interpolated and enlarged at Derryloran, in Tyrone, about the year 628, by Cennfaeladh, the son of Ailill. Copies of this work, as remodelled by Cennfaeladh, are preserved in the Books of Lecan and Ballymote, in the Library of the Royal Irish Academy, and a more ancient one, on vellum, in the British Museum, which the Author has recently perused. This work contains rules for poetical compositions, and is rather a prosody than a regular grammar. In a paper manuscript, in the Library of Trinity College, Dublin (H. 1. 15), is a larger work, called *Uraiceacht*, which gives genders and inflections of nouns, and various orthographical and etymological rules ; but this work is a compilation of comparatively modern times.

There are several short treatises on Irish grammar, in manuscript, by various writers in the seventeenth century, in the Library of Trinity College, and one, by O'Mulconry, in that of St. Sepulchre's, Dublin ; and we learn from the monument of Sir Mathew De Renzi, at Athlone, who died in 1635, that he composed a *grammar*, *dictionary*, and *chronicle*, in the Irish tongue[z].

The first Irish book ever printed, with instructions for reading Irish, was John Kearney's " *Alphabeticum et Ratio legendi Hibernicam, et Catechismus in eadem Lingua*, 1571, 8vo." The only known copy of this curious and rare book is preserved in the Bodleian Library, Oxford[a].

[z] See Statute of Kilkenny, edited by Mr. Hardiman for the Irish Archæological Society, p. 12, note [g].

[a] The Catechism is a Translation into Irish of the Catechism

The first printed Irish grammar is that of the Rev. Francis O'Molloy, written in Latin, and entitled " Grammatica Latino-Hibernica, nunc compendiata,—Authore Rev. P. Fr. Francisco O'Molloy, Ord. Min. Strict. Observantiæ, in Collegio S. Isidori S. Theol. Professore Primario, Lectore Jubilato, et Prouinciæ Hiberniæ in Curia Romana Agente Generali. Romæ, Typographia S. Cong. de Propag. Fide 1677." It contains 286 pages, 12mo., and is divided into twenty-five chapters, of which the first nine treat of the letters; the tenth, eleventh, and twelfth, of etymology, of which he treats but very slightly; the thirteenth chapter is on the oghams and contractions; and the remaining twelve, of the ancient Irish prosody, into which he enters very copiously.

The next grammar of Irish which issued from the press was written by the celebrated antiquary Lhwyd. It was published in his *Archæologia Britannica*, and prefixed to his Irish-English Dictionary, Oxford, 1707. This work was extracted from O'Molloy's, and from another work on Irish grammar, in manuscript, written by an anonymous author at Louvain, in 1669. It is somewhat more copious than O'Molloy's in the etymology, but is still very imperfect. He omits the defective or irregular verbs altogether, observing that they are very numerous, and that in conjugating them, " the common use and practice of the province, &c., is the only pattern." From the preface to his Dictionary, written in Irish, it appears that this great philologer knew almost nothing of the idioms of the Irish language, for he uses the English collocation in most of his sentences, which gives his Irish composition a strange, if not ridiculous, appearance.

The next Irish grammar that made its appearance after Lhwyd's, was written by Hugh Boy Mac Curtin, a native of

of the Church of England, which is followed by some Prayers and Collects from the Book of Common Prayer.

the parish of Kilcorney, near Corofin, in the county of Clare. It is entitled " The Elements of the Irish Language, grammatically explained in English, in fourteen chapters: small 8vo. Lovain, 1728." It was reprinted with his English-Irish Dictionary, at Paris, in 1732. This work is much more copious that its predecessors, particularly in the etymology and syntax, on which the author has every claim to originality. Of the irregular verbs he says, that they are very numerous, and that in the forming thereof, the common use or practice of the kingdom, or the distinct dialects of each province, is the only guide and rule. He omits prosody altogether.

In 1742, Donlevy published, at Paris, his Irish-English Catechism, to which he appended instructions for reading the Irish language, entitled " The Elements of the Irish Language." This treats of orthography only, but it is by far the best treatise on the subject that had till then appeared. At the end, he says : " Such as desire to get more Insight into the *Grammar-Rules* of this *Language*, may have recourse to the *laborious* M. Hugh Mac Curtin's *Irish Grammar.* The chief Difficulty of reading, or speaking *Irish*, consists in pronouncing ᴅh, ᵹh, and some Diphthongs and Triphthongs rightly ; but this is easily overcome by Practice, or a little instruction by the Ear ; whereby the Pronunciation of the *Language* will become agreeable, there being much Use made of *Vowels*, and little of *Consonants*, in it."

No other Irish Grammar appeared after this till the year 1773, when Vallancey published his, in quarto, with a preface, which tended to call attention to a subject then but little appreciated. Of this work he brought out an improved edition, in octavo, in 1782, with an " Essay on the Celtic language, shewing the importance of the Iberno-Celtic or Irish dialect to students in history, antiquity, and the Greek and Roman classics."

h

This work is compiled from those already mentioned, and from O'Brien's remarks on the letters throughout his Irish-English Dictionary. The author has treated of the irregular verbs more copiously and satisfactorily than any of his predecessors, and assures the learner that "they are not so numerous or more difficult than those of Latin, French, or English." His syntax, which is briefly dismissed in twelve rules, is much inferior to that of his predecessor Mac Curtin. On the whole, this work shews considerable research, and curious learning ; but it is more theoretical than practical, and better adapted to assist the comparative etymologist than the mere Irish student. It is by far the most valuable and correct of Vallancey's writings, and is doubtlessly the joint production of the avowed author and several native Irish scholars[b].

Shortly after Vallancey's, appeared Shaw's Gælic Grammar, Edinburgh, 1778; but this is confined to the Erse or Gælic of Scotland, and its merits are very questionable[c]. In 1801 appeared the first edition of a Gælic Grammar, by Alexander Stewart, Minister of the Gospel at Moulin. Of

[b] The only other production given to the world by Vallancey which shews much ability, is the Law of Tanistry exemplified by the Pedigree of O'Brien ; but this work was written not by Vallancey, but by the Right Rev. John O'Brien, Roman Catholic Bishop of Cloyne, as appears from a letter in the hand-writing of the Chevalier Thomas O'Gorman, in the possession of Terence O'Brien, Esq., of Glencolumbkille, in the county of Clare. O'Gorman, in referring to a genealogical extract from Vallancey's Collectanea, says: " The above genealogy is extracted from the History of the House of O'Brien, *written by the late Doctor John O'Brien, titular Bishop of Cloyne,* and published in the year 1774, by Col. Vallancey."

[c] The Rev. Mr. Stewart, in the Introduction to the 2nd edition of his Gælic Grammar, has the following reference to this work : " I know but one publication professedly of Gaelic Grammar written by a Scotsman (Analysis of the Gælic Language ; by William Shaw, A. M.); I have consulted it also, but in this quarter I have no obligations to acknowledge." p. xiii.

this an improved edition was brought out in 1812, which is undoubtedly the ablest work on Gælic grammar that ever appeared.

In 1808 was published, in Dublin, an Irish Grammar, in octavo, entitled Upaiceέτ na Ϭαεὸιlϫe, " A Grammar of the Irish Language," under the fictitious signature of *E. O'C.*, which, in the Prospectus, is given in full as Edmund O'Connell; but the author, as many living witnesses can attest, was William Halliday, Esq., a solicitor in Dublin, who studied Irish as a dead language, and who died before he reached his twenty-fifth year, having produced this grammar in his nineteenth year. He derived much information from the first edition of Stewart's Gælic Grammar, and from Messrs. Wolfe, O'Connell, and Casey, three Irish scholars, natives of Munster, with the latter of whom he commenced the study of the language in 1805, under the fictitious name of *William O'Hara.* In this work he rejects the modern Irish orthography as corrupt, and strikes out a new mode of classifying the declensions of nouns. His syntax is almost wholly drawn from the works of Mac Curtin and Stewart, particularly the latter, whose arrangement and diction he has closely followed; and indeed he could not have followed a safer model. However, he has pointed out some errors in the first edition of Stewart's Gælic Grammar, which Stewart himself thankfully acknowledges and corrects in the second edition of his work, published in 1812[d]. Haliday gives the ancient Irish prosody, but

[d] Stewart writes in the Introduction : " The Irish dialect of the Gaelic is the nearest cognate of the Scottish Gaelic. An intimate acquaintance with its vocables and structure, both ancient and modern, would have been of considerable use. This I cannot pretend to have acquired. I have not failed, however, to consult, and derive some advantage from such Irish philologists as were accessible to me; particularly O'Molloy, O'Brien, Vallancey, and Lhwyd. To these very respectable names, I have to add that of the Rev. Dr. Neilson, author of ' An Introduction to the Irish Language,' Dublin, 1808 ; and E. O'C., author of a

merely as shortened from O'Molloy, with, here and there, a
few remarks of his own. This work, however, considering
the early age[e] and disadvantages of its author, must be re-
garded as one of much merit ; it bears the stamp of taste,
genius, and originality, not at all observable in the works of
his predecessors.

In the same year (1808) was published, in Dublin, " An
Introduction to the Irish Language," by the Rev. William
Neilson, D.D., 8vo. This grammar is the joint production of
Dr. Neilson and Mr. Patrick Lynch, a native of the parish
of Inch, near Castlewellan, in the county of Down. Mr.
Lynch had a good practical knowledge of the dialect of Irish
spoken in the east of Ulster, but was a rude scholar. The
orthography, however, and grammatical rules, are adapted to
this dialect, and not to the general language. The arrange-
ment of the work is excellent, but it is to be regretted that
the examples given to illustrate the rules are, for the most
part, provincial and barbaric.

In 1808 the Gælic Society of Dublin published, in their
Transactions, " Observations on the Gælic Language, by
R. Mac Elligott." The same writer[f] also compiled an Irish

'Grammar of the Gælic Lan-
guage,' Dublin, 1808 ; to the
latter of whom I am indebted
for some good-humoured stric-
tures, and some flattering com-
pliments, which, however unme-
rited, it were unhandsome not to
acknowledge." p. xiii.

[e] Mr. Patrick Lynch, the au-
thor of the Life of St. Patrick,
has the following note in an ad-
vertisement of his works ap-
pended to his *Introduction to the
Knowledge of the Irish Language :*
" N. B. The new translation of
the first volume of Keating's

History" [of Ireland], "though
originally published in Mr.
Lynch's name, was begun and
actually completed by the late
William Halliday, Esq., whose
much lamented death at the pre-
mature age of 24, is a cause of
heart-felt regret, not only to the
Gaelic Society, of which he was
an active member, but to the
lovers of Irish literature in ge-
neral."

[f] For some account of the lite-
rary qualifications of Mr. Mac El-
ligott, the reader is referred to
a pamphlet published in London,

Grammar, which is still extant in manuscript, in the possession
of his daughter, Mrs. Ryding, of Limerick, but was never
printed. He was a native of the county of Kerry, a region
in which they studied classics, " even to a fault," in his time,
and was for many years a classical teacher in the city of
Limerick, where he created a high taste for classical and
polite literature.

The next year (1809) ushered into light " A Practical
Grammar of the Irish Language," by the Rev. Paul O'Brien.
This is, perhaps, the worst attempt hitherto made to explain
the principles of this language. The author was a native of
Meath, and a man of some learning ; but the visionary cha-
racter of his mind disqualified him for the important task of
writing a grammar of an ancient and neglected language.
He does not appear to have had any acquaintance with Irish
history or topography, or with any of the correct ancient
Irish manuscripts. There are many specimens of his poetry
in the native Irish preserved, but they exhibit no merit,
except the mere power of stringing together long compound
words in jingling rhyme, without poetic genius, or strength
of thought. His Irish Grammar is the production of his old
age ; and the late Mr. James Scurry says, in his Review of
Irish Grammars and Dictionaries, published in the fifteenth

in 1844, by his pupil, the Rev.
Jonathan Furlong, in reply to
certain observations by Dr. D.
Griffin, of Limerick, in the life of
Gerald Griffin, the celebrated
novelist. We learn from O'Flana-
gan that Mr. Mac Elligott had
got some valuable Irish manu-
scripts in his possession in 1808.
In enumerating the collections of
Irish manuscripts known to him,
O'Flanagan writes : " The Che-
valier O'Gorman, now living in
the county of Clare, has a rare
collection of annals, and other
inestimable monuments. The
books of Lecan and Ballymote,
and the Ʋeḃaṗ bṗec, or 'speckled
book,' of Mac Egan are in the
archives of the Royal Irish Aca-
demy ; and there are besides
several valuable tracts in private
hands throughout the island, of
which those in the possession of
the learned M'Elligott, of Lime-
rick, are not the least worthy of
estimation."—*Transactions of the
Gælic Society of Dublin*, p. 235.

volume of the Transactions of the Royal Irish Academy, that
" it is not to be taken as a fair specimen of the vigour of his
intellect, or the extent of his learning."

In 1813 Mr. John O'Connell, of the parish of Tuath na
Droman, near Caherciveen, in Kerry, published at Cork an
Irish translation of F. Paul Segnary's " True Wisdom," to
which he prefixed short " Instructions for reading Irish,"
which are very correct. This translation is a curious speci-
men of the dialect of the Irish spoken in Kerry.

In 1815 was published, in Dublin, a small grammatical
tract, entitled "*Foroideas Ghnath-Ghaoidheilge na h-Eir-
eand*, An Introduction to the Knowledge of the Irish Lan-
guage as now spoken," by Patrick Lynch, Secretary to the
Gælic Society of Dublin. This little work contains some
very valuable remarks on the pronunciation and genius of the
Irish Language, although it cannot be considered as entitled
to the name of a grammar. Mr. Lynch was a native of the
county of Limerick ; he kept a classical school at Carrick-on-
Suir in 1800, and afterwards removed to Dublin, where, for
many years, he taught the classical languages, French and
Hebrew. He wrote small works on grammar, chronology,
astronomy, geography, and history ; but the most celebrated
of his works is his " Proofs of the Existence of St. Patrick,"
written chiefly to refute Ledwich's assertions. This work
was published in Dublin, in 1810, and contains short " Direc-
tions for reading Irish." Mr. Lynch was of the Milesian
Irish race (and wrote his name Patruic O'Loingsigh), and not
of the Galway tribe of that name.

In 1817 appeared " A Compendious Irish Grammar," by
Edward O'Reilly, annexed to his Irish-English Dictionary.
This is chiefly compiled from the Rev. Paul O'Brien's Gram-
mar, and partakes of all its faults and defects. His system of
making the initials of nouns the foundation of the declensions,
in imitation of O'Brien, is quite absurd, as the tables of ter-

minational changes, given in both grammars, sufficiently
shew. The author was a man of strong mind, good memory,
and studious habits, but had little or no acquaintance with
the classical languages, or with any, except English. He
learned Irish as a dead language, and had not commenced
the study of it till he was more than thirty years of age; but
by laudable perseverance, and strong powers of intellect, he
acquired a considerable knowledge of the ancient Irish lan-
guage and history.

In 1820 was published, at Waterford, an Irish translation
of John Baptista Manni's " Four Maxims of Christian Philo-
sophy," by Mr. James Scurry, of Knockhouse, in the barony
of Iverk, and county of Kilkenny. To this is prefixed " An
Introduction to the Irish Language, containing a comprehen-
sive Exemplification of all the alphabetical Sounds, and their
corresponding English Sounds, as a further Illustration of
them, as far as could be effected by the Substitution of English
characters."

This treatise is valuable, as giving the pronunciation
which prevails in the diocese of Ossory, with which the writer
was most intimately acquainted.

In 1828 Mr. Scurry published, in the fifteenth volume of
the Transactions of the Royal Irish Academy, " Remarks on
the Irish Language, with a Review of its Grammars, Glos-
saries, Vocabularies, and Dictionaries; to which is added a
Model of a comprehensive Irish Dictionary." In this paper,
p. 55, the author says, " that he had prepared for press a
grammar, both theoretical and practical, formed on the genius
of the language, the result of many years' consideration of the
subject, which he had been deterred from publishing, from the
little encouragement works of that nature had met with from
the public." Mr. Scurry was a respectable farmer, and though
his education was imperfect, he was a man of so vigorous a
mind that he acquired an extensive knowledge of philology

and general literature[g].　He died in Dublin in 1828, and his body was buried in the church of Kilpecan, near the village of Mullinavat, in the county Kilkenny, where it lies without a monument to exhibit even his name.

　　Various other compilations, and abstracts from these grammars, have since been published ; but the limits of this preface would not permit a particular description of them. The largest work of this kind was published in Dublin, in 1841, and compiled for the Synod of Ulster, by S. O'M. Dr. Mason, Librarian of the King's Inns, Dublin, also compiled an Irish Grammar ; but it is to be regretted that he has adopted the system of O'Brien and O'Reilly to a considerable extent.　The Rev. Mr. Nangle, of Achill, has also brought out a second edition of Neilson's Irish Grammar, with some judicious corrections.　And Mr. Owen Connellan, who was employed for many years in the Royal Irish Academy, to transcribe the Books of Lecan and Ballymote, for the Royal Library, has recently published a small work on Irish Grammar, with examples from Irish MSS., not to be found in any of the works of his predecessors.　He also gives the pronunciation which prevails in the northern part of Connaught, which will be found very useful, in preserving for posterity the local peculiarities of the Connacian dialect.

　　Some works have also been written on the grammar of the Gælic of Scotland, by Armstrong and Munroe ; but they contain nothing original, the Rev. Alexander Stewart having exhausted the subject, in his very excellent Gælic Grammar, published in 1812.

[g] The Author of these pages became acquainted with Mr. Scurry in Dublin, in the year 1826, and found that, although he had but slight acquaintance with Latin or Greek, he had still a sound knowledge of philosophical grammar.　He was the first that induced the Author to study the grammatical works of Harris, Ward, Horne Tooke, Pickburne, and Fearns, and the antiquarian productions of Baxter, Davies, and Vallancey.

SECTION 3.— *Testimonies to the Value of the Study of Irish.*

The testimony of such writers as have mentioned the Irish language, in ancient and modern times, may be now adduced, in order to shew the importance and value of the language as a branch of philological study.

Ledwich[h] quotes Irenæus (A. D. 167), Latinus Pacatus Drepanus (A. D. 361), and Sidonius Apollinaris (A. D. 472), in proof of his assertion, that the ancients " branded the Irish language with the harshest expressions for its barbarism. But even though it were clear that these writers meant what we now call Irish, we should receive their testimony with some allowances, for the Romans described as barbarous the languages of all nations not civilized by themselves, except the Greeks.

Our own Adamnan, however, who was born in the year 624, and was one of the best Latin writers of his age, acknowledges, in his modest preface to his Life of St. Columba, that his own Latin style was inelegant, and that the Scotic language was to be classed with different other languages of the external nations. His words are :

" Beati nostri Patroni (*Christo* suffragante) vitam descrip-

---

[h] Antiq. p. 325. I have not been able to find any thing of this kind in S. Irenæus. Charles O'Conor of Belanagare, thinks that the original harshness of the Celtic must have been softened down in Ireland by a communication between the Phœnicians and the ancestors of the Scots. "How else," he asks, " the number of *Phœnician* words discovered in their language ? By what other means but a communication with the *Phœnicians* could they improve and harmonize their own unsonorous Celtic ? From what other people could they obtain the number of seventeen letters, so different in their powers, names, and arrangement, from those of the *Greeks* and *Romans ?* Evident it is, that without intercourses of this nature on the Continent, and perhaps afterwards in this island, our old inhabitants might be considered (as some have laboured to represent them) the most barbarous, as they were the remotest, in the west of Europe."—*Origin and Antiquities of the ancient Scots,* prefixed to *Ogygia Vindicated,* p. xxxviii.

turus, fratrum flagitationibus obsecundare volens : imprimis
eandem lecturos quosque admonere procurabo ; ut fidem dictis
adhibeant compertis ; et res magis quam verba perpendant,
quæ (ut æstimo) inculta et vilia esse videntur, meminerintque,
Regnum Dei non eloquentiæ exuberantia, sed in fidei floru-
lentiâ constare : et nec ob aliqua *Scoticæ*, vilis videlicet lin-
guæ, aut humana onomata, aut gentium obscura locorumve
vocubula (quæ, ut puto, inter alias exterarum gentium viles-
cunt linguas) utilium, et non sine divina opitulatione gestarum
despiciant rerum pronuntiationem[i]."

By this passage we are to understand that Adamnan re-
garded the Scotic language as one of those which had not
received the polish of the classical languages ; and in this
light must all the vulgar languages of Europe be viewed, till
they were cultivated during the last four or five centuries,
and received terms of art from the Latin and Greek.

Tirechan also, in his " Annotations on the Life of St. Pa-
trick," in giving a reason for having composed a portion of
them in the Scotic language, though he was able to write the
Roman language, says the Scotic names of men and places
("*qualitatem non habentia*") would not sound well in Latin
composition. But the same could be said of the Hebrew,
Persian, Arabic, and all the eastern languages ; the proper
names of which would not sound well in a Latin sentence, as
wanting the necessary terminations, and could not be even
pronounced by an ancient Roman, or a modern Italian.

In the seventeenth century, Archbishop Ussher pro-
nounced the Irish to be a language both elegant and copious[j]

---

[i] See Ussher's Sylloge, 1st
edition, p. 42 ; Parisian edition,
p. 29. See also Colgan's and
Pinkerton's editions of Adam-
nan's Life of St. Columba.

[j] A curious contrast to this
account is afforded by the follow-
ing description of the Irish lan-

guage, ascribed to a prelate of
equal dignity in our own time.
" The Irish language is a barba-
rous jargon, in which all the dis-
cordant sounds to be heard in
the farm-yard are mixed up ;
there is the drawling running of
one note into another of th

" Est quidem lingua hæc [*scil.* Hibernica], et elegans cum primis, et opulenta : sed ad rem isto modo excolendam (sicuti reliquas feré Europæ Linguas vernaculas intra hoc sæculum excultas videmus) nondum extitit hactenus qui animum adjiceret[k]."

Stanihurst, the uncle of Archbishop Ussher, a Roman Catholic priest, although he wished the Irish language not to be used in the English Pale, still does not venture to condemn it, as uncouth or barbarous.

" Idem ipse locus à me olim erat tractatus, in Hiberniæ descriptione, quam dictione vernacula edidi : meaq. ibi disputatio dedit sermonem inuidis, me laudes Hibernici sermonis minuisse. Sed in falsa hac criminatione suam produnt maleuolentiam, non redarguunt meam. Nec enim ego tum oratione mea suscepi, linguam, cuius essem ignarus et insolens, minus considerate vituperando, adfligere : imò contrà gravissimorum hominum auctoritas fidem mihi iamdudum fecit, eam, verborum granditate, dictionum concinnitate, atq. dicacitate quadam acutula redundare ; denique cum Hebraica lingua, communi conglutinationis vinculo."

Campion, in his Historie of Ireland, written in 1571, thus speaks of the Irish language ; cap. iv. Dublin Ed. p. 17 :

" The tongue is sharpe and sententious, offereth great occasion to quicke apothegmes, and proper allusions, wherefore their common Jesters, Bards, and Rymers, are said to delight passingly those that conceive the grace and propriety

cock's crow, the squall of the peacock, the cackle of the goose, the duck's quack, the hog's gruut, and no small admixture of the ass's bray."—See *Etruria Celtica*, vol. i. p. 48, by Sir William Betham, where that writer gravely comments upon the injustice of this description of the language of the old Irish, not perceiving that the illustrious archbishop must have uttered it in jest. For though, like Stanihurst, he has of course no wish to see the Irish language revived, still the authority of grave men must have convinced him also that it is not so utterly savage as this description would make it.

[k] Ussher's Letters, by Parr. Lett. 193, p. 486.

of the tongue. But the true Irish indeede differeth so much
from that they commonly speake, that scarce one among five
score can either write, read, or understand it. Therefore it is
prescribed among certaine their Poets, and other Students of
Antiquitie."

The celebrated Leibnitz recommends the study of Irish,
as useful in illustrating Celtic antiquities; but he does not
give any opinion as to the elegance or inelegance of the lan-
guage. His words are :

" Postremo ad perficiendam, vel certe valde promovendam
literaturam Celticam, diligentius linguæ Hibernicæ adjungen-
dum esse, ut Lloydius egregie facere cepit. . . . . Nam uti
alibi jam admonui, quemadmodum Angli fuere colonia Saxo-
num et Britanni emissio veterum Celtarum Gallorum Cim-
brorum; ita Hiberni sunt propago antiquiorum Britannicæ
habitatorum Colonis Celticis Cimbricisque nonnullis, et ut sic
dicam mediis, anteriorum. Itaque ut ex Anglicis linguæ
veterum Saxonum et ex Cambricis veterum Gallorum ; ita
ex Hibernicis, vetustiorum adhuc Celtarum, Germanorumque,
et, ut generaliter dicam, accolarum oceani Britannici cismari-
norum antiquitates illustrantur[1]."

It would be tiresome to adduce here the praise of the Irish
by the native writers[m] ; but if the reader is curious to learn the
opinion of a profound native scholar, who was acquainted
with many other languages, he can turn to Dr. Lynch's
Cambrensis Eversus, pp. 16 and 159, where he will find a
very curious account of the avidity that some persons pos-

[1] Collect. Etymolog., Opp. vi.
part 2, p. 129.

[m] Dean Swift, *Rabelaius nos-
ter*, though fond of ridiculing the
Irish people in most of his writ-
ings, yet, in a letter to the Duke
of Chandos, dated 31st August,
1734, requests that nobleman to
restore to Ireland, by presenting
to the Library of Trinity College,
Dublin, *a large quantity of her
ancient records*, on paper and
parchment, then in his Grace's
possession, that had been for-
merly collected and carried off
from this country by the Earl of
Clarendon, during the time of
his government here.—*Swift's
Works by Scott*, vol. xviii. p. 224.

sessed, in the writer's time, for studying Irish, and the feeling
that existed to discourage such study ; also of the use of the
language to preachers and antiquaries.

Towards the close of the last century, Vallancey described
the Irish in the following laudatory terms :

" The Irish language is free from the anomalies, sterility,
and heteroclite redundancies, which mark the dialects of bar-
barous nations ; it is rich and melodious ; it is precise and
copious, and affords those elegant conversions, which no other
than a thinking and lettered people can use or acquire[n]."

The Rev. William Shaw, in his Gælic Dictionary (Lon-
don, 1780), calls the Irish language " the greatest monument
of antiquity, perhaps, now in the world. The perfection,"
he says, " to which the Gælic arrived in Ireland in such re-
mote ages is astonishing." Alluding to the Irish MSS. of
Trin. Coll. Dublin, which he calls " sealed books," he makes
the following observation : " Whilst I surveyed and examined
them, and looked back to the ancient state of this once blessed
and lettered island, they produced emotions easier conceived
than produced."

The same writer (Gælic Gram., Edinb. 1778) has the fol-
lowing observations on the state of learning in Ireland :

" Whilst Roman learning, by the medium of a dialect of
the Saxon, now flourished in Scotland, the Gælic and Roman
in some degree grew together in Ireland, which, for some
centuries, was deemed the greatest school for learning in
Europe. There letters and learned men, from all countries,
found a secure retreat and asylum. Its happy situation, how-
ever, did not perpetuate these blessings. Ireland was invaded
by the Danes, and, in a subsequent age, made subject to the
kings of England. Though there were English colonies in
Ireland, the Gael of that country enjoyed their own laws and
customs till the reigns of Elizabeth and James I., when the

---

[n] Essay on the Gælic Language, p. 3.

English laws were universally established. Then, for the first time, the Gælic ceased to be spoken by the chiefs of families, and at court ; and English schools were erected, with strict injunctions, that the vernacular language should no longer be spoken in these seminaries. This is the reason why the Iberno-Gælic has more MSS. and books than the Caledonian. In Scotland there has been a general destruction of ancient records and books, which Ireland escaped. It enjoyed its own laws and language till a later date, while the Scots-English very early became the language of North Britain°."

About the same time, the learned Dr. Samuel Johnson expressed the following opinion of the Irish language and literature, in a letter to Charles O'Conor, of Belanagare :

" What the Irish language is in itself, and to what languages it has affinity, are very interesting questions, which every man wishes to see resolved, that has any philological or historical curiosity. Dr. Leland begins his history too late. The ages which deserve an exact inquiry, are those times, *for such times there were*, when Ireland was the school of the West, the quiet habitation of sanctity and literature."

The celebrated Edmund Burke was anxious to preserve a knowledge of the Irish language, for the purpose of proving or illustrating that portion of Irish history which precedes the period of Anglo-Irish official records. In a letter to Vallancey, dated 15th August, 1783, he says :

" All the histories of the middle ages, which have been found in other countries, have been printed. The English have, I think, the best histories of that period. I do not see why the Psalter of Cashel should not be printed, as well as Robert of Gloster. If I were to give my opinion to the Society of Antiquaries, I should propose that they should be printed in two columns, one Irish and the other Latin, like

° Introduction, p. ix.

the Saxon Chronicle, which is a very valuable monument, *and, above all things, that the translation should be exact and literal.* It was in the hope that some such thing should be done, that I originally prevailed on Sir John Seabright to let me have his MSS., and that I sent them by Dr. Leland to Dublin. You have infinite merit in the taste you have given of them in several of your collections. But these extracts only increase the curiosity and the just demand of the public for some entire pieces. Until something of this kind is done, that ancient period of Irish history, which precedes official records, cannot be said to stand upon any proper authority. A work of this kind, pursued by the University and the Society of Antiquaries, under your inspection, would do honour to the nation."

Mons. Adolphe Pictet, of Geneva, in our own time, has written the following account of the importance of the Irish language in his work, *De l'Affinité des Langues Celtiques avec le Sanscrit :*

" *L'irlandais,* par son extension, sa culture, et l'ancien-neté de ses monuments écrits, est de beaucoup le plus impor-tant des dialectes gaëliques. Sans entrer ici dans des details qui nous méneraient trop loin, je me bornerai à dire que ces monuments sont fort nombreux qu'ils embrassent l'histoire, la philologie, la législation, la poésie, qu'ils datent sûrement pour la plupart du 10e au 14e siécle, et que quelques uns remontent très probablement jusqu'aux 7e et 6e p."

But to collect other testimonies of this kind would exceed the limits which must necessarily be imposed on the present publication.

Section 4.—*Of the Dialects of Irish.*

A few remarks must now be made on the *dialects* of the Irish language. Keating informs us, from the ancient tradi-

p *Avant-propos,* pp. viii. ix.

tions of the bards, that Fenius Farsaidh ordered Gaedhal, the son of Eathor, to divide the Gaedhelc language into five dialects, namely, *Béarla Feine*, *Bearla Fileadh*, *Bearla eadarscartha*, *Bearla Teibidhe*, and *Gnath-bhearla*. On this subject, Thaddæus Roddy, of Crossfield, near Fenagh, in the county of Leitrim, wrote as follows, in the year 1700[q] :

" I have several volumes, that none in the world now can peruse, though within twenty years there lived three or four that could read and understand them all, but left none behind absolutely perfect in all them books [*sic*], by reason that they lost the estates they had to uphold their publique teaching, and that the nobility of the Irish line who would encourage and support their posterity, lost all their estates, so that the anti-quaryes posterity were forced to follow husbandry, &c., to get their bread, for want of patrons to support them. *Honos alit artes.* Also the Irish being the most difficult and copious language in the world, having five dialects, viz. the common Irish, the poetic, the law or lawyers' dialect, the abstractive and separative dialects : each of them five dialects [*sic*] being as copious as any other language, so that a man may be per-fect in one, two, three, or four of them dialects [*sic*], and not understand almost a word in the other, contrary to all other languages, so that there are now several in Ireland perfect in two or three of these dialects, but none in all, being useless in these times."

Connell Mageoghegan, who translated the Annals of Clonmacnoise in 1627, says that the " Fenechus, or Brehon law, is none other but the civil law, which the Brehons had to themselves in an obscure and unknown language, which none cou'd understand except those that studied in the open schools they had."

---

[q] The original (which consists of answers to questions proposed to the writer, evidently by the great antiquary Lhwyd), is in the autograph of Roddy, and is preserved on paper, bound up with a vellum MS. in the Library of Trinity College, H. 2. 16.

Vallancey thinks that there were but two dialects, the *Feini* and *Gnath,* i. e. the Fenian and the common ; and that the former was, like the Mandarin language of the Chinese, known only to the learned ; and that the science of jurisprudence was committed to this dialect. These five dialects cannot now be distinguished with satisfaction. The Brehon Laws and other tracts are distinctly stated to be written in the *Fenian* dialect ; and Keating informs us that there are words from every primitive language in the *Bearla Teibidhe,* from which Vallancey assumes that it is the physician's dialect, because, I suppose, he found that the old medical Irish manuscripts contain words taken from various languages, such Latin, Greek, and Arabic ; but none of the medical Irish manuscripts are older than the twelfth century. The poets' dialect was the same in construction as the common language, except that the poets were constantly borrowing words from the *Bearla Feine,* and every other dialect[r].

The dialects now spoken by the people differ considerably from each other, in words, pronunciation, and idiom, throughout the four provinces. The difference between them is pretty correctly expressed in the following sayings or adages, which are current in most parts of Ireland :

> Tá blaſ gan ceaſc aſ an Muiṁneac ;
> Tá ceaſc gan blaſ aſ an Ullſac ;
> Ní ḟuil ceaſc ná blaſ aſ an Laiġneac ;
> Tá ceaſc aſuſ blaſ aſ an ʒ-Connacſac.

" The Munsterman has the accent without the propriety ;
The Ulsterman has the propriety without the accent ;
The Leinsterman has neither the propriety nor the accent ;
The Conaughtman has the accent and the propriety."

[r] Of this we have a striking specimen in the Inauguration Ode of Brian na Murtha O'Rourke, composed in the reign of Eliza- beth, by John O'Mulconry, of Ardchoill, in the county of Clare; published by Mr. Hardiman, in his Irish Minstrelsy, vol. ii. p. 286.

k

The antiquity of these national Irish sayings has not been determined ; but they must be of considerable age, as they are paraphrased by Lombard, in his work entitled *De Regno Hiberniæ Commentarius*, published in 1632, as follows :

" Tertiò notandum, quod hoc ipsum idioma sit vernaculum totius in primis Hiberniæ, tametsi cum aliquo discrimine, tum quoad dialectum nonnihil variantem inter diversas prouincias, tum quoad artificij obseruationem inter doctos & vulgares. Et Dialecti quidem variatio ita se habere passim æstimatur, vt cum sint quatuor Hiberniæ prouinciæ (de quibus paulò infra) Momonia, Vltonia, Lagenia, Conactia, penes Conactes sit & potestas rectæ pronuntiationis, & phraseos vera proprietas ; penes Momonienses potestas sine proprietate, penes Vltones proprietas sine potestate, penes Lagenos nec potestas pronuntiationis, nec phraseos proprietas[s]."

There is another dialect known to some persons in the counties of Cork, Clare, Limerick, and Kerry, called *Bearlagar na saer*, or tradesman's jargon, of which Mr. Mac El-

[s] Ledwich, who sees every thing Irish with a jaundiced eye, refers to this passage of Lombard's, to confirm his assertion, that the Irish was a barbarous dialect, possessing " neither alphabetical sounds, words for ideas, orthography, or syntax." He might, for the same reason, pronounce the Greek a barbarous jargon, because it not only consisted of four principal dialects, the *Attic, Ionic, Doric,* and *Æolic,* but each of these dialects varied with the localities ; and in one colony of Asia Minor, four different species of the Ionic dialect were observable. Every language, of any antiquity, and spread over a number of provinces, must have different dialects and local peculiarities. Nothing but literature, and a public communication, can form a standard dialect of a nation ; and nothing can possibly prevent the language of a numerous people from splitting into dialects. The older the language is, and the more widely separated the tribes are, the greater will be the difference of the respective dialects. These facts being fairly considered, it will appear that Ledwich's observations on the different dialects of the Irish, are nothing more than illiterate and impertinent criticisms.

ligott, of Limerick, has given a few words and phrases in the
Transactions of the Gaelic Society of Dublin, pp. 11, 12.
This appears to be very like the slang of London, for as the
latter preserves several Saxon words and phrases, which have
become obsolete in the standard dialect of the English, and
even in the provincial dialects, so the former preserves many
ancient Irish words which have been obsolete in the spoken
language throughout the provinces.

But passing over all artificial dialects of poets, and slangs
of artisans, we will find that the common living language of the
country, like the provincial English in the different shires,
divides itself into varieties of dialects, merging into each other
by almost imperceptible degrees of approximation, and which
it would be next to impossible minutely to describe. Donlevy
has the following observation on the dialectic variations and
incorrect modes of writing Irish prevalent in his own time
(1742) :—

" *Poets,* not the Ancient and skilful, who took Pains to
render their Poems sententious and pithy without much Clip-
ping, but the *Modern Makers* of *Doggrel Rhymes* and *Bal-
lads ;* to save Time and Labour, introduced the Custom of
clipping and joining Words together, in order to fit them to
the Measure of their Verses : Others, who wrote in *Prose,*
have, either in Imitation of the *Poets,* or through Ignorance
and Want of Judgment, strangely clipped, and spelled, and
huddled them together, as they are pronounced ; let the
Pronunciation be never so irregular and defective ; not re-
flecting, that a *Poetical Licence, even* when justifiable, is not
imitable in *Prose ;* or that Writing, as People speak or pro-
nounce, is to maim the *Language,* to destroy the *Etymology,*
and confound the *Propriety* and *Orthography :* for, not only
the several Provinces of *Ireland,* have a different Way of pro-
nouncing, but also the very Counties, and even some Baronies
in one and the same County, do differ in the Pronunciation :

Nay, some Cantons pronounce so odly, that the natural
Sound of both the Vowels and Consonants, whereof, *even* ac-
cording to themselves, the Words consist, is utterly lost in
their Mouths.   There are too many Instances of these Sup-
pressions and Jumblings : A few will suffice here to shew the
Abuse thereof : ᵏᵍᵃn, ᵏᵍo, ᵏme, ᵏcu, instead of aᵍuᵏ ᵍᵃn, aᵍuᵏ
ᵍun, aᵍuᵏ me, or ᵏ me, aᵍuᵏ cu or ᵏ cu: And all this Mangling
and Confusion without so much as an Apostrophe ('), to let
the Reader see, that some Thing is left out.   Again, Mac a
naᵗaᵏ, cuiᵈ a nᵏiᵏ, instead of an Aᵗaᵏ, an ᵏiᵏ: The poor *Par-
ticle* an is divided in two, and one Half of it is joined to the
subsequent Word, for no other Reason but that in the Pro-
nunciation, the (n) comes fast and close upon the following
Word, as it frequently happens in all *living Languages ;* yet
ought not to pervert, or alter the *Orthography*, or Order of
Speech in Writing : However, from this Fancy of Writing
as People speak, chiefly arise not only the Mangling and
Jumbling of Words, but also that puzzling Diversity found
in the Writings even of those, who know the *Language* in
Question, infinitly better than he, who has the Assurance to
make these Remarks.   But, either they have not reflected, or
rather were resolved to imitate their Neighbours, who curtail
and confound the different *Parts of Speech*, with far greater
Liberty than the *Irish* do ; for instance : I'll, you'll, he'll, &c.
cou'dn't, sha'n't, won't, don't, t'other, they're, ne'er, can't,
ha'n't, and thousands of that Kind; which, although very
fashionable, the judicious *English* Writers look upon as a
great *Abuse*, introduced only since the Beginning of *King
Charles* the *Second's* Reign ; and endeavour to discredit it
both by Word and Example.

    " It is no Wonder then, seeing the *English Tongue*, al-
though in the Opinion of all, it be otherwise much improved,
is thus maimed and confounded, *even in Prose*, that a *Lan-
guage* of neither Court, nor City, nor Bar, nor Business, even

since the Beginning of *King James* the *First's* Reign, should have suffered vast Alterations and Corruptions; and be now on the Brink of utter Decay, as it really is, to the great Dishonour and shame of the *Natives*, who shall always pass every where for *Irish-Men:* Although *Irish-Men* without *Irish* is an incongruity, and a great Bull. Besides, the *Irish Language* is undeniably a very Ancient *Mother-Language*, and one of the smoothest in *Europe*, no Way abounding with Monosyllables, nor clogged with rugged Consonants, which make a harsh Sound, that grates upon the Ear. And there is still extant a great Number of old valuable *Irish Manuscripts*, both in public and private Hands, which would, if translated and published, give great Light into the Antiquities of the Country, and furnish some able Pen with Materials enough, to write a compleat History of the *Kingdom:* what a Discredit then must it be to the whole *Nation*, to let such a *Language* go to Wrack, and to give no Encouragement, not even the Necessaries of Life, to some of the Few, who still remain, and are capable to rescue those *venerable Monuments of Antiquity* from the profound Obscurity, they are buried in ? But, to return to our Subject, so prevailing are Habit and Custom, that even those who are sensible of the Abuse of clipping and blending of Words, do sometimes insensibly slip into it[t]."

The grand difference between the dialects of the present living language, consists in the position of the accent, and in the pronunciation of the grammatical termination αò in nouns and verbs, it being pronounced in Conaught and Ulster like oo, or úṁ, in all dissyllables and polysyllables, but varied in Munster, being sometimes pronounced like α, short, sometimes like αċ, and sometimes like αʒ. The minor differences consist in pronouncing n like ꞃ when coming after

[t] Christian Doctrine, pp. 504–507, Paris, 1742.

c, ᵹ and m, in the north and west. The Munster dialect is also remarkably distinguished by the pronunciation of ᵹ in genitive cases from ċ, and by throwing the primary accent on the second or third syllable when long. These peculiarities are pointed out in the Orthography and Prosody of the following Grammar with sufficient minuteness.

The other dialects which shot off from the Gælic of Ireland at an early period, are the Erse, or Gælic of the Highlands of Scotland, and the Manx, or primitive language of the Isle of Man.

OF THE ERSE, OR GÆLIC OF SCOTLAND.

The Highland Gælic is essentially the same as the Irish, having branched off from it in the sixth century ; but there are peculiarities which strongly distinguish it, though the spoken Irish of the north-east of Ulster bears a close resemblance to it in pronunciation and grammatical inflections. The principal peculiarities of the Erse are the following :

I. *In the Terminations of Words.*

1. The frequent ending of the nominative plural in *an*, as *slatan*, rods ; *mnathan*, women ; *mullaichean*, summits ; *clarsaichean*, harps; *laithean*, days. This is not unlike the old Saxon plural termination in *en*, still retained in a few English words, as *eyen, shoen, oxen, women*[u].

2. In writing the personal terminations aιρe, oιρ, and aιὁ, or ιὁe, always *air*, and *aiche*, or *iche*, as *sealgair*, a huntsman, for ρealᵹaιρe ; *dorsair*, a doorkeeper, for the Irish ὁόρρόιρ, or ὁόιρρεόιρ ; *coisiche*, a footman, for coιριὁe[v].

3. In writing the termination uᵹaὁ of progressive active nouns, always *achadh*, as *smuaineachadh*, for ρmuaιnιuᵹaὁ ; *gradhachadh*, for ᵹρaὁuᵹaὁ.

[u] See Stewart's Gælic Grammar, 2nd edit., pp. 54–57.
[v] Id., p. 46.

4. In writing the passive participle *te* hard, without vary-
ing it to τα, ϛα, ϛe, ϛe, as the Irish do. See this discussed
more fully at pp. 205, 206.

5. In writing the diminutive termination oȝ, always *ag*,
as *cuachag*, a little cup, for cuaϛóȝ. This termination is also
observable in the living language, and in the names of places
in the north-east of Ulster.

II. *In the Beginning of Words.*

1. The genitive plural does not suffer eclipsis, as in Irish,
for the Scotch Highlanders say *nan cos*, of the feet ; *nan
ceann*, of the heads ; for the Irish, na ȝ-coρ, na ȝ-ceann. But
nam is used before a labial, as *nam bard*, of the bards ; *nam
fear*, of the men[w].

2. The possessive pronouns *ar*, our, *bhur*, your, do not
cause eclipsis, for they write *ar buachaill*, our boy ; *ar Dia*,
our God ; *bhur cosa*, of your feet ; for the Irish, aρ m-buach-
aill, aρ n-Ὀιa, baρ ȝ-coρa. It should be remarked, however,
that the eclipsing letters are often not used in the most ancient
Irish manuscripts.

The other peculiarities are less general, and consist in the
inflection of the verbs, with a greater use of the auxiliary
verb τά, and in the total absence of the ρ in the future tense
of the indicative mood, and in the subjunctive mood ; also in
the constant use of the negative ϛa, for the modern Irish ní,
and the ancient noϛa, and in the strange orthography of some
words, as *chaidh*, for ϛuaιὸ, anciently ϛoιὸ, he went ; *thuirt*,
for bubaιρϛ, he said ; *ghios*, for o' ριoρ, to know, see, or visit ;
sometimes written buρ in Irish manuscripts ; *seann*, for ρeann,
old.

OF THE MANX DIALECT.

The Manx is much further removed from the Irish ; and
it is probable that the Isle of Man had inhabitants from Ire-

[w] See Stewart's Gælic Grammar, 2nd edit., p. 155.

land long before the emigration of the Scots from Ireland to the coast of Argyle. Its words are principally obscured by being written as they are pronounced, without preserving the radical letters, as in the Irish. It also exhibits extraordinary corruptions, and approximations to the Welsh, of which the following are the most remarkable :

1. The nominative plural ends in *n*, as in the Erse and Welsh.

2. A final vowel is lost, as " O Hiarn," for O Ϲhιʒeαɲnα, O Lord ! *dooys*, for ᴅαṁ-ɼα, to me, &c.

3. *t* is added to progressive active nouns derived from verbs, as *choyrt*, for cυɲ, putting. [This final *t* is also used in some words in Irish, as ꝼeιcɲιnᴅ, for ꝼeιcɲιn.—See p. 200.]

4. *d* is often put for ʒ, as *dy bragh*, for ʒo bɲάċ.

5. *t* is often written for c or ʒ, as *tustey*, for ᴅυιʒɼe, the understanding ; *festor*, for ꝼeɲcoɲ, the evening, &c.

6. The final *a*, or *e*, of the passive participle is always dropped, as *soillsit*, *foluit*, for ɼoιllɼιʒċe, ꝼolυιʒċe, illumined, concealed.

There are also many peculiarities of idiom, too numerous to be even glanced at here ; and some particles of constant occurrence are so strangely, though analogically different from the Irish, that an Irish scholar would find it difficult to understand a Manx book, without studying the language as a distinct dialect[x].

OF THE WELSH.

It may not be out of place here to make a few observations upon the analogies between the Cymric or Welsh and Scotic or Gælic dialects, they being considered by some as

[x] The reader is referred to observations on this subject by Richard Mac Elligott, in the Transactions of the Gælic Society of Dublin, where he gives specimens of this dialect from the Manx Book of Common Prayer, London, 1767, with suggestions for restoring the pure original orthography.

cognate, and by others, as belonging to a totally different
family of language. That they are very remotely related is
quite evident from the fact, that the Gælic dialects of Ireland
and Scotland, which separated from each other about the year
of Christ 504, may be said to be still the same language :
but that the Irish and Welsh were, at a still more remote
period, the same language, will appear to any sober-minded
philologer, on comparing the great number of words which
are identical, or different only in analogical dialectic pecu-
liarities in both languages, the almost perfect agreement of
their mode of forming grammatical inflections, and even of
their idioms, which are considered the soul of language. The
number of words, not derived from the Latin, or Danes, in
which they agree, having been already sufficiently shewn by
Lhwyd and others, it will, therefore, be enough to point out
here how far they agree in grammatical inflections ; for when
this agreement is duly considered, it will, no doubt, impress
the conviction, that nothing but relationship of people, and
identity of dialect, could have caused it, be the period of sepa-
ration ever so remote.

To a casual observer, the difference between the gram-
matical inflections of both languages will appear to be very
great, because the Welsh have adopted more of the letters of
the Roman alphabet, by means of which, and of certain other
combinations of their own invention, they write their words,
throughout all the grammatical inflections, exactly as they
are pronounced, without any regard to the preservation of the
radical letters of the word ; whereas the Irish, who have not
adopted all the Roman letters, always write their words with
the initial letters of the roots, and give notice of the gram-
matical influences, either by prefixing an adventitious conso-
nant, or placing a mark of aspiration over or after the radical
consonants. To make this intelligible, let us take a word
common to both languages, and place it under a grammatical

l

influence, in which both agree : thus, ᵬeᴀɴ, a woman ; Welsh, *benyn.* Now if we place the possessive pronoun ᴅᴏ, thy, Welsh, *dy,* before this word, the radical letter b suffers what the Irish call aspiration, and they write ᴅᴏ ᵬeᴀɴ. But the Welsh, who do not observe the same orthography, although the change of pronunciation is nearly the same, write *dy venyn.* In this particular both languages, *considered orally,* are the same, the difference existing merely in the system of writing. This being understood, let us next ascertain how far the initial changes by aspiration and eclipsis actually agree in both languages.

In Welsh, the initial consonants of feminine nouns are aspirated (or, as the Welsh grammarians term it, *become light*) after the articles.

In Irish, feminine nouns are always aspirated in the nominative singular after the article, as ᴀɴ ᵬeᴀɴ, the woman ; pronounced *an ven,* or *in van.*

In Welsh, after the possessive pronouns *dy,* thy, *ei,* his, aspiration takes place, as *dy venyn,* thy wife ; *ei venyn,* his wife. In Irish, aspiration takes place after *mo,* my ; *do,* thy ; and *a,* his ; as mo ᵬeᴀɴ, my wife (pronounced *mo ven*) ; ᴅᴏ ᵬeᴀɴ, thy wife ; ᴀ ᵬeᴀɴ, his wife. It should be also remarked, as a striking point of agreement, that *ei,* in Welsh, and ᴀ, in Irish, mean *his,* or *her's ;* and that when used to denote *her's,* they do not cause aspiration in either language : as, Welsh, *ei benyn,* her woman ; Irish, ᴀ ᵬeᴀɴ. This point of agreement is so remarkable, that nothing but actual relationship of people and dialect could have originated it[y].

In Welsh, the initial consonants of adjectives are aspirated, or (as their grammarians phrase it) become light, when their substantives are feminine, as *benyn vaur,* a big woman. In

[y] See *Syntax,* Rule xxv. p. 374.

Irish the same takes place in the nominative singular, as beαn ṁóp; pronounced *ben vore.*

In Welsh, certain prefixed particles cause aspiration, as *rhy vyçan,* very little; *ni çarav,* I d̃o not love. In Irish the same prevails as a general principle of the language, as no beαʒ, very little (*ro veg*); ní ċαpαιm, I do not love (*ni çaraim*)[z].

In Welsh, initial consonants are aspirated (made light) after all prepositions, except two. In Irish, many of the principal prepositions cause aspiration[a].

The system of eclipsis and aspiration somewhat differs, the Welsh having more forms; however, the agreement is so close, that nothing but original relationship could have caused it. The following table will shew this agreement.

b becomes *m* in Irish and Welsh by eclipsis, and *v* by aspiration.

c ,, *g* in Irish, and *g* and *ngh* in Welsh, by eclipsis, and *ch* by aspiration, in both languages.

d ,, *n* in Irish and Welsh by eclipsis, and by aspiration ȯ or *y* in Irish, and *dh* (pronounced like the Saxon þ) in Welsh.

f ,, *v* in Irish by eclipsis, but wanting in Welsh.

g ,, *ng* in Irish and Welsh, by eclipsis, and *y* by aspiration in Irish; but the true aspirate is wanting in Welsh.

p ,, *b* in Irish, and *b* and *mh* in Welsh by eclipsis, and *ph* by aspiration in both languages.

t ,, *d* in Irish, and *d* and *nh* in Welsh, by eclipsis, and *th* in Welsh, and *h* in Irish, by aspiration.

s ,, *t* in Irish, by eclipsis, and *h* by aspiration; but both are wanting in the Welsh[b].

---

[z] See *Composition,* p. 336, and *Syntax,* Rule xxxix. p. 388.

[a] See *Syntax,* Rule xliv. page 392.

[b] See Prichard's "Eastern Origin of the Celtic Nations," pp. 30, 31.

Let us next see the analogy between the two languages in terminational inflections. In these we find an equally close agreement, as will appear from the following instances.

1. The formation of the plural by attenuation, as Welsh, *bard*, a poet ; plural, *beird :* Irish, bápᴅ ; plural, báipᴅ. Welsh, *brân*, a crow ; plural, *brain :* Irish, bpan ; plural, bpain. Welsh, *gûr*, a man ; plural, *gûyr :* Irish, ꜰeap; plural, ꜰip.

2. The formation of the plural by adding a vowel, as Welsh, *pénau ;* Irish, cinᴅu, heads[c].

3. The ordinals are formed in Welsh by the addition of *ved*, as *sai*p, seven ; *seipved*, seventh. The ordinals in Irish are expressed by maᴅ, *vadh*, as peacᴅ, seven ; peacᴅmaᴅ, seventh, pronounced *sechtvadh*.

4. The terminations *n* and *g* are diminutive in Welsh, as *dynyn*, a manikin ; *oenig*, a lambkin. They have the same import in Irish, as ᴅuinín, a little man ; uaineᴅ҃ (more usually uainín), a lambkin ; cuileóᴅ҃, a little fly.

5. As expressive of an agent, the termination *r* is common to both languages, as, Welsh, *morûr*, a seaman ; Irish (muiꜰꜰeap, seaman), muilneoip, a miller.

6. The termination *og* in Welsh adjectives is generally *ċ* in Irish, as *Duw trugarog*, a merciful God ; Irish, ᴅia ᴅpócaipeaċ.

7. The termination *vaûr* is used in Welsh adjectives to denote abounding, and map, in Irish, as *guerpvaûr*, costly ; Irish, líonmap, abounding ; ꜰionmap, abounding in wine.

8. The present participle in Welsh ends in *d ;* in Irish, the progressive active noun, which stands for the present participle, generally ends in ᴅ.

9. In what the Welsh grammarians call the first form of the verb, the third person singular is merely the verbal root,

[c] See Chap. II. p. 83.

as *carav, ceri, câr*, from *caru*, to love. In Irish, the form of
the verb in the past tense for the third person singular is the
simple root of the verb.

10. In Welsh, the third person plural ends in *ant, ent,
ynt*. In Irish, in ᴀɪᴅ, ɪᴅ, ᴀᴅᴀꞃ. In this particular the Welsh
is more like the Latin.

11. In Welsh, the first person of the preter tense ends in
is, or *ais*. In Irish, in ᴀꞃ (anciently ᴀɪꞃ), as in the following
example of *caru*, to love.

SINGULAR.		PLURAL.	
WELSH.	IRISH.	WELSH.	IRISH.
1. *cerais*,	ċᴀꞃᴀꞃ.	1. *carasom*,	ċᴀꞃꞃom, or ċᴀꞃᴀmᴀꞃ.
2. *ceraist*,	ċᴀꞃᴀɪꞃ.	2. *carasoch*,	ċᴀꞃ ꞃɪ́ꞃ, or ċᴀꞃᴀɓᴀꞃ.
3. *carodh*,	ċᴀꞃ.	3. *carasant*,	ċᴀꞃꞃᴀꞇ, or ċᴀꞃᴀᴅᴀꞃ.

12. The passive voice is expressed in both languages by
endings almost identical; thus :

WELSH. IRISH.
carier, ċᴀꞃċᴀꞃ, *amatur*.
carid, ċᴀꞃᴀᴅ, *amabatur*.
carir, ċᴀꞃꞃᴀꞃ, or ċᴀꞃꞃᴀɪᴅꞔꞃ, *amabitur*.

The Welsh has a greater variety of distinct terminations to
express the persons than the Irish, but the Irish is far more
distinct in the future tense, and in having a present and con-
suetudinal tense in the active voice, which the Welsh wants
altogether.

The reader is referred to Dr. Prichard's valuable work,
entitled " Eastern Origin of the Celtic Nations," for the
theory of the personal terminations of verbs, where he shews
that the personal endings of the verbs in the Welsh language
are abbreviated forms of the personal pronouns.

Whether this agreement of the two languages is owing to
identity of race, or to an amalgamation of both nations in the

third and fourth centuries, is a question not easily determined ; but the probability is, that it is attributable to both. We are informed by Cormac Mac Cullenan, Bishop of Cashel, and King of Munster, in the ninth century, that Crimhthann Mor Mac Fidhaigh, Monarch of Ireland (of the Munster or Heberian line), subdued the Britons, and established Irish colonies, and erected royal forts, at Glastonbury and in Cornwall, and throughout the country ; and that the Irish retained this power for a long time after the arrival of St. Patrick. It is not impossible, therefore, that it was at this period the Irish built the forts which the Welsh call *Ceitir Guidelod*, or forts of the Gaels, or Irish. Mr. Lhuyd says : " There are none of the Irish themselves, that I know of, amongst all the writings they have published about the origin and history of their nation, that maintained they were possessed of England and Wales ; and yet whoever takes notice of a great many of the names of rivers and mountains throughout the kingdom, will find no reason to doubt but the Irish must have been the inhabitants, when those names were imposed upon them[d]."

It is not true, however, that no Irish writers attribute to their ancestors the conquest of Britain, though I believe the notice of it had not been published in Lhwyd's time. It is stated as follows in Cormac's Glossary, *voce Mogh Eime* :—

" At the time that the sway of the Gaels was great over the Britons, they divided Albion[e] between them in holdings, and each knew the habitation of his friends ; and the Gaels did not carry on less agriculture on the east side of the sea than at home in Scotica [Scotia], and they erected habita-

[d] See *Archæologia Br.*, p. 7.

[e] *Albion.*—This was originally the name of all the island of Great Britain.—See Ussher, *Primordia*, and the Irish translation of Nennius.

tions and regal forts there; *inde dicitur* Dinn Tradui, i. e. the triple-fossed fort of Crimthann Mor Mac Fidhaigh, King of Erin, Alba, and as far as the Iccian sea; *et inde est* Glastimber na n-Gaedhal [Glastonbury of the Gaels], a large church which is on the brink of the Iccian sea, &c. And it was at the time of this division also, that Dinn Map Lethain, in British Cornwall, received its name, i. e. Dun mic Leathain, for *Map* in the British is the same as *mac*. And they continued in this power for a long time after the arrival of St. Patrick. It was at this time Coirpre Musc was dwelling in the east [of the Channel], with his family and friends, &c.[f]"

<div align="right">J. O'D.</div>

It is right to say a few words here respecting certain manuscript authorities frequently referred to, for examples of grammatical forms and inflexions, in the following work.

1. The copy of Keating's History of Ireland, of which very great use has been made, and which is always quoted by its pages, is a manuscript in the Library of Trinity College, Dublin (H. 5. 26). It was purchased in London, for the College, a few years ago, by Dr. Todd, and proves to be the most accurate and valuable copy of Keating's work which is known to the Author. It is in the handwriting of John, son of Torna O'Mulconry, of the Ardchoill family, in the county of Clare, a most excellent Irish scholar, and a contemporary of Keating.

2. The medical manuscript, by John O'Callannan, who was Mac Carthy Reagh's physician, sometimes quoted in the following pages, was the property of the Author, but is now by

[f] For the original of this passage, see Battle of Magh Rath, published by the Irish Archæological Society, note G, pp. 339, 340.

him deposited in the Library of Trinity College (H. 5. 27). It is a mere fragment, chiefly valuable for the age of its author, who translated it from Latin into Irish, at Kilbritton, in the year 1414, when Donnell Reagh Mac Carthy Cairbreach was on his death-bed.

3. The Irish manuscript transcribed in Ulster, in 1679, quoted as authority for the Ulster dialect of that period, and the extracts from the Book of Fermoy, the original of which is not now in Dublin[g], were also the property of the Author, and are deposited in the Library of Trinity College (H. 5. 28). The latter of these manuscripts is in the handwriting of old Mr. Casey, formerly of Myler's Alley, Dublin, and was purchased for the Author by his friend, Myles John O'Reilly, Esq., of the Heath House, in the Queen's County, at the sale of the manuscripts of the late Edward O'Reilly, author of the Irish Dictionary. An account of the transcriber, Mr. Casey, will be found in Whitelaw and Walsh's History of Dublin.

[g] The Book of Fermoy was in the possession of the Chevalier O'Gorman, at the close of the last century ; it is not known to the Author into whose hands it has fallen, or whether it is still in existence.

Nº 1. From the Book of Kells.
(6ᵗʰ Century)

Nº 2. From the Book of Durrow. Autograph of Sᵗ Columba.
(6ᵗʰ Century)

Nº 3. From the Autograph Gospels of Sᵗ Moling.
(7ᵗʰ Century)

Nº 4. From the Liber Hymnorum.
(9 or 10ᵗʰ Century.)

From the Liber Hymnorum. — 2ᵈ Character.

From the Same. — 3ᵈ Character.

Nº 5. From the Leabhar na h-Huidhre
(12ᵗʰ Century)

Nº 6. From the Charters in the Book of Kells.
(14ᵗʰ Century)

Nº 7. From the Book of Leacan.
(15ᵗʰ Century)

Nº 8. From the Autograph Annals of yᵉ Four Masters.
(17ᵗʰ Century)

A GRAMMAR

OF

THE IRISH LANGUAGE.

PART I.

ORTHOGRAPHY.

CHAPTER I.

CLASSIFICATION OF LETTERS.

THE modern Irish Alphabet consists of eighteen letters, arranged in the same order as their corresponding letters in the Roman Alphabet. They are as follows : α, b, c, ꝺ, e, ꝼ, ᵹ, h, ı, l, m, n, o, p, p, ɼ, ꞇ, u. The various forms of these characters, as found in manuscripts of different ages, have been already shewn in the Introductory Remarks.

Of these letters α, e, ı, o, u are vowels, the rest are consonants.

The vowels are divided into broad and small. The broad vowels are α, o, u ; the small e, ı.

The consonants are either mutes or liquids. The mutes are b, c, ꝺ, ꝼ, ᵹ, m, p, ꞇ ; the liquids l, n, p, ɼ.

B

They are also divided into labials, palatals, and linguals, from the organs of speech by which they are chiefly pronounced. The labials are b, p, m, p; the palatals, c, ʒ, and the linguals ᴅ, l, n, p, r, c. The letter h is not included in any of these divisions.

Philosophical writers on comparative Etymology have divided the consonants of the Celtic dialects generally into surds and sonants, and subdivided them into gutturals, palatines, linguals, dentals, labials, semivowels, and sibilants; but although these distinctions have been found useful in comparative Etymology, it is not necessary to introduce them into a practical grammar. For a curious classification of the consonants of the Celtic dialects see *Prichard's Eastern Origin of the Celtic Nations*, p. 129.

The author several years since made a classification of the Irish consonants, according to Dr. Darwin's system of articulate sounds, as explained in his work called the *Temple of Nature*, and drew up orthographical rules according to such a classification, but he has since been induced to reject these rules, in consequence of the novelty of the terms, and to adopt the divisions which are in common use. According to Dr. Darwin's system the Irish consonants would be divided thus: c, p, c are *mutes*, properly so called, as being perceptible stops of the vocal sound; b, ᴅ, ʒ, *orisonants*, because they are preceded by a slight vocal sound formed in the mouth; m, n, *narisonant semivowels;* p, r, h, *sibilants;* and l, p, *orisonant liquids.* The aspirated consonants would be thus classified: ḃ, ḋ, ʒ̇, *sonisibilants;* ċ, ṗ, ṙ, ċ, *simple sibilants;* and ṁ a *norisonant semivowel.*

Although this classification has not been adopted by any of the subsequent writers on the philosophy of articulate sounds, it is decidedly the most correct.

It should be here remarked, that in ancient Irish MSS. consonants of the same organ, particularly b and p, c and ʒ, ᴅ and c, are very frequently substituted for each other, and that where the ancients usually wrote p, c, c, the moderns write b, ʒ, ᴅ.

ᴅ for c, as ᴅap for cap, over, across.

τ for ɔ, as coτlaɔ for coolaɔ, sleep, MS. Trin. Coll. Dubl. (H. 3. 18.), p. 42; éτaċ for éaɔaċ, *Cormac's Gloss.*, *voce* opc τpeιċh.

b for ꝼ, as beoιl for ꝼeoιl, flesh, *Cor. Gloss.*, *voce* Moᵹ éιme.

c for ᵹ, as caċ, every, for ᵹaċ; cloιceɔ for cloιᵹeann, the skull, *Cor. Gloss.*, *voce* Moᵹ éιme.

ḃ for ṁ, as noιḃ for naoιṁ, saints, *Ibid.*, *voce* Noιp; aḃáιn for aṁáιn, alone; ap na bapaċ for ap na ṁapaċ, on the morrow, *Vit. Moling.*

ṁ for ḃ, as a lenṁ, her child, for a leanḃ, *Vit. Moling.*

ṗ for ḃ, as mappaττ caċ a céιle, for mapḃaιɔ cáċ a céιle, *Vit. Moling ;* ɔóιṗ for ɔóιḃ, to them, *Annals of Ulster.*

p for b, as Clpu for Clba, Scotland, *Cor. Gloss.* (in v. Coιpe bpecaιn) ; Coιpppι for Caιpbpe, a man's name, *Ibid.* (in v. Moᵹ eιme) ; cappaτ for capbaɔ, a chariot, *Ibid.* (in v. Opc τpeιċh).

Nine of these consonants, namely, b, c, ɔ, ꝼ, ᵹ, m, p, p, τ, are called *aspirates*, because in certain situations their primary or natural sounds are changed into aspirated sounds, as b, into ḃ, i. e. the sound *b* into the sound *v*, &c., as will be presently shewn.

Every consonant, whether in its primary or aspirated state, has a broad or a slender sound, according to the nature of the vowel which it precedes or follows. When it precedes or follows a broad vowel it has always a certain fixed broad sound, and when it precedes or follows a slender vowel it has a fixed small or slender sound, which will presently be described. This influence of the vowels over the consonants, which exists to some extent in every language, has given rise to a general rule or canon of orthography which distinguishes the Irish from all the European languages, namely, that every consonant, or combination of consonants, must always stand between two broad vowels or two slender vowels, as bpιpιm, I break; molaιɔ, they praise;

corpopòa, corporeal; not bpipaio, molio, coppepòa,
or bpiopio, moleo, coppopòe.

O'Molloy, in his *Grammatica Latino-Hibernica*, published at
Rome in 1677, explains this great canon of Irish orthography as
follows, pp. 50, 51 : " Rursus obserua in voculis polisyllabis
quibuscumque saltem ordinariè seruari debere regulam Hibernis
tritam tùm in scriptura, tùm in sono, quæ dicitur caol le caol,
leaċan le leaċan, latinè *subtilis cum subtili, et larga cum larga.*
Hoc est dicere, si posterioris syllabæ prima vocalis fuerit subtilis,
similiter prioris seù antecedentis syllabæ ultima vocalis debebit esse
subtilis; pariformiter si larga, larga; aliàs vitium erit tùm in enun-
ciatione, tùm in orthographia : non tamen requiritur quod utraque
vocalis semper ; sit eiusdem speciei, vel numeri, tametsi multoties
contingat quòd sint, sed sufficit quòd ambæ sint largæ, vel ambæ
subtiles. Dixi ordinariè, nam exceptio datur de quibusdam pau-
cissimis, vt ina, inap, &c., latinè, *quam in quo,* &c."

Professor Latham, in his chapter on Euphony, and the permuta-
tion and the transition of letters, notices this rule as a remarkable
one in the Irish. His words are : " The Irish Gaelic, above most
other languages, illustrates a Euphonic principle that modifies the
Vowels of a word. The Vowels *a, o, u,* as seen in § 71, are Full,
whilst *i, e, y* are Small. Now, if to a syllable containing a Small
Vowel, as *bwil*, there be added a syllable containing a Broad one,
as *am*, a change takes place. Either the first syllable is accom-
modated to the second, or the second to the first; so that the
Vowels respectively contained in them are either both Full or both
Small. Hence arises, in respect to the word quoted, either the form
bwalam, or else the form *bwilim*."—*The English Language*,
p. 122.

This rule, which has been so scrupulously adhered to by modern
Irish writers, has been condemned as cumbrous by Vallancey, Stew-
art, Haliday, Mac Elligott, and others, and it is certain that it is
not always strictly adhered to in the ancient Irish manuscripts ;
but the principle on which it is founded is observable in the oldest
fragments of Irish composition remaining to us, as will appear from
the specimens given in the Appendix to this work.

CHAPTER II.

OF THE VOWELS.

SECTION 1.— *Of the Sounds of the Simple Vowels.*

ALL the vowels are sometimes long, and sometimes short or obscure. In the southern half of Ireland they have medial or diphthongal sounds between long and short, which have not been hitherto noticed, or at least, not sufficiently explained by Irish grammarians. These diphthongal sounds, not being strictly analogical, shall not be introduced into the text of this Grammar, with the exception of a few of the most prominent of them, lest they should perplex the learner ; but they shall be carefully described in the notes, in order to preserve the Munster pronunciation of the language.

A long vowel is generally marked by an acute accent, thus : báρ, death ; mín, smooth. In the absence of this accent, it is understood that the vowel is short, as baρ, the palm of the hand ; mın, meal.

In words of two or more syllables the accent is generally on the first syllable, or root of the word, whether it be long or short, as ρlánuıȝċe, saved ; coρρoρòa, corporeal.—See the Prosody, Chap. I., Sect. 1.

There are no quiescent final vowels in this language, as in the English or French ; for although the final e in the words buıȍe, yellow, cρoıȍe, a heart, and such

like, as pronounced at present, is nearly quiescent, and looks as if it were merely intended, like the final *e* in English, to render the preceding vowel long, still we know from the oldest specimens of Irish poetry remaining, that the final є in such words was distinctly uttered and accounted a syllable.

The obscure sounds of the vowels prevail after the accented syllables, or when they are final in pollysyllables, as móрòα, majestic; τιξεαρηα, a lord.

In this situation the vowels have so transient and indistinct a pronunciation that it is difficult to distinguish one broad or slender vowel from another, and hence in ancient manuscripts we find vowels substituted for each other *ad libitum*, as рlánuιξċe, saved, is written рlánαιξċe, рlánoιξċe, and рlánuιξċι; where it is to be observed that the long accented ά cannot be changed, but the obscure vowels are changed *ad libitum*, because the ear could not possibly distinguish the sound of one from that of the other. Walker, in his observations on the irregular and unaccented sounds of the English vowels, has a remark somewhat similar to this. " If," he says, " the accent be kept strongly on the first syllable of the word *tolerable*, as it always ought to be, we find scarcely any distinguishable difference to the ear, if we substitute *u* or *o* instead of *a*, in the penultimate syllable ; thus, *tolerable*, *toleroble*, and *toleruble*, are exactly the same word to the ear, if pronounced without premeditation or transposing the accent for the real purpose of distinction," &c.

However, in writing рlánuιξċe, and such other words as present many indistinct vowels, a fixed orthography should be preserved, and the form of the word to be adopted should be decided upon by observing the root and proper grammatical inflections or branches springing from it ; thus, from the root рlán, safe, is formed рlanúξαò, salvation, and the u in this form should be retained in the passive participle рlánuιξċe, and in all other derivatives springing from it, as рlánuιξċeoιp, a saviour ; рlánuιξċeαċ, sanative.

Such as wish to become acquainted with the ancient MSS. should be informed that u before ɲ may be written aup, eɲ, or ɪɲ, as upnaiȝċe, prayers, which may be written aupnaiȝċe, epnaiȝċe, or ɪɲniȝċe; uɓoam, a scarcity, auɓoam, eɓoam, ɪɓoam.—See the remarks on the diphthong au.

According to a principle of the language no number of vowels meeting in a word forms more than one syllable; and therefore when many vowels come together an adventitious ɓ or ȝ is often thrown in between them to make a second syllable, and to serve the same purpose as a hyphen or a diæresis; as ɓo beóaiɓ, to the living, may be written ɓo beoɓaiɓ; aieɲ, the air or sky, may be written aiɓéɲ[a]; but in ancient manuscripts these adventitious consonants are seldom, if ever, used, and we sometimes find four or five vowels together without any consonant intervening, as aieoiɲ, of the air; aiéuɓòa, ċaiuiɲ, melodious[b].

In modern Irish orthography no vowels are doubled in the same syllable, like *ee* or *oo* in English; but in the ancient manuscripts all long vowels are found doubled, as ɓee, gods; laa, a day; moo, greater, as " ɓo ɲála laa naɓo miɲɪ am oenaɲ, I happened to be one day alone."—*Battle of Magh Rath*, p. 34. " Moo a eɪneach oloaɲ biċ, his bounty is greater than the world."—*Id.* p. 52. This doubling of the vowels, however, does not in any way affect the pronunciation.

In reading Irish, all consonants, whether primary or aspirated, must be pronounced according to their respective powers, as they shall presently be described, except such as are eclipsed, as pointed out in the table

[a] See the copy of Keating's History of Ireland, by John Mac Torna O'Mulconry, in the Library of Trinity College, Dublin, p. 127, line 36.
[b] Book of Fermoy.

of eclipsis, and also the aspirated ḟ, which is quiescent in every situation, and the aspirated ḃ and ḡ in the middle of words which are not compounds. It should be also remarked, that the aspirated ċ is but very faintly pronounced in the end of words, as ꝼlaıċ, a chieftain; bꝛeıċ, a sentence.

Table of the Sounds of the Vowels.

α.

1. **α** when *long*, sounds like *a* in the English words *call*, *fall*, as lán, full; áꝛꝺ, high.

In Meath and Ulster α long is pronounced like *a* in the English words *mar*, *father*, as these words are pronounced by Walker, and this is also the prevailing long sound of this vowel throughout the Highlands of Scotland; but it cannot be considered its true original sound. O'Molloy describes the long sound of this vowel as follows:—" Hanc autem A efferes cum Latinis largè, ore scilicet deducto, flatu valentulo, suspensa modicè lingua, et dentibus inuicem non tangentibus, ut amaꝺán, latine *stultus*."—*Grammatica Latino-Hibernica, Romæ,* 1677, p. 8.

2. **α** *short*, like *a* in the English word *fat*, as anam, a soul; ꝉlaꝛ, green[c]. In the end of a word it is pronounced very obscurely, like *a* in the English word *tolerable*, as céaꝛꞇa, crucified or tormented; ꝺéanꞇa, done; móꝛꝺa, majestic[d].

---

[c] In some of the southern counties α is pronounced in this situation like *a* in the English word *what*, as ꞇaꝛꞇ, thirst; ꝉaꝛꞇa, acute.

[d] As has been already remarked, when α has this obscure sound, it has been the custom to substitute o and u for it *ad libitum*, as Ullꞇu for Ullꞇa, the Ultonians; ꝺéanꞇo for ꝺeanꞇa, done, but this should not be permitted, as it would prevent the orthography of the language from becoming fixed.

3. Αὸ and αᵹ, when immediately followed by a broad vowel, or by the consonants l, m, n, p, c, ᵹ, are pronounced like the English word *eye*, or the German *ei* in *wein*, as αὸαρc, a horn; αὸlαcαὸ, burial; αὸραὸ, adoration ; Ϲαὸᵹ, a man's name.

This rule holds good throughout the southern half of Ireland, but it must be varied for the pronunciation of the north and west. In Connaught αὸ and αᵹ, when followed by a vowel, have the sound laid down in the text, but when followed by l, m, n, p they are pronounced like α long (1), as αὸραὸ, adoration; αὸlαcαὸ, burial; αὸmαo, timber, which words are pronounced as if written ᾱραὸ, ᾱlαcαὸ, ᾱmαo. In the north of Ulster αὸ and αᵹ, followed by a vowel, or by the consonants c, ᵹ, have a strange sound, not unlike *ŭēĕŭ* closely and rapidly pronounced; but in the southern counties of Ulster, and in Meath, they are pronounced somewhat like *ay* in the English word *mayor*, as ραὸαρc, sight; αὸαρc, a horn ; Ϲαὸᵹ, a man's name, which words are pronounced in the north of Ulster nearly as if written ραοιὸεαρc, αοιὸεαρc, Ϲαοιὸεαᵹ; but in the south of Ulster and in Meath, as if written ραέὸαρc, αέὸαρc, Ϲαεὸαᵹ. Throughout the Highlands of Scotland this combination is pronounced nearly as in the north of Ulster, and Dr. Stewart says that " the sound has none like it in English." It would be now difficult to strike a medium between those various pronunciations, and point out what was the true original sound of this combination, but it is highly probable that it was originally pronounced ᾱ long, as it is in some instances in Connaught at present.

4. Αὸ in the end of words is pronounced in the south of Ireland like *a* in the English word *general;* as bυαlαὸ, striking; ὸέαναὸ, doing ; ᵹlαcαὸ, receiving; ρεαcαὸ, sin.

This rule holds good in all monosyllabic words throughout Ireland; but in dissyllables and polysyllables αὸ, in this situation, is

pronounced like *oo* nasal throughout Connaught and Ulster. This, however, cannot be considered a sound of aḃ, but more properly of aṁ, which is the dialectic termination of most verbal nouns in Connaught and Ulster. For example, the word ᴅéaⁿaḃ, doing, is pronounced in Connaught as if it were written ᴅíoġnaṁ; but this should not be considered the pronunciation of the form ᴅéaⁿaḃ, which is peculiar to the south of Ireland, but of ᴅíⁿġnaṁ, which is a form of this verbal noun found in very ancient manuscripts. Some Irish grammarians, who had but a local knowledge of the pronunciation of the language, not considering the dialectical variations of words, have given very odd sounds to some of the vowels and consonants, such as that of *oo* to the aḃ in question, and that of í to é, which leads to much confusion and inaccuracy; for it is in reality making a local peculiarity, or barbarism, the standard of a general principle of the language.

The original pronunciation of aḃ and aġ was in all probability like *agh* guttural, which is still partially preserved in the mountainous districts of the counties of Londonderry and Tyrone, as in 'ʀeaḃ, it is; cⱳⁱⁿⁿeaġaḃ, a gathering, &c.

5. A, when coming before the consonant m, or the double consonants ll, nn, nġ, in monosyllabic words, and before nⱦ, nc in dissyllables, is pronounced in the southern half of Ireland like the German *au*, or nearly like *ow*, in the English word *how*, as aⁿ, time; ball, a member; ꝼaⁿn, weak; maⁿġ, a bag; neaⁿⱦoġ, nettles; ʀⱦʀeaⁿcáⁿ, a tune. But in the province of Ulster the a has its regular analogical short sound (2) in these situations[c].

6. A before ḃ is pronounced in the southern half

---

[c] See the Prosody. In some parts of Connaught a before ll, m, and nn, has its natural long sound; as aⁿ, time, pronounced áⁿ; ball, a blind man, pronounced báll; but this sound is unknown in Ulster and in the southern half of Ireland, and not general even in Connaught; it must therefore be regarded as a local peculiarity.

of Ireland like *ou* in the English word *ounce*, as aḃainn, a river; ταḃαιρτ, giving; laḃαιρτ, speaking.

In the County of Kerry α, in this situation, has the regular diphthongal sound of α (5). But in Ulster it has the sound of o long, as aḃainn, a river; ʒαḃαl, a fork; ʒαḃα, a smith; ʒαḃαρ, a goat, pronounced in Ulster at present as if written óḃainn, ʒóḃαl, ʒóḃα, ʒóḃαρ.

<div align="center">e.</div>

1. **e** *long* sounds like the Greek ἦτα, or like *e* long in the French, and all languages except the English, as ρé, time; ρé, six; mé, I.

In English *e long* has evidently lost its original sound, it being now pronounced *ee*, like *i* long in all ancient, and most modern languages; but *e short* still retains its original sound, as in other languages. E still keeps its ancient long sound in a few words, as *where, there, ere,* &c., in which words it exactly corresponds with e long in Irish. O'Molloy, in pointing out the primitive character of the pronunciation of the Irish vowels and diphthongs, thus exclaims: " Sistunt ergo Patrum, veterumque vestigijs, nec cum nouatoribus in vicinio mutant religionem Hiberni."—*Grammatica Latino-Hibernica,* p. 46.

2. **e** *short* is pronounced like *e* in the English word *met*, as ɒuine, a man; buιle, madness.

In the modern Irish orthography the vowel e never appears alone in the body of a word or syllable, but is always accompanied by other vowels; but in the ancient Irish manuscripts it is often written singly, as ρéρ, grass; ρeρ, a man; ben, a woman, for the modern ρéαρ, ρeαρ, beαn; also ρρéρe, of the firmament, for the modern ρρéιρe.—See notes under the diphthongs eα and eι. In the ancient manuscripts ιu is frequently used for the final e short of the moderns, as " moo ocuρ αιριu oloαρ ceċ ρeρ," for the modern " mó αʒuρ áιρɒe ιná ʒαċ ρeαρ."—*Battle of Magh Rath,* p. 64. " α n-ɒul uαιτ-ριu" for "α n-ɒul uαιτ-ρe."—*Id.,* p. 68. " eιριu" for " eιρe."—*Id.,* p. 110.

Ι.

1. ι *long* sounds like *i* long in all the ancient and modern languages, except the English, and like the usual long sound of the English *e*, or *ee*, as laid down by Walker, as mín, smooth or fine ; pí, a king[d].

2. ι *short*, like *i* in the English word *mill*, as mιl, honey ; mιn, meal ; bιle, an old tree.

Before ll and lr the short ι of the other provinces is pronounced like *ei*, very slender, in the south-east of Ireland, but in the south-west like í long, as mιlre, sweeter ; mιll, spoil ; ɸιll, return ; cιll, a church. Neither of these sounds, however, can be considered analogical, though the former seems of considerable antiquity in the south of Ireland, and was highly prized by the poets for the sonorous jingles which it produced in their rhymes. It is made up of ĕ-ēē, not of ă-ēē, like the English *i* long.

O.

1. O *long*, like *o* in the English word *more*, as móp, great ; óp, gold.

Throughout Meath, and the adjoining counties of Ulster, *o long* is pronounced like *a* in *hall*, as ól, drink, pronounced *all* ; o short exactly corresponds with it, and is pronounced like *o* in the English *lot*, *sot* ; but this must be regarded a great corruption.

2. O *short*, always like *o* in the English words *mother*, *brother*, *other*, as copp, a body ; olc, evil[e].

[d] The general long sound of *i* in English is not that of a simple vowel, but that of a perfect diphthong ; but in some few words it has the pure sound of a simple vowel, as in *machine*, &c.

[e] This is the natural short sound of the vowel *o*, as has been stated by all scientific writers on organic sounds. The general short sound of *o* in English is the natural short sound of *a* long and broad, as in *hall*, *all*, &c.

In monosyllables closed by the consonants ll, m, nn, and in dis-
syllables, when it is followed by ᵹ, or ȯ, the vowel o is pronounced
in the southern half of Ireland like *ou* in the English word *ounce*,
as poll, a hole; cṗom, stooped; lom, bare; ṗonn, desire; coᵹa,
selection; poᵹa, choice.   These sounds were highly prized by the
southern poets for their musical tone, although the inhabitants of
the north and west of Ireland considered them unnatural and bar-
baric.   They are well exemplified in the following rhymes :

> " Cá coṗann conn a' boᵹṗaȯ Hawk ȧoiṗ
>   A'ṗ é ᵹan ím, ᵹan ṁeaȯᵹ, ᵹan bláȧaiᵹ."
>
> *William English.*
>
> " Ȯa ȧaol a com, a cṗaob-ḟolc cṗom
>   Aᵹ ceaȧc ᵹo bonn léi na ṗṗeaȧaiḃ."
>
> *John Claragh Mac Donnell.*
>
> " Ȯaȧ an loȧa a'ṗ ᵹoṗm na ȯ-conn
>   Aᵹ ceaȧc ᵹo colᵹaȧ, coṗannaȧ, cṗom."
>
> *Brian Merriman.*

In Ulster, Connaught, and Meath o, in these situations, has its
short sound, except before ȯ and ᵹ, where it is made long, as
poᵹlaim, learning.

It may be remarked here, once for all, that the principal dif-
ference between the Munster and the other dialects of the Irish
language consists in the diphthongal sounds of the vowels here
pointed out.   The Ulster and Connaught pronunciation is generally,
and particularly in this instance, more analogical and correct, but
the Munster dialect is more sonorous and musical.   The natives of
the different provinces, however, are much divided in their opinions
of the different modes of pronunciation, each claiming his own to
be the most mellifluous and the purest.—See *Preface.*

U.

1. U *long*, like *u* in *rule*[f], as úp, fresh; cúl, the
back.

---

[f] The usual sound of *u* in
English is not that of a simple   vowel, as it begins with the con-
sonantal sound of *y*.

2. U *short*, like *u* in *full, bull*, as uċτ, the breast; uppa, a prop.

This is the natural short sound of *u*, and it will be necessary for the English scholar to remember here that the general short sound of *u* in English, as heard in *tub, current*, is really that of *o* short. In the ancient Irish manuscripts αu is often written for the simple u of the moderns, as αuppa for uppa, a jamb or prop; αu-ȯaċτ for úȯaċτ, a will or testament; αupoαm for upoαm, a portico.

SECTION 2.—*Of the Sounds of the Diphthongs.*

There are thirteen diphthongs in the modern Irish language, αe, αι, αo; eα, eι, eo, eu; ια, ιo, ιu; oι; uα, uι. Of these αe, αo, eu, ια, uα, and most generally, eo are long: the others are sometimes long and sometimes short. Their sounds will be more particularly described in the following Table:

TABLE OF THE SOUNDS OF THE DIPHTHONGS.

αe.

Αe is always long, and sounds like *ae* in Latin, as pronounced by the continental nations, and like *ay* in the English word *mayor*, as αep, the air, the sky; lαe, of a day; pαe, the moon.

This diphthong is very seldom used in modern Irish orthography, and Dr. Stewart, who had no ancient manuscript authorities to refer to, seems to doubt (Grammar, p. 5) that it properly belongs to the Gælic at all; but he is clearly in error, as it is generally used in the most ancient Irish manuscripts for the modern αo (which see). O'Molloy, in 1677, describes its sound as follows:

" Secunda biuocalis ꜳe effertur sicut à priscis olim Latinis, in *Musæ, sæpè*, et similibus, largius nempè quàm si scriberentur cum *e* simplici, vt ꜳel, latinè *calx*."—*Grammatica Latino-Hibernica*, pp. 48, 49.

ꜳ1.

1. Ꜳ1, with the accent on ꜳ, sounds like ꜳ long and 1 very short, as ſcáıl, a shadow; cáın, a tribute.

The sound of this diphthong is varied in the provinces, accordingly as they pronounce the long á broad or slender.

2. Ꜳ1 *short*, like *a* in *art*, *ai* in *plaid*, or *ai* in the French word *travailler*, as baıle, a town; caılleaċ, a hag.

This is the ancient and most analogical sound of this diphthong when short, and it now prevails throughout the southern half of Ireland; yet in Ulster it is invariably pronounced like *e* short, as Ꜳıleaċ, the name of a place; aırlınʒ, a dream, pronounced *ĕllagh*, *eshling*. The Rev. Paul O'Brien, who was a native of Meath, and had no general knowledge of the provincial variations of pronunciation, marks aı *short* as pronounced like *i* in the English word *king*, as aınʒeal, an angel; and it is true that it has this sound in some parts of Meath, but it should be regarded as a very corrupt sound of this diphthong, which is confined to a narrow district. Throughout Leath Mhogha, or the southern half of Ireland, this diphthong, when it comes before ll, m, nn, ȯ, ʒ, is pronounced *ăēē*, but somewhat broader than the English *i* long, as aıll, a cliff; aımſıſ, time; ſnaıȯm, a knot; maıʒoean, a virgin; taıȯbſe, pride, ostentation; ſaıȯbſeaſ, wealth. The Munster poets of the last century delighted in jingles formed by this sound, as

" O ċaıȯbſıʒ mé an ſaıȯbſeaſ ba ʒſeıȯnıʒe le ſéaċaın."
                                    Donnell Mac Kennedy O'Brien.

In Connaught, Ulster, and Meath, this diphthong is short in these situations, except before ȯ and ʒ, when it sounds in Connaught as in Munster, but in Ulster and Meath like *ai* in the

English word *main*. It should be also observed here that the word ᚱnaᚔóm, a knot, which is properly pronounced *snime* in many parts of Munster, is also pronounced in the south of Leinster, and several parts of Munster also, as if written ᚱnaoᚔm.

In the preposition aᚔᚱ, upon, and a few other words, this diphthong is pronounced like *e* in *err*, but the antiquity of this pronunciation is doubtful, as that preposition, in its simple form, is almost invariably written aᚱ or ᚠoᚱ in ancient manuscripts.

ao.

Ɑo is pronounced in the south of Ireland like *ay* in the English word *mayor*, but in Connaught, somewhat like *uee* in the English word *queen*, as maoᚱ, a steward; ᚢaoᚱ, dear.

This diphthong is used in all printed Irish books, and is found in manuscripts of some antiquity, say four centuries; but it never appears in the ancient Irish sepulchral inscriptions, nor in the earlier Irish manuscripts, as the Book of Armagh, the Liber Hymnorum, Leabhar na h-Uidhri, the Book of Leinster, &c., but instead of it ae or oe are always used; for which reason there can be little doubt that it was anciently pronounced as *ae* was among the ancient Latins. It still retains this ancient sound all over the southern half of Ireland. In Connaught it is pronounced somewhat like *ea* in the English word *steal*, but broader, and with something of a diphthongal sound, not unlike *uee* in *queen*. In Ulster and Meath it has a very odd sound, which may be represented by *ŭēēŭ*, closely and rapidly pronounced[g].

This diphthong was evidently introduced into Irish orthography to facilitate the adherence to the rule of *Broad with a Broad*, &c.,

[g] O'Molloy described the sound of this diphthong as follows, in 1677, but it is not easy to perceive which of the sounds here laid down he intends : " Ɑo effertur lato mollique sono, ore videlicet modicè aperto, pugnante parce halitu cum superiori palato, reliquis omninò immotis, vt Ɑooh, quod proprium est nomen *viri*, tametsi idem significet quod Latinè, *ignis*."

because ᴀe, the diphthong which the ancients employed in its place, always gave the consonant which followed it a broad sound, and in the increments of words in which it occurred, broad vowels were always added, as ꞃᴀeꞃ, ꞃᴀeꞃᴀ, where there would be an evident breach of the rule alluded to. Hence, when this great canon of Irish orthography began to be more strictly adhered to than it had been by the ancients, it was thought proper to change e into o, and write ꞃᴀoꞃ, ꞃᴀoꞃᴀ, which fulfils the rule.

ᴀu.

Ꙇu is never used in the modern orthography, although frequently found in ancient manuscripts. Its pronunciation is uncertain; but it is often found in words now written with a u short, as ᴀuꞃċoꞃ for uꞃ-ċuꞃ, a shot[h]; ᴀuꞃꝺᴀm for uꞃꝺoṁ, a porch[i]; lᴀulᵹᴀċ for lulᵹᴀċ, or loilᵹeᴀċ, a milch cow[j]; ᴀuꝺꞃeꞃꞇᴀ for eᴀꝺꞃeᴀꞃꞇ, or ꞁoꝺbᴀꞃꞇ[k], an offering; Ꙇulell Ꙇulom for Olioll Olum[l], a man's name; Ꙇuᵹᴀꞁne for Uᵹᴀꞁne, a man's name[m].—See u long.

eᴀ.

1. Eᴀ *long*, exactly like *ea* in the English words *bear, swear, tear, great,* as ᵹéᴀꞃ, sharp; ꝼéᴀꞃ, grass.

The sound which *ea* represents in these words is the original and correct sound of that English diphthong, and is still preserved in speaking English by the uneducated classes in Ireland, where it had been introduced before the present affected change of its sound to *ee* took place in England. In the south of Ireland the Irish

[h] MS. Trin. College, Dublin, H. 2. 18. fol. 25.
[i] Book of Ballymote, fol. 245, *a*.
[j] Cormac's Glossary, *voce* cliċᴀꞃ-ꞃeꝺ.
[k] MS. Trin. College, Dublin, H. 3. 18. p. 361.
[l] Cormac's Glossary, *voce* Moᵹ Eime.
[m] Ibid. *voce* Sᴀnꝺ.

diphthong éα long is sometimes very corruptly pronounced ēē-ă, somewhat, but not exactly like *ea* in the English word *fear* ; but this pronunciation, which never prevailed in any part of Connaught, Meath, or Ulster, cannot be considered analogical, nor is it to be approved of; and it is curious that while the natives of Munster use it in common conversation, they always reject it in repeating poems, songs, and prayers.

2. Єα *short*, like *ea* in the English words *heart, hearth, hearken*, as meαⱃ, respect ; ceαⱃ, handsome.

Io short is often used for eα short by writers of the seventeenth century. In the ancient manuscripts a single e, or the character ſ, (which is only an elongated e), is always written instead of this diphthong whether short or long, as meⱃ, or mſⱃ, for méαⱃ, finger; ⱞeⱃ, or ⱞſⱃ, for ⱞéαⱃ, grass; meⱃ, or mſⱃ, for meαⱃ, swift; ⱱeⱃ, or ⱱſⱃ, for ⱱeαⱃ, handsome; and it is curious that in the counties of Monaghan and Louth, and other parts of Ulster, this diphthong, when short, is pronounced like a single *ĕ ;* thus, the above words are pronounced *mĕr, dĕs,* not *măr, dăs,* as in the other parts of Ireland. Some Irish scholars have thought that the character ſ, which frequently occurs in the Irish manuscripts, is a contraction for eα, but it can be proved that it stands for a simple e, as it is used to represent the Latin *e* in very ancient manuscript copies of the Gospels.—See some curious observations on this subject by Richard Mac Elligott of Limerick, in the Transactions of the Gælic Society of Dublin, p. 26. From the present pronunciation of the words in which this character is introduced in the ancient manuscripts, we must conclude that the ancients pronounced the consonant preceding it with a slender sound, and that following it with a broad sound ; and hence after the establishment of the great Gælic orthographical canon of " Broad with a Broad," &c., an α was thrust in between the e and the following consonant, to mark its broad sound with more certainty, as ⱞeαⱃ, a man, for ⱞeⱃ; ceαⱃⱅ, just, for ceⱃⱅ.

Some have thought that it would improve the modern Irish or-

thography to introduce the diphthong eu for ea, when long, as then ea would be always short and eu always long; for example, for ꝼéaꞃ, grass, to write ꝼeuꞃ. O'Molloy, in his Irish Catechism, and Duald Mac Firbis, in his Genealogical Book, have adhered to this distinction[n].

In Munster and south Leinster ea in monosyllables ending in ll, m, nn, and nꞡ, is pronounced like the German *au* (*aoo*), as ꝼeall, treachery; leam, with me; ꞡleann, a valley; ꞃeanꞡ, slender; but in dissyllables, formed in the course of grammatical inflection from these monosyllables, it is pronounced short, as ꝼeallaim, I deceive; ꞃeanꞡán, a pismire; an ꞡleanna, of the valley; except when a consonant follows, as mealltα, deceived; ꞡleanntα, valleys; ceannta, a press, a support; neanntóꞡ, nettles; ꞡeallta, promised. These sounds, which the natives of Connaught, Meath, and Ulster abhor, are exemplified in the following rhymes :

> " Ɑ h-αolcoꞃꞃ ꞃeanꞡ, a ꞃéiꝺ cꞃoꝺ leaꝺaiꞃ,
> Ɑ caol-cꞃoiꞡ ceann, a ꝺéaꝺ, 'ꞃ a mailiꞡe."
> *John Mac Donnell, surnamed Clarach.*

> " Ꝺo cꞃéiꞡ mé, iꞃ ꝼeaꞃ, mo ꞡꞃeann,
> Cá an cléiꞃ a n-aiꞃiꝺ leam,
> Iꞃ baoc mo ꝺeaꞃc, iꞃ ꝼaon mo neaꞃc,
> Ꝺo claon' ꞃ ꝺo ꞃcaiꞃ mo ṁeaꝺaiꞃ."
> *Andrew Magrath.*

It is necessary to remark here, for the information of such learners as wish to become acquainted with the ancient Irish writings, that ea preceding ꞃ is often changed to αu in old manuscripts, as αuꞃꝺaltα for eaꞃꝺaltα, certain; αuꞃꝺam for eaꞃꝺaṁ, a porch, an apartment; and that these words are also found written with a u, as uꞃꝺaltα, uꞃꝺam. Also that the ancients wrote iu short for the ea short of the moderns, as " moꞃcα cαcα maiciuꞃα" for

" móŕċa ʒaċa maiċeaŕa."—*Battle of Magh Rath,* p. 100. " ꝼeŕ-
caŋ ꝼlaiċiuŕa," for " ꝼeaŕcaŋ ꝼlaiċeaŕa."—*Id.* p. 122.

3. Ɛá, with the accent on α, sounds like *a* in the
English word *father,* as ꝼeáŋŋ, better ; ʒeáŋŋ, short ;
ꝼeáŋóʒ, the alder tree.

There are very few words in the language in which this sound
obtains, and even in these it is not generally adhered to throughout
Ulster. It should be also remarked that the α is seldom written
in ancient manuscripts, in which ꝼeŋŋoe is written for the modern
ꝼeáŋŋoe; ꝼeŋŋoʒ for ꝼeáŋóʒ, &c.

Ɛι.

1. Ɛι *long,* like *ei* in *feign, reign,* as léιm, a leap ;
céιm, a step.

2. Ɛι *short,* like *e* in *ferry,* as beιŋ, bring ; oeιŋ,
says ; ʒeιŋ, tallow.

In Munster and south Leinster eι, in monosyllables ending in
oʒ, ll, m, oṁ, nn, o, and ʒ́, and in dissyllables, when it is followed
by o, ʒ́, or ṁ, is generally pronounced like *i* long and slender in
English, or the German *ei,* as ꝼeιll, of treachery (gen. of ꝼeall) ;
ceιll, a church ; ʒŋeιm, a bit or morsel ; ꝼeιoṁ, use ; but in Con-
naught, Meath, and Ulster eι in these situations (excepting only
before ll) is pronounced long, like *ei* in the English word *reign.*
The Munster pronunciation of eι in these situations is exemplified
in the following rhymes :

" Choιŗ Máιʒe na maŗc ní ꝼuιl meιoιŗ,
O claoιoeao áŗ ʒ-ceaŗ a ʒ-ceιll."

John O'Tuama.

In ancient manuscripts a single e is often found for the eι of
the moderns, as ceaŗ na ʒŋéne for ceaŗ na ʒŋéṁe, the heat of the
sun.—*Battle of Magh Rath,* p. 34. Duald Mac Firbis, in his ge-
nealogical manuscript, and Peter Connell, in his Irish Dictionary,
have, in many instances, rejected the diphthong eι and written a

single e in its place; and yet Haliday, who professes to restore the pure ancient orthography of the language, and rejects the diphthongs ao, ea, eu, as modern and corrupt, retains eı as a pure ancient diphthong; for which he certainly has the authority of the Book of Lecan and other manuscripts of considerable antiquity.

eo.

1. Eo *long*, like *oa* in *shoal*, as ſeol, a sail; ceol, music; but it must be borne in mind that the consonant preceding this is always slender, so that the e has its use.

In Meath, Louth, and Ulster, this diphthong, when long, is pronounced like *aw* in *shawl*, and when short like *o* in *mock*. This arises from their manner of pronouncing *o* long, i. e. like *a* in *call.*

2. Eo *short*, like *u* in *just*, as ꝺeoċ, a drink; eoċaıp, a key.

As this short sound of eo is found only in seven or eight words in the whole language, there is no necessity for placing an accent over the o when the diphthong is long, for the learner may consider it as always long. The words in which it is short are the following: ꝺeoċ, a drink; eoċaıp, a key; Eoċaıꝺ, a man's name; eoċa, horses; neoċ, which; ſeoċ, a part; and two or three others now obsolete.

eu.

Eu, always like éa long, as meuſ, a finger; ꞇſeuꝺ, a flock.—See Observations on ea.

This diphthong is used by some modern writers for éa long, or the simple e long of the ancient manuscripts. Thus Duald Mac Firbis introduces it in the following lines, where the Book of Lecan has a single e :

" Ⅾⱥċı ⱱo ꝼuaıꞧ ꝝⱥċ aıcme,
Coꞧanⱦaċ cláıꞧ Ꞓoꞧaıpe,
Ⅾo ꝝⱥ♭ ꝝo h-Ꞓalpa n-eunaıꝝ
♭laⱱ ⱱ'ⱥ eaⱦċꞧa n-uıꞧꝝeulaıꝝ."

Thus in the Book of Lecan, fol. 83, *a*:

" Ⅾⱥċı ⱱo ꝼuaıꞧ ꝝⱥċ aıcmı,
Coꞧanⱦaċ claıꞧ Ꞓoꞧaıpı,
Ⅾo ꝝa♭ co h-Ꞓlpa n-enaıꝝ,
♭laⱱ ⱱa echⱦꞧa n-uıꞧꝝelaıꝝ."

īᾱ.

ıα is always long, like *ea* in the English word *fear*, as ꝼıaꞧ, crooked, warped; ꝼıal, hospitable.

ıα *long* is in a few words pronounced *ēēă*, as in mıan, desire; ꝼıaⱱam, wild. The word ⱱıa♭al, the devil, forms a singular exception to the usual sound of this diphthong, for it is pronounced ⱱĕ-*owl* in the north and ⱱıal in the south of Ireland.

īo.

1. ıo *long*, like ı long, but the o renders the consonant which follows it broad, as ꝼıon, wine; lıon, flax.

2. ıo *short*, like *io* in the English word *motion*, as cıon, affection; ꝼıoꞧ, knowledge.

In the ancient manuscripts a single ı is written for this diphthong, whether long or short, as ꝼıꞧ for ꝼıoꞧ, knowledge; ꝼın for ꝼıon, wine; bıꞧoꞧ for bıolaꞧ, water cresses; ılaꞧ for ıolaꞧ, many; ꝼınn for ꝼıonn, fair. The o was inserted to render the broad sound of the following consonant certain, and to fulfil the rule of "Broad with a Broad," &c. Dr. Stewart and Mr. Mac Elligott of Limerick recommend the rejection of this diphthong, and Haliday, in his Gælic Grammar, has actually rejected it, as being modern and corrupt. It is indeed very true that it is not found in the ancient Irish manuscripts; but still I do not think it advisable to reject it

altogether from modern Irish orthography, as the o is distinctly heard in many parts of Ireland, as will be observed by attending to the Munster pronunciation of the following words: ꝑıonn, fair; mıonn, an oath; ıoncóġaꝃ, turning. The following distich from an elegy by James O'Daly, an Irish poet of Clare, who lived in the last century, will shew that he intended the o in the word ꝑıonn, fair, to be pronounced somewhat like u long:

> " Ȝaoıċe an báıꝃ ꝺo ꝃáꝑuıȝ ꝺalꞇa na *muse*,
> Eaȝnaıꝺ, ꝃeaꝃꝺa, �áılꞇeaċ, ꝃeaꝃaṁaıl ꝑıonn."

Here the poet makes the o in ꝑıonn, form a kind of vowel rhyme with the *u* in the English word *muse*, and this shews that a single ı would not have represented its sound to his ears. In the northern half of Ireland also, although the power of the o in this diphthong is not so easily observed, still it has fully as much power as the *o* in the English diphthong *io* in the words *notion, motion, million.* Hence it is evident that although the sound of this diphthong may have been at first correctly represented by a single ı, it cannot at present, and, therefore, it cannot with propriety be rejected from the number of modern Irish diphthongs. It should be here remarked, that the general Munster pronunciation of ıo short, before the consonants m, nn, ll, is like ıu long; but that in the counties of Tipperary and Waterford, and parts of Kilkenny, it is often sounded like the diphthong ea in these situations.—See Observations on ea.

ıU.

1. Iu *long*, like *ew* in *few*, as ꝑıú, worth, which is pronounced like the English word *few*, except that the Irish ꝑ is somewhat more slender.

2. Iu *short*, like *oo* in *good*, as ꝑlıuċ, wet; ꞇıuȝ, thick; but the number of words in which it has this sound is very small.

OI.

1. Oı *long* is made up of o long and ı very short, as cóıꝃ, just; ꞇóıꝃ, pursuit.

2. Oi *short* is made up of o short and ı very short, as ᴄoıl, the will.

In most parts of Leath Mhogha, or the southern half of Ireland, the diphthong oı, before ll, m, nn, ȯ, and ᵹ̇, is pronounced like *i* in *mile*, as coıll, a wood; ɼoıllɼe, light; oıᵹ̇ɼe, an heir; ɼoıᵹ̇ıꝺe, or ɼoıᵹ̇ne, patience. This sound is exemplified in the following verses of Irish poets, who lived in Munster in the last century:

> " Ꝺ'éıɼᴄınn leo ᵹo ꝺoımın 'ɼ an n-ᵹleo,
> 'S mé a ᵹ-coıllᴄıḃ ceo ᵹo ceolṁaɼ, ceaċᴄ-ḃınn."
>
> *Brian Merriman.*

> " Ꝺa ᵹ̇náċ mé aᵹ ɼıuḃal aɼ cıuṁaıɼ na h-aḃann,
> Aɼ ḃáṁɼıᵹ̇ úıɼ 'ɼ a' ꝺɼúċᴄ ᵹo ᴄɼom,
> Anaıce na ᵹ-coıllᴄeaȯ, a ᵹ-coım an ᴄ-ɼléıḃ,
> Ᵹan ṁaıɼᵹ, ᵹan ṁoıll, aɼ ɼoıllɼe an lae."
>
> *Idem.*

> " Ꞇá ɼoıᵹeaꝺa le ɼoıllɼe ᵹo ꝺoıᵹ̇ɼeaċ am ċaeḃ-ɼa."
>
> *Donnell Mac Kennedy O'Brien.*

> " Ꝺ'éaᵹ an ɼoıᵹ̇ne ꝺoımın ᵹan ꝺuıḃe."
>
> *O'Donohoe of Glenflesk*[o].

But in the counties of Cork and Kerry, and in the south-west of Clare, it is generally pronounced in these situations like *uee* in the English word *queen*, a pronunciation which is not at all to be approved of.

In Connaught and Ulster this diphthong, coming before ll, m, and nn, has its analogical short sound as laid down in the text; but before ȯ and ᵹ̇, it is varied, being pronounced in Connaught nearly as in Munster, and in Ulster strangely, somewhat like *ai* in the English word *straight*, as ɼoıᵹ̇ıꝺe, patience, pronounced ɼaéᵹ̇ıꝺ. In Ulster oı short is exactly pronounced like their aı short (see the remarks on aı), as Oıleaċ, the name of a place; oıꝺe, a tutor[p].

---

[o] In his Elegy on the Chief of Castlelishin.

[p] The diphthong *ou* is never found in the modern Irish or-thography, although the sound which it represents exists in many words as pronounced in the south, as in poll, a hole;

3. Oí, with the accent on í, sounds exactly like aoı, or *uee* in the English word *queen*, as an oíóċe, the night; ċoíóċe, ever ; cpoíóe, a heart ; rnoíȝċe, chipped, polished ; but the words in which this sound occurs are very few in number.

ua.

Ua, always long, like *ōŏă*, as fuap, cold ; ȝual, coal.

The ancients often wrote uo and ae for the ua of the moderns.

uı.

1. Uı, with the accent on u, like ú long and ı very short, as cúıl, a corner ; rúıl, an eye ; oúıl, desire.

2. Uı, with the accent on í, exactly like oí, or *uee* in *queen*, as buíóe, yellow ; fuíȝle, sounds ; ȝuíóe, a supplication ; but this sound occurs in very few words.

3. Uı *short* is made up of u short and ı very short, as fuıl, blood ; ouılle, a leaf ; buıle, madness ; ċuıle, a flood.

In ancient manuscripts the diphthongs aı, oı, and uı, when short, are interchanged *ad libitum*, as bpeıċeamnaıp, bpeıċeamnoıp, bpeıċeamnuıp, judgments. It should be remarked here that the ııı short of Ulster and Connaught is pronounced like *uee* in South Munster, and *eye* in North Munster, as opuım, which is pronounced *drĭm* in Connaught and Ulster, is pronounced *dreem* in South Munster and *drime* in North Munster, and in a few parishes of the county of Galway, adjoining the county of Clare.

foȝ, a rush, or onset ; but it is sometimes found in ancient manuscripts, as " ır ano ır mou oo aıċne a roıllrı ocur a h-aınoı," for " ır an ır mó," &c., *Cor. Gloss.*, *voce* Sampaò.

Section 3.— *Of the Triphthongs.*

There are five triphthongs, viz., αοι, εοι, ιαι, ιυι, and οει, υαι, of which the first αοι is considered modern and corrupt, and οει ancient and now obsolete. They are formed from their corresponding diphthongs by adding ι, which generally takes place in the inflections of nouns. They differ but little in sound from their corresponding diphthongs, the principal difference being that the ι, which closes each triphthong, gives the following consonant a slender sound.

Table of the Sounds of the Triphthongs.

αοι.

Αοι, always long, nearly like *uee* in *queen*, as caoιn, keen, mild ; mαοιn, wealth ; αοιbnεαρ, happiness.

Haliday, in his Gælic Grammar, and O'Flanagan, in his edition of the Tale of Deirdre, have rejected the triphthong αοι as modern and corrupt ; and it is true, that before the fourteenth century the Irish writers very generally wrote αι, οι, or οει in its place ; but though the diphthong αί or οί, with the accent on ι, may have anciently represented the sound,—as indeed it would at present in Munster, South Leinster, and Connaught,—it would not convey the complicated and very strange sound which this triphthong represents in Ulster and in the Highlands of Scotland, a sound which may be represented by the English vowels *ŭēēŭĭ* rapidly and closely pronounced ; and for this reason it would not be advisable now to reject this triphthong, which has been used in all the printed Irish books, and all the Irish manuscripts of the last three centuries. He who wishes to become acquainted with the ancient manuscripts must bear in mind that he will never meet this triphthong in them

but instead of it, as above remarked, generally aı, and sometimes
oı and oeı.

eoı.

Eoı, always long, like the diphthong eó, with this
difference, however, that the consonant following eo is
broad, and that following eoı slender, as ceol, music;
ceoıl, of music.

ıaı.

Iaı, always long, and sounds like ıa, excepting that
the ı influences the sound of the following consonant,
as bпıan, Brian, a man's name, gen. bпıaın.

ıuı.

Iuı, always long, as cıuın, silent; the two ı's very
short, but strongly influencing the sounds of the con-
sonants.

CHAPTER III.

OF THE CONSONANTS.

SECTION 1.—*Of the radical Sounds of the Consonants.*

THE simple powers of the consonants do not differ
much from those of the English consonants, except
b, n, z, which are much thicker, or more liquid, than
the same consonants in English.

In the modern Irish orthography no consonants are written double except l, n, and ꞃ; but in the ancient manuscripts all the consonants are doubled *ad libitum*, particularly ꞃ, as coꞃꞃα, feet, for the modern coꞃα.

TABLE OF THE SOUNDS OF THE CONSONANTS.

ꞃ.

ꞃ, broad and slender, is pronounced exactly like the English *b*, as bάꞃꞃ, top ; bɩnn, melodious.

C.

1. C, broad, like *c*, in *cool*, as cúl, the back.

2. C, slender, like *k* in *king*, as cɩαll, sense. The learner should know that the Irish c is always pronounced like *k*, never *c* soft, as in English or French.

It is probable that *c* was pronounced *k* also in every situation by the ancient Latins, for the Roman c was evidently equivalent to the Greek κ, as Cæsar, Cicero, Καισαρ, Κικερω. O'Molloy's remarks on this subject are curious : " Imò olim apud Latinos litera c non solùm in locum, sed in sonum literæ κ planè, plenèque substituebatur: nec assertione res eget. Quis enim Grammaticorum vnquam aliter tradidit ante hæc tempora? Hoc est, nisi quòd hodie eò inoleuerit vsus, seù potius error; an prauus, anne pertinax, quis non videat? Latini inquam recentiores duplicem ei sonum dant; alterum vt debent; alterum ut volunt. Cum vocalibus namque A, o, v, vt cum diphthongo *Au* naturalem ei relinquunt sonum, pronunciando *corpus, caput, cubitus, cauda :* Verum præposita si fuerit vocalibus E, I, Y, et diphthongis Æ, Œ, &c., nouum ipsi et antè æuo inauditum dant sonum, quia pronunciant inde syllabam cum pingui et molesto quodam sibilo ; quem dixeris à barbarismo fortè deriuatum, sic sequentia, et consimilia sibilantes proferunt, *Cera, Cippus, Cyrus, cœna, cœnum; Iaceo, iacio, Lucia, cis*, &c., qualem nunquam litera habuit enunciationem." — *Grammatica Latino-Hibernica*, pp. 13, 14, 15.

ꝺ.

1. Ꝺ, broad, as ꝺún, a fort; ꝺonn, brown. Before l and n in the middle of words it is quiescent, as coꝺlaꝺ, sleep; céaꝺna, same; but the words in which it is so sunk are very few.

The Irish *d* has never such a hard sound as the English *d*, and although Stewart asserts, that in the Gælic of Scotland *d* is pronounced nearly like *d* in *done*, this assertion is scarcely credible. There is no sound in the English language exactly like it, for *th* in the word *though*, as pronounced by the English people, is more sibilant than the Irish ꝺ broad.

In ancient writings ꞇ, or ꞇꞇ, is frequently substituted for ꝺ, as ꝼoꞇ for ꝼaꝺ, length; Ꞇꞃionoiꞇꞇ for Ꞇꞃionoiꝺ, the Trinity, &c.; ꞃúꞇꞇ for ꞃúꝺ, yon, *Vita Moling.*

2. Ꝺ, slender, has a very liquid sound, nearly like *d* in *dew, duke, radiant,* as ꝺíleaꞃ, loyal; Ꝺia, God; ꝺéiꞃc, alms.

Stewart says, that *d* slender in the Erse or Gælic of Scotland, is pronounced like *j* in *June, Jew,* and this is the sound which it generally has in Ulster also, but it must be considered a corruption. The proper sound of the slender Irish ꝺ which prevails in Connaught, Munster, and South Leinster, is not so sibilant as *j*, nor so hard as *d* in the English word *dew*, as pronounced by Walker, but an English speaker may form its sound by pronouncing *d* with the tip of the tongue between the teeth.

In the Manx Book of Common Prayer, London, 1767, the words beginning with ꝺ slender in Irish are written with *j*, as " Dy jig dty reeriaght," i. e. " Thy kingdom come," for " Ꝺo ꝺ-ꞇiʒ ꝺo ꞃíꞃiaèꞇ." " Dt' aigney dy row jeant," " Thy will be done," for " Ꝺ' aiʒneaꝺ ꝺo ꞃoiꝺ ꝺéanꞇ." And the same corrupt orthography will be found in some Roman Catholic Catechisms published in Irish, in English characters, in the north of Ireland.

F.

F, broad and slender, sounds exactly like *f* in English, as ꝼeaꞃ, a man ; ꝼíoꞃ, true.

In the south of Ireland this consonant is prefixed to many words which, in the north and west, begin with vowels, as ꝼiolaꞃ, an eagle, for iolaꞃ; ꝼuiꞃeóᵹ, a lark, for uiꞃeóᵹ; ꝼuinnꞃeóᵹ, the ash tree, for uinnꞃeóᵹ, or uinꞃeann; ꝼan, stay, for an, and many others. Both forms are found in ancient manuscripts, but it is better to prefix the ꝼ, as it often renders the word stronger and more distinct.

ᵹ.

1. ᵹ, broad, like *g* in *gall*, as ᵹall, a foreigner ; ᵹoꞃᴛa, famine.

In the ancient Irish manuscripts ᵹ is very often commuted with c, and sometimes written cc, as Ꞇaóc, or Ꞇaócc, a man's name, for Ꞇaóᵹ; ecla, or eccla, for eaᵹla, fear ; ꝓucc for ꝓuᵹ, he brought, *Vit. Moling.* O'Molloy's remarks on this letter are curious, and worth inserting here : " ᵹ, suæ relicta naturæ, vt jam dixi, non solùm apud Hibernos, verum etiam apud Germanos, atque Latinos, præsertim priscos, vi et sono, à consona c parum abit. Vnde Terentius ille Scaurus ait, c *cognationem cum* ᴳ *habet:* et ideò alij *Camelum,* alij *Gamelum,* item alij *Caunacem,* alij dicunt *Gaunacem:* item Veteres pro *agna, acna;* pro *lege, lece;* pro *agro, acro;* pro *Gabino, Cabino,* non rarò vtuntur. Verum sonus literæ ᴳ videtur paulò diffusior, molliorque quam efferes, appulsa ad palatum lingua, modicello interuallo, lenem emittens spiritum, vt ᵹaiꞃe, latinè *risus.*"—*Grammatica Latino-Hibernica,* pp. 21, 22.

2. ᵹ, slender, always hard, like *g* in *give*, as ᵹéaꞃ, sharp. This consonant is never soft, like *g* in the English word *general.*

h.

h never appears as an independent radical letter, but is used only in the inflections of words, or thrown in between vowels, like the Greek digamma, to prevent a hiatus, as nα h-óιȝe, of youth ; α h-Єιριnn, out of Ireland.

As no word in Irish begins, in its radical form, with this consonant, it has been much disputed among Irish grammarians, whether it is a letter of the language or not ; and the latest writers on the subject of philosophical or general grammar have stated that " the letter *h* is no articulate sound, but only a breathing."— See *The English Language, by Professor Latham*, p. 104. O'Molloy bestows a whole chapter on the nature and influences of this character ; he says, " h, siuè litera sit dicenda, siuè flatus, aut aspirationis nota, sæpius ea vtuntur Hiberni, quàm alia ex consonantibus vlla : adeòque propter multiplices eiusdem affectiones, integrum hoc meretur capitulum."—*Grammatica Hib.-Lat.*, pp. 23, 24. He then goes on to shew the influences which it has over the other consonants in aspirating them, which he does with great ability and accuracy. But it is of very little consequence, in a practical grammar, whether h be called a letter or not, so as we know its exact power and influences.

In the ancient Irish manuscripts h is sometimes prefixed to words beginning with vowels where it has no apparent grammatical use, just in the same manner as the lower classes in England prefix *h* in " the *h-eagle* flies *h-over* the *h-oaks ;*" but this is never found in modern manuscripts or printed books. In the Book of Kells, Leabhar na h-Uidhri, and some of the oldest manuscripts, h is sometimes formed thus, ⊢ , and placed over the vowel, like the Greek *spiritus asper*, as lα Úlτu for lα h-Ulτu, with the Ultonians ; and (in combination with the contraction ꝫ, *est*,) ⊢ꝫ, for *h. est*, or *hoc est*.

ℓ.

1. ℓ, broad, has no sound like it in English, but in

some parts of Ireland it is pronounced nearly as hard as the *l* in the English word *steal*, as lám, a hand; ɼíol, seed.

2. ʟ, slender, sounds somewhat more liquid than the English *ll* in *million*, as mıl, honey; ʒıle, whiteness.

Haliday, in his Gælic Grammar, and in his edition of a part of Keating's History of Ireland, classes ʟ among the aspirable consonants, and marks it, when aspirated, with two dots, thus, ʟ̈. And it is true, that when coming after all those particles which cause other consonants to be aspirated, it has, in some parts of Ireland, a different sound from its primitive one. This, however, is not general throughout Ireland, nor is the sound it receives in these situations such as could with propriety be called an aspirate sound. It will be necessary here to remark that the sounds of the linguals or liquids, ʟ, n, ɼ, vary a good deal throughout the provinces, and stand much in need of a grammatical standard. Throughout the diocese of Ossory, and in most parts of the counties of Tipperary and Waterford, the sounds of these consonants are regulated by the characteristic vowels, and are under no other influences whatever; but in West Munster, Connaught, North Leinster, and Ulster, their sounds, in the beginning of words, are not so much regulated by the characteristic vowels as by the particles which precede them. The sound of ʟ is regulated in Ulster as follows: 1. ʟ, slender, in the beginning of words, in their radical form, has always the liquid sound laid down in the text. 2. If a small vowel precede a single ʟ it is pronounced small, but hard, as baıle, a town; ɼıle, a poet. 3. ʟʟ double, in the same situation, has the regular liquid sound laid down in the text, as caılleać, a hag; coıll, a wood; cıll, a church. 4. If a broad vowel precede ʟ single, it is pronounced like ʟ preceded by a slender vowel, excepting the almost indistinguishable change caused by the broad vowel, as eala, a swan; meala, of honey; ɼál, a hedge. This last sound of ʟ is certainly the same as the hard English sound of the same consonant, for the Ultonians pronounce ɼál, a hedge, exactly as they do the English *fall*. 5. ʟʟ double, in the same situation, has the regular broad

sound laid down in the text, as eᴀllᴀċ, cattle. The hard sound which the Ultonians give the single l, is formed by placing the tip of the tongue against the palate, above the root of the upper teeth, as in pronouncing the English *ally.* Their sound of ll is formed by spreading the tongue and extending it so as to cover one-eighth part of the upper teeth. An English speaker may produce this sound by pressing the tip of the tongue between the teeth.

In the ancient manuscripts we find the ll of the moderns sometimes written lᴅ, as Ꞇᴁlɩlᴅ for Ꞇᴁlɩoll. This, however, is not very general, but it has induced Colgan to Latinize the names which might be so written with a *d,* as Alildus, or Olildus, &c.

3. Ꞁn, broad and slender, like ll.——See n.

m.

m, broad and slender, sounds exactly like *m* in English, as móᴘ, great; mí, a mouth, pronounced exactly as if written *more, mee.*

m is never doubled in the printed Irish books, or correct modern manuscripts, except in some very modern Munster manuscripts, as lomm, bare; cᴘomm, stooped; ꞇᴘomm, heavy. The Munster Irish scholars of the last and present century thought it necessary to double the m as well as the n or l, to give the preceding vowel that diphthongal sound, or medial quantity, which is peculiar to the southern half of Ireland; but in Connaught and Ulster, where the preceding vowel has never this medial quantity, the m is never doubled.

In ancient Irish manuscripts, however, m is frequently found double in the middle and end of words, and sometimes in the beginning, as "ᴀṁᴀɩl ɩᴘ lomm ɩn cᴘuɩm, as the worm is bare," *Cor. Gloss., in voce* Cᴘuɩmꞇheᴘ; "cloɩceᴅ lomm, a bare skull," *Id., voce* Coɩᴘe ᴛᴘecᴀɩn.——Ꞓmmuɩᵹ, outside, *Book of Leinster,* fol. 78, *b. b.* ɩmmeᴀᴅon, in the middle. *Vita Moling.*

N.

1. N, broad, has a thick sound which does not exist in English, as nóᴘ, a custom; beᴀn, a woman. An

English speaker may form this sound by pronouncing *n*
with the tip of the tongue first pressed between the
teeth, and afterwards rapidly drawn into the mouth.
After l it is quiescent, as colnα, of the flesh, pronounced
collα.

2. N, slender, very like *n* in *new*, as pronounced by
Walker, but somewhat more liquid, as neαpτ, strength ;
Niαll, a man's name. After l it is quiescent, or rather
sounds like l, as muilneoip, a miller, pronounced muil-
leóip.

In Ulster the sound of n varies like that of l: that is, a single n,
in the middle and end of words, is nearly as hard as the English
n in *not;* and nn, slender, has the thick sound referred to in the
text. In the diocese of Ossory, and throughout East Munster, nn
slender sound like *ng*, as binn, melodious; τinn, sick; bainne,
milk. Throughout the north of Ireland, n, when preceded by c, m,
and sometimes by p, is pronounced like p, as cnoc, a hill; cno, a nut;
cnáṁ, a bone ; nα mná, the women ; pneaċτα, snow, which are pro-
nounced as if written cpoc, cpo, cpáṁ, nα mpá, ppeċτα. This change
has been made to facilitate the pronunciation, as cn and mn would
not easily coalesce. Dr. Stewart remarks that the Latins changed
n into *r* for the sake of facility of pronunciation, as *canmen*, from
cano, first pronounced, and afterwards written *carmen, genmen*,
from the obsolete γενω, passed into *germen*. The English have
softened similar words which were originally very rough, by sink-
ing the sounds of *k, g*, and *m* altogether, as in the words *gnaw,
gnat, knight, mnemonics*.

In the south of Ireland the harshness which would be caused
by the coalition of these consonants is got rid of by pronouncing
them as if a very short vowel intervened, as cnáṁ, a bone, pro-
nounced cănáṁ, but the first α is so short that it is scarcely per-
ceptible.

In the ancient Irish manuscripts we find no almost invariably
written for the nn of the modern Irish orthography, as τono for

ᴄonn, a wave; ceno for ceann, a head; ᵹleno for ᵹleann, a glen, or valley. It is now difficult to determine how the ancient Irish pronounced this no, but it may be conjectured, that as they sometimes substituted nn for no, they pronounced them alike. Some manuscripts have even nᴄ for nn, but no is more general.

3. Nᵹ. This combination represents a simple sound, which English learners find very difficult to imitate when in the beginning of a word, although its broad and slender sounds are both heard in the English word *longing ;* the broad sound in *long* and the slender one in *ing*, as áp nᵹpáò, our love ; a nᵹɪalla, their hostages.

This nᵹ, which is called by the Irish nᵹeᴄal, is made one of the elements of the Ogham alphabet, and all the writers on the philosophy of articulate sounds have set it down as a simple sound which should be represented by a single character. Professor Latham speaks of it as follows : " The sound of the *ng* in *sing, king, throng*, when at the end of a word, or of *singer, ringing*, &c. &c. in the middle of a word, is not the natural sound of the combination *n* and *g*, each letter retaining its natural power and sound, but a simple single sound, which the combination *ng* is a conventional mode of expressing. The simple sound is related, however, to *n* and *g* in a manner that has not yet been determined."—*The English Language*, p. 110.

The true analogical sound of this combination in Irish is described in the text; it prevails at present throughout Munster, Connaught, South Leinster, and North Ulster ; but in the counties of Louth, Cavan, Monaghan, and some parts of Meath, it is pronounced in the middle and end of words, like ᵹ very guttural, as peanᵹán, a pismire ; ᴄeanᵹa, a tongue ; ceanᵹal, a tie ; pronounced peᵹan, ᴄeᵹa, ceᵹal. This corrupt pronunciation of nᵹ is strikingly exemplified in the present pronunciation of Cnoc na peanᵹán, now Knock Abbey, near Louth, and of Cuaɪlᵹne, now Cooley, a celebrated mountainous district situated between Dundalk and Newry.

In Thomond and Kerry the combination nᵹ in the middle and end of words is sometimes pronounced as if a short vowel intervened between them, as loᴨᵹ, a ship, pronounced as if written loᴨ-ᵹ'. This sound, which is unheard of in East Munster, is something like the pronunciation of *ng* among the Cockneys in such words as *king*, *nothing*, which they pronounce *kin-g'*, *nothin-g'*.

p.

ꝑ, whether broad or slender, sounds like the English *p*, as poᴨᴄ, a bank ; pıaᴨ, pain.

R.

1. R, broad, like *r* in *raw*, as ꝓáᴄ, a fort ; ꝓuaᴅ, red.

4. R, slender, nearly like the second *r* in *carrion*, but more liquid, as beıꝓ, bring ; ᵹeıꝓ, tallow ; ᴅeıꝓ, says.

As this consonant may be said to be the only one in the language which does not become broad and slender according to the class of vowels which precede or follow it, I shall here, for the use of such readers as wish to obtain a critical knowledge of Irish pronunciation, lay down such rules as will point out when it is broad and when slender.

1. R, in the beginning of radical words, is always broad, whether the characteristic vowel of the word be broad or small, as ꝓuaᴅ, red; ꝓí, a king; ꝓéıᴅ, ready. To this rule a few exceptions may perhaps be found in some parts of Ireland, as ꝓıaṁ, ever; ꝓıᴨᴨ ꝓe, he did; but these are scarcely worth notice, and can hardly be called exceptions, as one is an adverb, and the other comes properly under rule 3.

2. R is always slender in the middle and end of words, when the characteristic vowel is a slender one, as óıꝓ, of gold; cóıꝓ, just; aıꝓe, care; áıꝓo, state; cꝛuᴄuıᵹᴄeoıꝓ, creator.

3. R, in the beginning of words after the possessive pronouns

mo, mine; ᴠo, thine; ɑ, his; after the interjections o, ɑ, signs of
the vocative case, and in every situation in which the aspirable
consonants are aspirated, has always its slender sound in the dis-
trict extending from Galway Bay to Cork; but in the other parts of
Ireland its sounds are regulated in these cases by the characteris-
tic vowels, as ɑ ꞃí, his king; ɑ ꞃún, his secret.

4. In the combination ꞃꞃ, it has always its broad sound, as
ꞃꞃıɑn, a bridle; ꞃꞃeɑċ, a series. In this we see a reason why the
Irish find such difficulty in pronouncing the English words *shrill,
shrub, shrine,* which they pronounce as if they were written *srill,* ˙
srub, srine ; for though the Irish have the sound *sh,* it being the
slender sound of their ꞃ, more frequently than the English, still, by
a peculiar tendency of the language when ꞃ is followed by ꞃ, it is
never pronounced slender.—See under S. Obs. 1.

In summing up these sounds of the letter ꞃ it may not be out
of place here to notice a barbaric corruption of its sound which
prevails in the counties of Kilkenny and Waterford. After the
letters c and ᴅ it is pronounced in some words like n, as oꞃúıꞃ,
adultery. This corruption, which the natives of these counties
themselves acknowledge to be a vile one, is strikingly exemplified
in the local pronunciation of Ceɑnn Cꞃıɑᴅɑın (Credan Head, a
headland forming the east extremity of the county of Waterford),
which is pronounced as if written Ceɑnn Cnıɑᴅáın. These tendencies
to local corruption of pronunciation cannot be checked except by
grammatical knowledge, and reading, or hearing read, correct lan-
guage; and therefore it is difficult to check it among the untaught
peasantry of any district. In parts of the county of Westmeath the
letter ꞃ is sometimes changed to l, as Loċ Uɑıꞃ, near Mullingar, to
Loch Uɑıl, and Oꞃuım cꞃıɑᴅ, the name of a place near Castle-
pollard, to Oꞃuım clıɑᴅ. Such local, or baronial barbarities, how-
ever, should not be considered as of any weight in regulating the
analogies of the pronunciation of the general language.

S.

1. S, broad, like *s* in *son,* as ꞃoluꞃ, light.
2. S, slender, like the English *sh,* which is in reality

a simple sound that ought not to be represented by two letters, as ꞃⱠⁱaƀ, a mountain ; ⁱnⁱꞃ, an island.

This consonant also furnishes some exceptions to the general rule, which it is necessary to point out here for the use of such as wish to obtain a critical knowledge of Irish pronunciation.

1. S, when followed by b, m, p, and ꞃ, has its broad sound, whether the characteristic vowel be broad or slender, as ꞃƀeaċ, a kick ; ꞃmⁱoꞃ, marrow ; ꞃꞅeaⱠ, a scythe ; ꞃꞃⁱan, a bridle.

2. S, in the assertive verb ⁱꞃ, and in the demonstrative pronouns ꞃo, this, and ꞃⁱn, that, has sometimes its broad, and sometimes its slender sound. In the verb ⁱꞃ, when followed by a word beginning with a slender vowel, ꞃ has its slender sound, as ⁱꞃ í, it is she, and a broad sound when that verb is followed by a word beginning with a broad vowel or a consonant, as ⁱꞃ oⱡc ꞃⁱn, that is bad; ⁱꞃ mé, it is I. In the pronouns ꞃo and ꞃⁱn the ꞃ has, throughout the southern half of Ireland, its broad sound, when they are preceded by words in which the last vowel is broad, as an ꞃeaꞃ ꞃo, this man, ⁱaꞺ ꞃo, these ; and *vice versa*, when the vowel of the preceding word is slender, as an Ꞻuⁱne ꞃo, this man, e ꞃo, this person ; but in the northern half of Ireland the ꞃ is always slender in these pronouns. When the ꞃ is slender in the pronoun ꞃo some writers spell it ꞃeo, and when ꞃⁱn has the ꞃ broad, they write it ꞃan, or ꞃoⁱn, in order to comply with the great orthographical canon of "Broad with a Broad," &c. There may be found some local exceptions to these rules; but it is the duty of a grammarian to point out all anomalies, and fix a proper standard of pronunciation according to the true analogies of a spoken language. This consonant is never doubled in the modern orthography, but it is frequently doubled in ancient manuscripts, as ⱦꞃeꞃꞃ for ⱦꞃeaꞃ, third, *Cor. Gloss.*, *voce* Cⱡⁱⱦaꞃ-ꞃeꞺ; " co ná ⱦeꞃna Ꞻeꞃcⁱƀaⱡ aꞃꞃ ocuꞃ nⁱ ꞃeꞃꞃ a n-oⁱꞺeaꞺ, so that not one of them escaped, and their death was unknown."—*Cor. Gloss.*, *voce* Coⁱꞃe Ꞃꞃecaⁱn.

ⱦ.

1. ⱦ, broad, like *t* in the Italian and Spanish, but

not so sibilant as the English *th* in thought, as ⲧonn, a wave; ⲧoⲣann, noise.

It has been stated by some Irish grammarians that ⲧ broad is pronounced like *th* in the English words *thumb*, *thunder*, but this arose from their ignorance of the correct sound of *th* in the English language. It is well known to those who have studied the nature of the English letters philosophically, that the English *th* is a real aspirate sound; that is, a sound formed by a continued emission of the breath between the upper surface of the tongue and the edge of the upper front teeth, unimpeded by any contact of the organs of speech with each other; whereas the Irish ⲧ, whether broad or slender, is a mute consonant, properly so called, as being formed by a perceptible interruption of the breath, which is produced by striking the tip and edges of the tongue against the inner surface of the upper teeth.

2. ⲧ, slender, nearly like *t* in the English termination *tude*, as pronounced by Walker, as ⲧíⲣ, a country; ⲧiⲣm, dry; ⲧiuᵹ, thick.

In Ulster, in parts of Meath, in the Highlands of Scotland, and in the Isle of Mann, ⲧ slender is pronounced sibilantly, like *t* in the English word *nature*, but this must be considered a great corruption. O'Molloy, in his Grammar, pp. 38, 39, 40, rails at the Italians for pronouncing the slender *t* in Latin like *tz*, *s*, or *z* ; but he should have acknowledged that his own Celtic brethren, the Ultonians, the Caledonians, and the Manx, had borrowed a similar sibilant pronunciation of *t* and *d* from their neighbours of the Teutonic race.

***

SECTION 2.—*Of Aspiration, and its Effects on the Sounds of the Consonants.*

Aspiration, a grammatical accident, the general use of which distinguishes the Irish Gælic, and other cognate dialects of the Celtic, from all other modern languages,

may be defined as the changing of the radical sounds of the consonants from being stops of the breath to a sibilance, or from a stronger to a weaker sibilance.

This change of the radical sounds of the consonants has been considered the result of barbarity by some modern writers, among whom may be reckoned Pinkerton, the author of the Inquiry into the History of Scotland, and Davies, author of the Celtic Researches, the latter of whom asserts that men fell into this slovenly mode of pronunciation after they had descended into the vale of savage life; but this assertion is gratuitous, as there is no proof that the Irish or Welsh, who use those aspirations more, perhaps, than any other people, had been at any period more civilized than they are at present. Indeed it is much more probable, as we may infer from the Hebrew and the other Semitic dialects, that the original languages of mankind abounded in strong and deep guttural sounds, and that these have been retained or rejected by the different nations according to their ideas of strength or euphony. Thus the English, or Anglo-Saxon language, originally abounded in strong guttural sounds, as in the words *thought, nought, fraught, night*, but these have been all rejected by the polished English of the two last centuries, while the Scotch still retain them. On the other hand, the nobles and gentry of Germany pronounce the German consonants with a variety of guttural sounds, while the peasantry sink all the gutturals, as being too grand for people of their rank. There is, perhaps, no language in the world whose original words have suffered more change by aspiration and sinking of consonants than the French, and yet this is never referred to by writers as a proof of the barbarity of the French nation, but, on the contrary, as the highest proof of their advancement in civilization.

When these facts are considered, one must feel diffident in pronouncing the existence of guttural sounds in a language to be a sign of the barbarity of the speakers. The English, in whose polished spoken and written language no trace of a guttural sound is now to be found, abhor the rough sound of *gh* in the broad Scotch, but much more the Irish guttural sibilant sounds of ċ,

ȯ, g̣; although in reality their own *y, c, ch*, and *g* soft, are equally
sibilant, and as much aspirations, as the Irish ċ, ȯ, g̣. The fact is,
that men will regard this or that sound as polished or barbarous
accordingly as it agrees with or differs from the sounds to which
they have been themselves accustomed from infancy. The author
has often tried the effect of the guttural Irish consonants on the
ears of the lower classes of England and Scotland, and always
found them to displease or please according to the analogies of their
own languages. The Lowland Scotch admire the sound of ċ very
much, but cannot bear that of ȯ or g̣ *broad*, but they like the slen-
der sounds of those aspirates, as they are exactly like their own *y*.
The English cannot bear either ċ, g̣, or ȯ broad, but have no ob-
jection to ȯ or g̣ slender. The Welsh have no dislike to any of the
guttural Irish consonants, although they believe that their own gut-
turals are much more forcible and grander, but they despise the
Irish language for not having the splendid sound of the Welsh *ll*,
or *lh*, which, however, sounds truly barbaric in the ears of the
English and French.

In some modern Irish, and all Erse printed books,
the aspirate h is placed after all the consonants indiffe-
rently, to mark their aspirated sounds; but this gives the
words so long and strange a look (the number of letters
being in many instances double the number of the ele-
mental sounds in each word), that many have recom-
mended the rejection of the h, and the introduction of
new characters in place of the primitive Irish consonants
combined with the h; and no doubt this would save
the eye some pain, and the printer some trouble. In
ancient Irish manuscripts, however, the h is never
written after any consonant except c, p, τ; and in
modern publications in the Irish character the aspirated
consonants are always distinguished by full dots placed

over them, as ɓ, ċ, ɗ, &c. ; and this is now generally considered a better expedient than to invent new characters, or to adopt equivalent consonants from the English, Greek, or other alphabets, as Lhwyd has done.

In the oldest vellum manuscripts a variety of signs of aspiration appear, which, no doubt, had different powers in early ages, although the ignorance or neglect of copyists has so much confused them in latter times, that it is now difficult to discover the original system. Even in the beginning of the fifteenth century, when the Books of Lecan and Ballymote were transcribed, the original system of aspiration was nearly forgotten; but a tolerably correct idea of this original system may be formed from Leabhar na h-Uidhri, a manuscript which was transcribed at Clonmacnoise in the twelfth century, as also from the ancient charters in the Book of Kells, the Book of Leinster, and other fragments of the twelfth and thirteenth centuries. In these the aspirate h is frequently written after the consonants c, p, �ⲧ, but after no others, and frequently also a mark resembling an h is placed over them, thus, ċ, p̌, ⲧ̌. Over other consonants a full dot is placed, thus, ṁ, ṗ, ḟ; and even the liquids n and ṅ are frequently marked with full dots, thus, ṅ, ṅ ; which would seem to shew that the ancients varied their sounds in certain situations. It is a curious fact, however, that the consonants b, ⲟ, ᵹ, which are so often aspirated in the modern language, never appear with any mark of aspiration in our ancient manuscripts, nor in any of the sepulchral inscriptions still extant. This might naturally lead to the conclusion, that the b, ⲟ, and ᵹ always retained their radical sounds in ancient times, but we have now no sufficient data for the full determination of this question.

In the oldest monumental inscription in Ireland, namely, that on the monument of Lughnatan, the nephew of St. Patrick, by his sister Liemania, still preserved on Insi Goill, an island in Lough Corrib, in the county of Galway, no trace of aspiration is observable, but h is used as a separate consonant. The inscription is,

"ᴕιᴇ ᴌᴜᴣNᴀᴇᴅᴏN ᴍᴀᴄᴄ ᴌᴍᴇNᴜᴇh."

" THE STONE OF LUGNAEDON, SON OF LEMENUEII."

But on the earliest tombstones at Clonmacnoise the letters c, p, and ᴛ are frequently aspirated, and sometimes ᴍ, not by dots or other marks placed over them, but by h written after them, thus :

" OROIᴛ ᴅO ᴛhᴜᴀᴛhᴀᴌ."

" A PRAYER FOR TUATHAL."

" OROIᴛ ᴀR ChᴜINᴅᴌᴇss."

" A PRAYER ON CUINDLESS[q]."

" OROIᴛ ᴅO ChOᴌᴍᴀN."

" A PRAYER FOR ČOLMAN."

" OROIᴛ ᴅO ᴍᴀᴇᴌphᴀᴛRᴀIc."

" A PRAYER FOR MAELPHATRAIC."

" OROIᴛ ᴅO ᴍᴀᴇᴌᴍhIChIᴌ."

" A PRAYER FOR MAELMHICHIL."

But ʙ is never aspirated in any of these inscriptions, as :

" OROIᴛ ᴅO sᴜIᴅINIᴜ ᴍᴀᴄ ᴍᴀIᴌᴀᴇhᴜᴍᴀI."

" A PRAYER FOR SUIBINIU, SON OF MAILAEHUMAI."

The name Sᴜιʙιɴιᴜ would be now written Sᴜιʙɴe, and ᴍᴀιᴌᴀᴇhᴜᴍᴀ, ᴍᴀoιᴌúᴍᴀ. We have in this inscription also an example of the use of h, as a separate consonant, being introduced between ᴀe and ᴜ to prevent a hiatus.

Those who first cut Irish type appear to have retained some idea of a variety of marks of aspiration, for in some of the books published by the Franciscans in the seventeenth century the letter c is aspirated with an apostrophe, ċ; ᴍ with a mark like a v, as m̌; and ᴣ with a full dot, ᵹ̇. In the Grammar published by Hugh Mac Curtin, in 1728, six or seven kinds of marks of aspiration are used, but without any apparent system.

As the radical and aspirated sound of every consonant must be learned by the ear, it is my opinion that nothing is gained, in a

---

[q] This Cuindless was abbot of Clonmacnoise, and died, accord- ing to the Annals of Tighernach, in the year 724.

modern Irish alphabet, by varying the mark of the aspirations : any sign whatever that will give notice that the consonant has its aspirated, not its radical sound, will answer the purpose, and this can be as conveniently done by a full dot placed over the consonant as by any other sign whatever.

The ancient Greeks gave notice of their aspirations by varying the characters, and the Latins, who have been imitated by the English and other modern nations, by postfixing *h*; but as the *h* retains no part of its original power, it is more philosophically correct to vary the character, as the Greeks did, or to give notice of the change by some conventional sign, as the Irish sometimes did. The best plan always is, to represent every simple or elemental sound by a single character, and when this element receives a slight change of its radical sound in the course of grammatical inflection, to give notice of this change by a mark on the character which represents the radical sound, rather than invent a new one, in order that the eye of the reader may see at once the root or original frame of the word. To illustrate this by example, let us take the Irish word ꞃúıl, an eye, which, under certain grammatical influences, is pronounced *huil*, but if the aspirated sound of the initial ꞃ were represented by a new character, say *h*, one would be at a loss to know what original consonant to refer this *h* to[r], in order to ob-

---

[r] O'Molloy illustrates this in the Irish language, by a case of ambiguity in words, for it happens that ꞃ and ᵹ at the beginning of words have the same power, and if a new character were invented to represent this aspirate sound one would be at a loss to know whether to refer it to ᵹ or ꞃ. His words are: "ᵹh siuè in principio, siuè in fine dictionis posita, parum quasi vel nihil differt quoad sonum a ꞃh de qua iam diximus, vt cùm dico a ᵹhıolla ꞃhaoᵹhalꞇaıᵹh, bhaoᵹhlaıᵹh, latinè *famule mundane, periculose.* Istæ enim voculæ efferuntur tamquam fermè

si loco ᵹh esset ꞃh vtrobique, vel græcula y pronunciata ab Anglis, vt suprà, vt a yıolla, vel a ꞃhıolla ꞃhaoꞃhalꞇaıᵹh, vel ꞃhaoyalꞇaıᵹh, bhaoꞃhlaıꞃh, non proindè tamen licebit alterum pro altero poni, alioquin non discerneretur sensus in prosa, vel metro. Si enim scripsero a yaıll, nescies quid intendatur ; an ꞃaıll, anne ᵹaıll, in vocatiuo, latinè *caece*, vel *galle*, vt iam suprà dixi de ꞃh. Non oportet ergo cum gallo caecum, nec cum caeco gallum hic confundi, maximè in Scripturis."—*Grammatica Latino-Hibernica*, pp. 29, 30.

tain the root of the word ; but when the radical consonant ꞅ is
written, and a notice given of its aspirated sound by a dot placed
over it, the eye of the reader sees at a glance the primary and in-
fluenced form of the word. This system also prevents the great
multiplication of letters which is necessary if h be in every instance
used to give notice of the aspirations; for example, the word ɑ
ḃeaꞃḃꞃáiṫꞃeaċa, his brethren (or, as written according to the
ancient mode, ɑ ḃeꞃḃꞃaṫꞃeċa), is, according to the Scotch or Erse
system, written thus, *a dhearbhraithreacha,* where eighteen letters
are employed in representing a word of four syllables.

A tendency to aspiration seems to be a conspicuous characteris-
tic of all the dialects of Celtic, and that it belongs to the Irish
in particular, will be seen by the forms which some words, bor-
rowed from the English, have assumed in some parts of Ireland,
as campɑ, a camp, pronounced in Clare and Kerry as if written
coumha ; pláiᵹ, the plague, pronounced *plaw* in many places.
It is also perceivable in some words, which are pronounced with an
aspiration in some districts, but not generally, as alꞇóiꞃ, an altar,
pronounced alṫóiꞃ ; ᴅeaꞇaċ, smoke, pronounced in some places
ᴅeaṫaċ ; ᵹealꞇán, a lunatic, pronounced ᵹealṫán. This tendency
to aspiration also shews itself in Irish words obviously derived from
the Latin, or at least cognate with it, as in the following list :

LATIN.	ANCIENT IRISH.	MODERN IRISH.
Scribo.	Scꞃiḃ.	Scꞃíoḃ.
Dominicus.	Ꝺomnaċ.	Ꝺoṁnaċ.
Baculus.	ḃaċull.	ḃaċall.
Figura.	Fiᵹuꞃ.	Fioᵹuꞃ.
Lorica.	Ꞁuꞃeċ.	Ꞁúiꞃeaċ.
Clericus.	Cléꞃeċ.	Cléiꞃeaċ.
Medium.	meᴅon.	meaᴅon.
Lego.	Ꞁeᵹim.	Ꞁéiᵹim.
Cathedra.	Caṫaíꞃ.	Caṫaoiꞃ.
Grex—gregis.	ᴅꞃeᵹ.	ᴅꞃeiᵹ.
Rex—regis.	Ꞃiᵹ.	Ꞃiᵹ.
Sagitta.	Saᵹiꞇ.	Soiᵹeaᴅ.
Magister.	maᵹiꞅꞇeꞃ.	máiᵹiꞅꞇiꞃ.

LATIN.	ANCIENT IRISH.	MODERN IRISH.
Imago—imaginis.	Imaiᵹın.	Ioṁáiᵹ.
Remus.	Ram.	Ráṁ.
Similis.	Samıl.	Samuıl.
Humilis.	Umal.	Umall.
Capra.	Ᵹabap.	Ᵹaḃap.
Rota.	Roc.	Roċ.
Gladius.	Claoım.	Cloıḃeaṁ.
Cor—cordis.	Cpıoı.	Cpoıḃe.
Frater.	ḃpacıp.	ḃpáċaıp.
Pater.	Acaıp.	Aċaıp.
Mater.	Macaıp.	Máċaıp.

Many of the same words, and others besides, are also aspirated in several of the modern languages of Europe, as the French, Moyen from *Medium;* avoir from *habere;* carême (anciently caresme) from *quadragesima;* evêque (or evesque) from *episcopus;* noel (Irish nocluıᵹ, or noḃluıᵹ), from *natalis;* père from *pater;* mère from *mater;* lieu from *locus;* lien from *ligamen;* rayon from *radius;* froid from *frigidus;* rire from *ridere;* lire from *legere;* boire from *bibere;* croire from *credere,* &c. In Italian, avere from *habere;* povero from *pauper;* tavola from *tabula,* &c.

Table of Aspirated Consonants.

The following Table exhibits the aspirated sounds of the consonants, as derived from the general analogies of the language, together with the present pronunciation throughout the provinces:

ḃh, or ḃ.

1. ḃh, or ḃ, as written in the printed Erse and some Irish books, is pronounced in Munster like *v,* but has a sound nearly as soft as *w* in the English word *wool* in the northern half of Ireland, as a ḃó, his cow; a ḃaıle, his town.

In the beginning of words between two short broad

vowels it sounds softly, like *u* or *w*, in every part of
Ireland, as ʒabaɲ, a goat ; ɲeabac, a hawk ; cɲeabaꞒ,
ploughing; aɲbaɲ, corn.　In this situation it loses all
its consonantal power, and becomes a vowel, like *w* in
the English word *power*.—See remarks on the vowel a.
But if the vowel preceding or following it be long, then
it has the sound of *v* or *w* consonant, as ʒabáil, taking ;
cóʒbáil, raising ; Ꞓíoʒbáil, harm, &c.

　　2. b slender, exactly like the English *v*, as bí, was;
beiɲim, I give.

In the counties of Kilkenny, Tipperary, and Waterford, and in
most parts of Munster, b slender is often quiescent in the middle of
words, as ɲaiꞒbiɲ, rich; aoibneaɲ, happiness ; luibeanna, herbs,
pronounced *sigh-ir, eenis, lueena ;* but in the northern half of Ire-
land these words are correctly pronounced *sĕvvir, eevnis, lŭivĕnnă*.

This consonant, b, never appears with an aspiration in Leabhar
na h-Uidhri, which may lead some to conclude that it was anciently
pronounced *b* where we pronounce it *v* at present.　Thus in *Tain
Bo Cuailgne :* ni ꝼiɲ ɲon em ol Meob, " that is not true indeed
quoth Meave" (for the modern ní ꝼioɲ ɲin, eiṁ, ol MeaoꞒ): Ꞓo
na ɲluaʒaib, for Ꞓo na ɲluaʒaiꞒ.

It has indeed been a great puzzle to Irish grammarians whether the
consonants left thus unaspirated by the ancients were intended by
them to be pronounced according to their radical or aspirated sounds.
It is not improbable that the ancient pronunciation differed from
the modern in retaining the radical sounds of some consonants
which the moderns aspirate; but it may have happened that the
ancients thought it superfluous to mark some letters in situations
where they were always aspirated, such as in the ablative plural, ιb ;
in aꞒ, the termination of verbal nouns, &c. &c.

Ch, or Ċ.

　1. Ch, or ċ, broad, has a deep guttural sound, which
does not at present exist in English, but it is found in

the Lowlands of Scotland, in such words as *thought,
daughter*, &c., as ꝺeoċ, a drink ; α ċoᵽ, his foot.

It is curious that O'Molloy, who wrote his Irish Grammar at
Rome in the year 1677, describes the *gh* in the English word *sought*
as guttural, and there can be little doubt that it was then so pro-
nounced. His words are : " h autem afficiens c præstat vt utra-
que sonent gutturaliter, qualiter vel Angli enunciant ʒh in vocula
ᵽouʒhꝛ, vel Florentini litteram *c* in *Duca*, vel Hispani litteram *g*
in *Angelo*, vt eαch, Latinis *equus*."—*Grammatica Latino-Hiber-
nica*, p. 25.

It is stated by some grammarians that ċ before the triphthoug
uα approximates to the sound of ᵽ, as ċuαıꝺ (*pron.* foo-ee) he went ;
but this sound is confined to North Connaught. It is unknown in
Leinster, Munster, and South Connaught, and should not be re-
garded as a sound of ċ in the general language, but the ᵽuαıꝺ of
North Connaught should be considered as a dialectic form of ċuαıꝺ.

2. Ch, or ċ, slender, has a smooth guttural sound,
which may be represented by the Greek χ in χιῶν, as
α ċıαll, his sense ; α ċeαnn, his head. In the southern
half of Ireland ċ slender in the middle and end of
words is pronounced faintly, like the English *h*, as eıċ,
horses ; oíꝺċe, night ; ᵽıċe, twenty ; but in Connaught
and Ulster it has its regular slender sound in these
situations.

In the counties of Monaghan and Louth, in parts of Meath,
and some of the adjoining districts, αċ in the termination of words
is pronounced very faintly, like *ăh;* and ċ broad, when coming be-
fore ꝛ, is totally sunk, as boċꝛ, poor, leαċꝛ, a monument ; pro-
nounced boꝛ, leαꝛ. The English have also rejected the guttural
sounds of their *gh* in similar situations, as *bought, sought, thought*,
and there can be little doubt that English analogy has exercised an
influence over the pronunciation of the Irish language in South
Ulster and Meath. Throughout the southern counties of Ulster ċ
broad, in the beginning of words, is pronounced faintly, like *h*, as

ċonaic, he saw, pronounced as if written hăinίc. In fact, the Irish
spoken in these counties has scarcely a single guttural sound, so
that it may be said to have, in a great measure, lost one of the most
striking characteristics of the language.

Ởh, or Ở.

1. Ởh or ở, broad, has a deep guttural sound to
which no equivalent is found in English, but it may be
described as *y*, broad and guttural, as α ởαlτα, his fos-
ter-son ; α ởoηαρ, his door.

2. Ở, slender, sounds, in the beginning of words,
exactly like *y* in *year*, as α Ởhια, O God. In the
middle and end of words, which are not compounds,
ở, whether broad or slender, is totally quiescent.

This consonant seldom, if ever, appears with an aspiration in
the Book of Armagh or Leabhar na h-Uidhri; thus in the latter
we find ι noιαιờ for α n-ờιαιờ, after; ρolτ buιoι ρuιρρι, for ρolτ
buιởι ρuιρρι (or, as it would be written in the modern Irish, ρolτ
buιởe uιρẻι), " yellow hair upon her head." Ởo ẻαρelbαờ α ċροẻα
for ờo ẻαιρealbαờ α ċροẻα, to exhibit his personal form.

Throughout the northern half of Ireland αờ, in the termination
of dissyllables and polysyllables, is pronounced like *oo*, somewhat
nasal ; but, as already remarked, this in reality is the sound of αṁ,
which is the dialectic termination of verbs in Connaught and Ul-
ster, and not a sound of αờ, as some have supposed. Thus, ờéαnαờ,
doing, should be written, according to the Connaught pronunciation,
ờίonαṁ; according to the Ulster pronunciation ờeunαṁ ; and, ac-
cording to the Munster pronunciation, ờeαnαờ.—See the remarks
on the pronunciation of αờ, pp. 9 and 10, *supra*.

In the past tense of the indicative passive αờ is pronounced αӡ
in the counties of Kilkenny, Tipperary, Waterford, and parts of
Limerick, but αċ in the other counties of Munster. These, how-
ever, cannot be considered real sounds of αờ, but dialectic pecu-

liarities in the termination of the verb.　In the third person
singular of the consuetudinal past tense, active voice, it is pro-
nounced eaċ in the south, as buaileaḃ ṗe, he used to strike.

Ḋha or ḃa in the termination of adjectives is pronounced Ɡa in
Munster, as cpóḃa, brave; mópḃa, majestic; oiaḃa, divine, pro-
nounced as if written cpóꞬa, mópꞬa, oiaꞬa.　O'Molloy says that ḃ
after p is pronounced ꞁ: "Nota denique si *dh* in vna syllaba sequatur
ad ꞁ finientem priorem voculæ syllabam, quod totum suum tunc
sonum commutet in aliud ꞁ, vt opoha an ꝑeaꞁ O Moꞁoha, latinè,
O'Morus *est vir aureus*, quod effertur ac si scriberetur opꞁa an
ꝑeaꞁ O Moꞁꞁa."—*Grammatica Latino-Hibernica*, p. 60.　This,
however, is the Meath pronunciation of the Irish language, and can-
not be considered general, original, or analogical, and the broad
guttural sound of ḃ should be used in this instance.

Ṗh or Ṗ.

Ṗ is quiescent in every situation, as a ṗuil, his blood;
an ṗiꞃ, of the man.　The vowel following this quies-
cent ṗ is very forcibly pronounced.

In ancient manuscripts this quiescent ṗ is frequently omitted
altogether, which often causes great obscurity, as ʊ' opbuḃ for
ʊ' ṗopbaḃ, to finish.—*Chron. Scot.*, *ad ann.*, 1126.　Ḋ' uaꞃaiꞇ
ocuꞃ ʊ' iaḃnuꞒaḃ for ʊ' ṗuaꞃaiꞇ aꞒuꞃ ʊ' ṗiaḃnuꞒaḃ.—See *Battle
of Magh Rath*, pp. 92, 93.　This omission of the radical letter is
called, in Cormac's Glossary, oiċneḃ ꞇoꞃaiꞒ, i. e. *initial decapita-
tion*, or *Aphæresis*.　Sometimes it is omitted out of mere whim, as
óꞃ ꞇuil ocuꞃ óꞃ ꞇꝑeoil for óꞃ ꞇ'ṗuil aꞒuꞃ oꞃ ꞇ'ṗeoil.—*Leabhar
Breac*, fol. 111, *b, b*.

Ꞡh or Ꞡ.

1. Ꞡ, broad, has a deep guttural sound, to which no
equivalent is found in English.　It is precisely the
sound of ḃ, broad.

In the middle and end of words Ꞡ, or Ꞡh, has the

same power as the English *gh* in *high, might, sight,*
namely, ꙑh has no sound, but the preceding vowel is
long, as apꝺuiꙑim, I exalt; ꝺlíꙑe, law; úꙑꝺap, an
author ; púꙑ, juice.

It is very probable that ꙑ had originally a guttural sound similar
to that of *gh*, as pronounced by the Lowland Scotch in the words
daughter, *sought*, &c. It is remarkable, that in those verbs and ver-
bal nouns in which the Irish write ꙑ, the Highlanders write *ch*, as,
Irish, poillpiuꙑaꝺ, Erse, *foillseachadh*, &c. This shews that the Irish,
like the modern English, have made some progress in getting rid
of the guttural sounds of their language.—See Observations on ch.

In the middle of proper names of men ꙑa, or ꙑu, is pronounced
like ao in Connaught, or *uee* in the English word *queen*, as Ꝼeap-
ꙑap, Ꙇonꙑap, Ꙇeapꙑap, Ꝼeapꙑal, Ꝺonꙑal, pronounced as if written
Farrees, Aenees, Larrees, Farreel, Doneel; ꙑail is pronounced
eel in some verbal nouns, as peaꝺꙑail, pronounced *faddeel;* but
these must be considered corruptions, although at present almost
general throughout Ireland. The surname O'Ꝼeapꙑail is uni-
versally pronounced *O'Farreel*, and written O'Ꝼeappaoill in the
margin of p. 120 of John Mac Torna O'Mulconry's copy of Keating's
History of Ireland, by a bad Irish scholar of the name, who read the
book in 1778.

2. ꙅ̇ has, when slender, the same sound and power
as ꝺ slender.

<h3 style="text-align:center">mh, or ṁ.</h3>

1. Ṁ, broad, in the beginning of a word, is pro-
nounced, in the south of Ireland, like *v*, but in the
north of Ireland like *w*, as a ṁala, his brow; a ṁáꞇaip,
his mother. In the middle of words it loses almost all
its consonantal power, and becomes a nasal *u* or *w*, as
pamṗaꝺ, summer; ꝺamṗaꝺ, dancing; caṁnaꞇ, a field;
ꙅaṁnaꞇ, a milch cow.

The syllable ⱥ́ṁ in these situations is generally pronounced *oo* nasal in Munster, except in parts of Kerry, where it retains its real analogical sound of *au*, as pronounced by the Germans. The broad sound of ṁ varies a good deal in the provinces, and stands in need of a grammatical standard. The most analogical sound is *au* German, but *oo* nasal is much more general at present.

2. Ṁ, slender, sounds like ɓ or *v*, but is slightly nasal, as ṗéıṁ, mild ; ⱥ ṁıⱥn, his desire.

The only difference between the sounds of ṁ and ɓ is that the ṁ is somewhat nasal. Some grammarians have erroneously set down the sounds of these aspirates as exactly similar. Neilson (*Irish Grammar*, p. 143) supposes that both were originally pronounced like *v*, but custom, and the analogy of articulate sounds, are opposed to this opinion. O'Molloy, who published his Irish Grammar at Rome in 1677, takes particular notice of the nasal sound of mh. His words are, p. 30 : "Ṁh posita vbicumque volueris Hibernis sonat quod v digamma seù consonans, quasi elata tamen per nares ; vt ⱥ mhⱥʒhⱥıṗ mhⱥıʒh, latine, *bona mater :* ita tamen vt efferantur per nares." Dr. O'Brien also draws a strong line of distinction between them in his *Irish Dictionary* (*Remarks on the letter* M). He says : " It is to be noted, that though *m* aspirated is frequently substituted in the place of an aspirated *b*, and *vice versa*, yet it is through want of judgment in the writer, inasmuch as the vowel or vowels which precede the latter, are pronounced with a stronger, clearer, and more open expiration than those that precede the former. This difference of pronunciation is sensibly observable ; for example, between *treabh*, a tribe, and *leamh*, insipid, as well as between *sclabhuidhe*, a slave, and *snamhuidhe*, a swimmer."

N.

Ṅ is found with a full dot over it in some very old manuscripts, from which some grammarians have classed it among the aspirated consonants, but as the change

effected in the situations where it is thus marked seems
rather a hardening of its sound, it cannot be called an
aspiration with propriety.

ph, or ṗ.

ṗh, or ṗ, sounds exactly like *ph* in English, as α
ṗιαn, his pain.

It is curious to observe the analogy of these aspirations : b be-
comes *v*, ṗ becomes *f*, and when ꜰ, which is an aspiration of p, is as-
pirated itself, its sound is totally destroyed. In Connaught ṗ, or ph,
is quiescent in the vocative case of proper names derived from the
Greek, as α ꝑhιlíp, O Philip, but the reason is, because the speakers
of Irish in that province look upon the name Philip as written with
an ꜰ in the nominative, not with a p. In other parts of Ireland
they pronounce α ꝑhιlιp as if written α ꜰιlιḃ. Stewart remarks,
in his Gælic Grammar (second edit., p. 13), that " *Ph* is found in
no Gælic word which is not inflected, except a few words trans-
planted from the Greek or the Hebrew, in which *ph* represents the
Greek φ, or the Hebrew ꜱ. It might perhaps be more proper to
represent ꜱ by *p* rather than *ph ;* and to represent φ by *f*, as the
Italians have done in *filosofia*, *filologia*, &c., by which some ambi-
guities and anomalies in declension would be avoided."

Ṙ.

Ṙ is sometimes marked with a dot in ancient manu-
scripts.

See above, Observations under ꞃ, radical. It should be remark-
ed here that the *aspirated sound* (as it is called) of p is nothing
more than its slender sound. It is unknown in the counties of
Kilkenny, Waterford, and Tipperary, but strongly marked in the
other counties of Munster. The late Mr. Scurry, in his Review of
the Irish Grammars, published in the fifteenth volume of the Trans-
actions of the Royal Irish Academy, gives it as his opinion that this
aspirated sound of p, and of the other immutable consonants, is a

mistake. His words are, in reviewing O'Brien's Irish Grammar :
" The immutable consonants are treated of correctly, except when
he states that ' the immutables at the beginning of words, which
have a reference either to objects of the feminine gender or to ob-
jects or things of the plural number, are pronounced double.' This
has been asserted by many of his predecessors, but, with deference
to such respectable authorities, they have, in my opinion, no vari-
ation of sound but what they obtain from the vowels with which
they are combined in a syllable, like the other consonants."

This is undoubtedly the case in the county of Kilkenny, of
which the critic was a native; but not in Clare, Kerry, Limerick,
or Cork; and it appears from O'Molloy's remarks on the liquids
l, m, n, ɼ, that they were under influences different from those of
their adjoining vowels, in his time, in Meath, of which he was a
native.—See his *Grammatica Latino-Hibernica,* pp. 33–36.

Ṡh, or Ṡ.

Ṡ sounds exactly like *h* in the English words *hall,*
hill, as α ṗál, his heel ; α ṗíol, his posterity. This as-
pirate never appears in the middle or end of radical
words, nor in the end of any word. Ṡ before the conso-
nants b, c, ᴅ, ᵹ, m, p, ᴛ, is never aspirated.

Ṡ being a sibilant dwindles, when aspirated, into the less dis-
tinct sound of h, which is in accordance with the definition of
aspiration above given. In the Book of Lecan h is prefixed to ɼ to
mark its aspiration, as " ᴄɼι ᴄαιɼιᵹ αɼ ᴄιɼ ɼι h ɼιαɼ."—See *Tribes,*
&c., of Hy-Fiachrach, p. 216, line 3. This mode is also recom-
mended by Donlevy, but, in my opinion, it is of no advantage what-
ever.

O'Molloy states, in his Irish Grammar, p. 66, that ṗ coming
after ᵹ in compound words is quiescent, as in boᵹɼhɼonach, but
this is confined to Meath and the southern counties of Ulster, as
shall be pointed out in a subsequent portion of this Grammar.

Ch, or c̀.

Ch, or c̀, sounds also like the English h, and appears very frequently in the beginning, middle, and end of words, as α c̀oıl, his will; cnuc̀, shape or form.

It must be acknowledged that, according to the analogy of articulate sounds, h is too weak an aspirate of c, as is indeed *y* of v. But a grammarian can never correct anomalies of this kind, which have been so long and so uniformly established by the tendencies of the language.

In the province of Ulster, and in the counties of Louth and Meath, c̀ broad is scarcely heard at all in the middle of words, as Cac̀án, Cac̀alán, the proper names of men; bóc̀αp, a road; αc̀αιp, a father; pronounced as if written cαán, cααlán, bóαp, ἄάιp; but this must be considered a great corruption, and should be rejected, as tending to enfeeble the language, as Dr. Stewart phrases it, " by mollifying its bones and relaxing its nerves." In the adjective mαιc̀, and other words, c̀ slender is pronounced like ċ; but this is not to be approved of, neither is it general.

In the end of words c̀ is very faintly sounded, as cnuc̀, shape; vlúc̀, close; cnúc̀, envy; cnιoc̀, trembling; but when such words are followed in sentences by words beginning with vowels, the c̀ is heard as distinctly as *h* in the English word *hall*, as cnuc̀ αn cnéιnṗιp, the personal form of the mighty man; ċnιc̀ αn beαn, the woman trembled. In the counties of Kilkenny, Tipperary, and Waterford, c̀ broad, at the end of monosyllabic words, is pronounced like ċ broad, as ʒo bnác̀, for ever; ṗnuc̀, a stream; lúc̀, agility, pronounced as if written ʒo bnáċ, ṗnuċ, cιoċ, lúċ. This is a corruption in the other extreme, but one not analogically adhered to, for the genitives of these words are pronounced correctly in these counties, as bnác̀α, ṗnoc̀α, ceαc̀α, pronounced as if written bnáhα, ṗnohα, ceαhα.

It is recommended by Donlevy (in his Elements of the Irish Language, annexed to his Irish Catechism, p. 514), to place the letter h before ṗ and c in the beginning of a word where, when aspirated, they are entirely silent, as we have just seen; but this, although

examples of it occur in the Book of Lecan, and other authorities, is not to be recommended, if the system of aspirating the consonants by dots be, as we have attempted to shew, the best; besides, to prefix the h would savour more of the system of eclipsis than of aspiration, and confuse the learner.

Having now shewn the nature of aspiration, it will be necessary in this place to say a few words of the grammatical use made of it in the language, although this more properly belongs to Syntax.

Aspiration is used not only in forming compound words, but also to point out the gender of adjectives and possessive pronouns. It is chiefly caused by the influence of simple prepositions and other particles, as will appear from the following rules, which include every possible case in which aspiration can occur in this language, and which the learner should commit to memory.

1. In all compound words, whether the first part be an adjective or a substantive, the initial of the second is aspirated, if of the aspirable class, as ꝺeaᵹ-ꝺuıne, a good man; ceann-ṁóꝛ, big-headed.

The exceptions to this rule, which are few, shall be pointed out in the proper place.

The initials of all genitives singular of proper names of men and women are always aspirated; except in surnames of families, as O'Ḟeaꞃᵹaıl, O'Farrell; Mac Ꝺoṁnaıll, Mac Donnell; but if we wished to express "grandson of Fearghal," or "son of Domhnall," we should write O'Ḟeaꞃᵹaíl, mac Ꝺhoṁnaıll.

2. After the following simple prepositions, the initials of all nouns are aspirated (if aspirable), viz., aıꞃ, on; aꞃ, out of; ꝺe, of, or off; ꝺo, to; ꝼa, ꝼo, or ꝼaoı,

under; ó from ım, about; ꞇaıꞃ, over; ꞇꞃıe, through; maꞃ, as, or like to.

3. After the possessive pronouns mo, my; ꝺo, thy; a, his.

4. The article aspirates the initials of all feminine nouns in the nominative, and of masculine nouns in the genitive.

5. The interjection a or o, sign of the vocative case, also causes aspiration.

6. In verbs the initials are aspirated by the particle ní, not, and ma, if; and also by the particle ꝺo, or ꝛo, prefixed to the past tenses of the indicative mood, or to the conditional mood, and the aspiration is retained even if this particle be left understood. The initial of the verb is also aspirated (if aspirable) after the relative a, who, whether expressed or understood, and after the particle ꝺo, a sign of the infinitive mood.

SECTION 3.—*Of certain Combinations of Consonants which do not easily coalesce.*

According to the modern pronunciation of the Irish language the following combinations of consonants do not coalesce, and a very short vowel is heard between them:

bꞇ, as in lúbꞇa, bent,	pronounced lúpaꞇa.
ꝺlᶜ, ,, ꝺlúꞇ, close,	,, ꝺŏluꞇ.
lb, ,, ꞃcolb, a scollop,	,, ꞃcol-ŏb.

ᶜ In the beginning of words only.

I

lʒ,	as in bolʒ,	a belly,	pronounced bŏllŏʒ.
lp,	,, colpa,	the thigh,	,, colŏpa.
nnċ,	,, Ɗonnċaḃ,	a man's name,	,, Ɗonnaċaḃ.
ᵱb,	,, boᵱb,	fierce,	,, boᵱŏb.
ᵱḃ,	,, �ytceaᵱb,	certain,	,, ᵟeaᵱaḃ.
ᵱċ,	,, ᵟoᵱċa,	dark,	,, ᵟoᵱăċă.
ᵱʒ,	,, ʒaᵱʒ,	fierce,	,, ʒaᵱăʒ.
ᵱm,	,, Coᵱmac,	a man's name,	,, Coᵱămac.
ᵱᵱ,	,, ᵟeiᵱᵱeaċ,	a yoke of horses,	,, ᵟeiᵱĭᵱeaċ.
ᵱn,	,, coᵱn,	a goblet,	,, coᵱᵱŏn.
ċn,	,, aiċne,	a commandment,	,, aiċĭne.

The other combinations of consonants coalesce as readily as in English.

In ancient Irish poetry, however, no allowance is made for the short vowel inserted by the modern pronunciation, from which it may fairly be concluded that the ancient Irish pronounced such words as ᵟcolb, boᵱb, ʒaᵱʒ, as the English would pronounce similar combinations of consonants at the present day. Thus, in the poem attributed to Torna Eigeas, the word boᵱb is clearly intended to be pronounced as one syllable, not bŏᵱ-ŏb, as it is at present.

> " ᵟoᵱb a ᵟ-ᵟᵱeaᵹhan ᵱoᵱ ʒaċ ᵟᵱăiᵹ
> Niall mac Eaċaċ Muiʒṁeaḋain."

Section 4.—*Of Eclipsis of Consonants.*

Eclipsis in Irish Grammar may be defined the suppression of the sounds of certain radical consonants, by prefixing others of the same organ. This owes its origin to a desire of euphony, or facility of utterance. All the consonants are capable of eclipsis, except the liquids l, m, n, ᵱ.

m eclipses b, as áп m-bo,   our cow,   pronounced áп mó.

ȝ	,,	c, as áп ȝ-ceaпc, our right,	,,	áп ȝeaпc.
n	,,	ọ, as áп n-ọoпaṙ, our door,	,,	áп nuпaṙ.
ƀ	,,	ꝑ, as áп ƀ-ꝑuıl, our blood,	,,	áп ƀuıl.
n	,,	ȝ, as áп nȝoпc, our field,	,,	áп nȝoпc.
b	,,	p, as aп b-pıaп, our pain,	,,	áп bıaп.
ọ	,,	c, as aп ọ-cíп, our country,	,,	áп ọíп.
c	,,	ṙ.—See p. 61.		

It appears from this table, that the eclipsing conso-
nant is always softer than the initial radical which is
eclipsed ; as m, a narisonant semivowel, for b, a sonant
mute ; ȝ, a sonant palatal, for c, a mute ; n, a narisonant
semivowel, for ọ, a sonant mute ; ƀ, a sonant sibilant,
for ꝑ, a pure sibilant; nȝ, a narisonant semivowel, which
should be represented by one character[d], for ȝ, a sonant;

[d] This is a defect in the sys-
tem of eclipsis, for in the pro-
nunciation ȝ is not eclipsed by n,
but by a simple sound, which
the combination nȝ is a con-
ventional mode of expressing.
O'Molloy, in his Grammar, p. 63,
takes notice of this incongruity :
" Eclipsis *ng*, vulgo uıпohıúȝh-
aọh mıacal, hoc habet speciale,
quod *g* non penitùs taceatur, sed
aliqualiter vno tractu simul cum
n efferatur, vt aп nȝoпc latinè,
nostra seges." Compare the quo-
tation from Professor Latham,
under nȝ, p. 35.

For this reason n should never
be separated from the ȝ by a hy-
phen. Some have remarked that
it would be better to omit the
eclipsed consonant, as in the
Welsh ; but this would, in Irish,
lead to endless confusion, as the
radical letter of the word would,

in almost every instance, be dis-
guised ; and though this is un-
avoidably the case in the spoken
language, yet it has been thought
advisable to preserve, in the
written language, the radical
consonant in every instance, even
at the risk of often giving the
words a crowded and awkward
appearance.   On this subject
O'Molloy remarks : "Aduerte ex
dictis nunquam sequi, quòd in
scriptione liceat literam mergen-
dam omitti, esto omittatur in
sono : aliàs foret magna confusio,
et ignoraretur dictio, seù sensus
voculæ, ejusque tùm proprietas
tùm natura."—*Grammatica*, p.
66.

Many instances could be point-
ed out where, if the radical conso-
nant were omitted, the eye would
be completely deceived, as in aп
noпọ, which might be referred

b, a sonant, for p, a mute consonant ; τ eclipsing ρ is an exception, but ο eclipsing τ is a sonant eclipsing a mute.

The reader is referred to Dr. Darwin's Analysis of articulate Sounds for a classification of the consonants exactly according to this table of Eclipsis, although the author was probably not aware that such a classification had been observed in the practical grammar of any language, but was purely guided by the philosophy of articulate sounds, to which he gave the most careful consideration.

Dr. Prichard's remarks on this subject are worthy the consideration of the student of this language :

" It is a habit common to many of the Indo-European languages to interchange certain letters according to rules founded originally on euphony, or on the facility of utterance ; and from this circumstance arises the great capability which these languages possess, of composition, or the formation of compound words. The substitution of consonants of particular orders for their cognates, which takes place in Greek, in the composition of words, and in some other instances, is an example of this peculiarity.

" In Greek, in Latin, and in the German dialects, the mutation of consonants is confined to words brought together under very peculiar circumstances, as chiefly when they enter into the formation of compound terms, and it is scarcely observed in words which still remain distinct, and are merely constituent parts of sentences. Either the attention to euphony, and the ease of utterance, has not extended so far, or the purpose was attained by a choice of collocation, the words themselves remaining unaltered. But in the Sanskrit language, words merely in sequence have an influence upon each other in the change of terminations, and sometimes of initial letters, on the principle above alluded to."—*Eastern Origin of the Celtic Nations*, pp. 27, 28.

either to αρ n-οόρο, our chant, or αρ n-όρο, our order ; αρ mαlα, which might be referred to αρ mαlα, our brow, or αρ m-bαlα, our wall ; αρ neoċα, which might be either αρ n-οeoċα, our drinks, or αρ n-eoċα, our horses.

The peculiarity of the Sanskrit here noticed is evidently of the same nature as the eclipsis in the Irish language. But it should be stated that, in Irish, eclipsis answers a further purpose than that of mere euphony or facility of utterance; for it sometimes helps to point out the cases of nouns and the moods of verbs; and that the learner may see the exact nature, use, and extent of this very peculiar accidence, rules are subjoined (see p. 62), pointing out every case in which it can take place in the language.

The letter ꞃ is eclipsed by ꞇ; but as it forms an exception to the ordinary rules, it ought not, perhaps, to have been classed among the consonants that admit of eclipsis. In nouns, but not in verbs, the eclipsis of ꞃ by ꞇ follows the rules of aspiration, not of eclipsis; that is to say, in all instances where the article aspirates the other consonants, ꞃ has ꞇ prefixed, excepting where it is followed by b, c, ᴅ, ᵹ, m, p, ꞇ, in which case it never suffers any initial variation in either nouns or verbs.

The local exceptions to this rule will be pointed out in the proper place. Some writers prefix ꞇ to ꞃ in situations where others aspirate it, as, ᴅ'oꞃᴅuiᵹ Niul ᴅ'a ꞇ-ꞃlioꞅꞇ iaᴅ ꝼéin ᴅ'ainmnioᵹaᴅ aꞃ an Sciꞅia, "Niul ordered his progeny to name themselves from Scythia."—*Keating.* But this is not to be imitated.

The letter ꞃ never suffers eclipsis in the moods or tenses of verbs, or from the influence of any particle in any situation in verbs, except in the compound verb ionꞇꞃaṁluiᵹim, I imagine, which occurs in some medical Irish manuscripts of the fourteenth century, and in the verb ꞇ-ꞃiublaiᵹeann, it extends or proceeds; but these, particularly the latter, must be considered local, and a mere conceit of the writer.

The following rules explain the grammatical use of eclipsis to indicate the inflexions and genders of nouns,

and the tenses or moods of verbs. They necessarily
presuppose a knowledge of Etymology and Syntax, and
may be passed over until the student has mastered the
second and third parts of this Grammar. They are in-
serted here in order to complete the subject of eclipsis.

I.—*Rules of Eclipsis in Nouns.*

1. All initial consonants that admit of eclipsis are
eclipsed in all nouns in the genitive case plural, when the
article is expressed, as na m-báρɔ, of the bards; na ʒ-coρ,
of the feet; na n-ɔuan, of the poems; na b-ρeaρ, of
the men; na nʒoρc, of the fields; na-b-pian, of the
pains; na ɔ-conn, of the waves. Some writers eclipse
these consonants even in the absence of the article, as
a n-aimρiρ b-Ƥeaρ m-bolʒᵉ, but this is not general,
though the adoption of it would tend to clearness and
distinctness in the language.

2. When the article comes between any of the sim-
ple prepositions and the noun, the initial consonant of
the latter, when capable of eclipsis, is eclipsed in the
singular number, as ó'n m-báρɔ, from the bard; cρé
an ʒ-coρ, through the foot; ó'n b-ρuil, from the blood;
ó'n nʒoρc, from the field; o'n b-péin, from the pain.
But ɔ and c are generally excepted, as aʒ an ɔoρaρ,
at the door; aρ an conn, on the wave. Also after
the simple prepositions a or i, in, ρia, before, and iaρ,
after, with or without the article, as a m-baile, in a
town; i n-ɔoρaρ, in a door; ρia m-baiρɔeaɔ, before

baptism ; ιαꞃ n-ꞇ-ꝺul, after going.   The preposition ꝺo,
to, forms an exception in the western, but not in the
eastern counties of Munster.

3. After the possessive pronouns áꞃ, our, ꝺuꞃ, or ꝺαꞃ,
your, α, their, all nouns beginning with eclipsable con-
sonants are eclipsed in the singular and plural, without a
single exception, as áꞃ m-báꞃꝺ, our bard ; ꝺαꞃ ᵹ-coꞃα,
your feet; α n-ꝺuαnꞇα, their poems; αꞃ ꝺ-ꝼιꞃ, our men;
ꝺαꞃ nᵹoꞃꞇ, your field ; α ꝺ-ꝑιαnꞇα, their pains ; áꞃ
ꝺ-ꞇonnα, our waves.

II.—*Eclipsis in Verbs.*

1. After the interrogative particle αn, which is cog-
nate with and equivalent to the Latin *an,* all verbs be-
ginning with eclipsable consonants are eclipsed, as, αn
m-ꝺuαιleαnn ꞃé, does he strike ?

2. After the particle nαċ, whether it means *non, nec,
neque, qui non,* or *anne?* as ꝺeιꞃιm nαċ m-ꝺuαιleαnn
ꞃé, I say that he strikes not ; αn ꞇé nαċ m-ꝺuαιleαnn,
he that does not strike; nαċ nᵹuιlꝼιꞃ, wilt thou not
weep ?

3. After the particle ᵹo, whether it means *ut,* or
utinam, as ᵹo n-ꝺeιꞃιm, that I say ; ᵹo ᵹ-cuιꞃιꝺ Ꝺια
αn ꞃαꞇ oꞃꞇ, may God put prosperity on thee, i. e. may
God prosper thee.

4. After ꝺá, if (sign of the conditional mood) ; as
ꝺá m-ꝺuαιlꝼιnn, if I would strike.

5. After the interrogative cá, *ubi, where?* as cα
ᵹ-cuιꞃꝼιꞃ é, where wilt thou put it ?

6. After the relative preceded by a preposition ex-

pressed or understood, as ó α ɒ-ϲáιnιʒ, from whom came; ι n-α ɓ-ꝼuιl, in which is.

In the ancient Irish manuscripts the eclipsing consonant is but seldom prefixed, from which some grammarians have inferred that the ancients pronounced the radical consonants as they wrote them; but this is not certain, as we find the same writer sometimes prefixing the eclipsing consonant, and at other times omitting it in the same words, placed under the same influence; which seems to lead to the conclusion that the consonants, in situations where they would now be eclipsed, anciently changed their sound into that of the letter now used to eclipse them; and that the ancients thought it unnecessary to mark this change where the construction of the sentence, and the ear of the native scholar, would at once suggest the pronunciation.

In some manuscripts, particularly those of the sixteenth and seventeenth centuries, the letters c, ꝼ, p, ʒ are doubled to denote eclipsis; thus, αη cceαηϲ, our right, for áη ʒ-ceαηϲ; áη ꝼꝼuιl, our blood, for áη b-ꝼuιl; αη ppιαn, our pain, for áη b-pιαn; áη ϲϲιη, our country, for áη ɒ-ϲιη; but this is not to be recommended, as the prefixed consonant could not be then said to eclipse the one which follows it, but both combined to assume the sound of a consonant different from either, a system which would neither be philosophically correct nor convenient. The eclipsing consonant is separated, in some modern books, from the radical one by a hyphen, and sometimes in the ancient manuscripts by a dot placed over it; thus, mαccαn ηe ṁblιαɒαn ɒec.—*Liber Hymnorum,* fol. 15, *a.* Clnʒιɒ ɒαn αη cech ṁbαη αcϲ ec ꝼηι αɒαηϲ, "fearful of every death, except death on the bed," *Id.,* fol. 11, *a.* Here the dot over the m is not intended to aspirate it, but to give notice that it is an adventitious consonant. But the hyphen placed by the moderns between the m and the b is now preferable, as in the modern orthography the dot is always used to denote aspiration, not eclipsis. In some ancient manuscripts ꝼ is dotted to denote that it is eclipsed, as ɓuαnαɒ, muιmme nα ḟιαnn for ɓuαnαnn, muιme nα ɓ-ꝼιαn, "Buanann, nurse of the heroes," *Cor.Gloss., in voce* ɓuαnαɒ; and

in the *Leabhar Breac*, ⁊ᴀꞃ ꝼoᴄhuᵹ ᴜ᷎ ᴏ ᴄell ᴏᴄuꞃ ᴄᴏnbᴀl n-ᴉmᴏᴀ, ⁊ᴀꞃ ꝼeꞃᴛᴀᴉb ᴏᴄuꞃ ᴀᴏᴀmꞃᴀᴉb ᴀᴛᴛᴀ lín ᵹᴀᴉnem mᴀꞃᴀ, nᴏ ꞃenᴏᴀᴉ nᴉme, ⁊ᴀꞃ n-ᴅéᴉꞃᴄ ᴀᵹuꞃ ᴛꞃóᴄᴀᴉꞃe, ⁊ᴄ., "after building many churches and monasteries, after performing miracles and wonders as nume- rous as the sands of the sea, or as the stars of heaven, after works of charity and mercy," &c.—*Vita Brigidæ* in *Leabhar Breac*, fol. 33, *b*.

We shall conclude the subject of the grammatical use of eclipsis by observing, that in every situation where an initial consonant is eclipsed, an initial vowel takes ɴ, as ᴀꞃ n-ᴀꞃán, our bread.

In ancient manuscripts eclipsis is sometimes used, for no gram- matical reason whatever, but merely for euphony, as ꞃᴏᴉllꞃᴉ n-ᵹꞃéᴉnᴉ, the light of the sun; and hence also we find ɴ inserted before an initial vowel, without any grammatical necessity, as ᴄuᴀᴉꞃᴛ n-ᴀᴉmꞃᴉꞃe, a circle of time.

PART II.

ETYMOLOGY.

ETYMOLOGY is that part of practical grammar which reduces to fixed rules the changes of forms which words undergo in one and the same language. It is not to be confounded with general Etymology, which treats of the changes that words undergo in passing from one language to another.

OF THE PARTS OF SPEECH.

There are nine classes, or divisions of words, or, as they are called, *parts of speech*, viz., article, noun-substantive, noun-adjective, pronoun, verb, adverb, preposition, conjunction, and interjection.

CHAPTER I.

OF THE ARTICLE.

THE Irish language has but one article, ⲁⲛ, which has, in general, the same signification as the English definite article *the*, as ⲁⲛ ⲃⲉⲁⲣ, the man; ⲁⲛ ⲃⲉⲁⲛ, the woman. When this article is not prefixed, the noun is

translated with the indefinite article in English[a], as ꝼeaꞃ, a man ; beaɴ, a woman.

The form of the article is aɴ throughout all cases of the singular, except the genitive feminine, in which it becomes ɴa ; ɴa is also the form for all cases of the plural in both genders.

The prepositions aᵹ, at, and ɪm, with, or about, preceding the article, combine with it, and are written in old, and some modern, manuscripts, ɪcon, con, ɪmon, ɪmmon, mun, as ꝑo ċaɪꞃꝑen ɪcon ꝼleaó, "he exhibited them at the feast," *Cor. Gloss.*, *voce* Ꝺaɪlenᵹ ; ɪcon ꞇenɪó, "at the fire," *Id.*, *voce* Oꝑc ; ɪmmon am ꞃɪn, "at that time."—*Annals of the Four Masters*, *passim*.

In the ancient Irish manuscripts the article is written ɪn, ɪɴa, and ɪɴo, even in the plural; and the masculine form aɴ or ɪn is sometimes prefixed, in the genitive case, to nouns of the feminine gender in the singular number, as aɴ or ɪn ꞇíꞃe, for ɴa ꞇíꞃe, of the country; ɪn ꞇalɪ́han, of the earth.—See *Battle of Magh Rath*, p. 114. Іaꝓꝼaɪᵹɪꞇ ɪn ꝼɪꞃ ꝛcela óe, "the men asked the news of him," *Id.*, p. 76; ꞇꞃeaꞃ-aɪcmeó ɪn ꞇalman, "every tribe of the earth," *Id.*, p. 98; ɪꞃ ɴa ꝑelᵹɪb ɪɴa nᵹenꞇe, "in the cemeteries of the pagans," *Cor. Gloss.*, *voce* Ꝼe ; aꞇꝓaċꞇ ꞃoɪllꞃɪ ɴa ᵹꞃénɪe óꞃ óꝑeɪċ aɴ ꞇalɪ́han, "the light of the sun shone upon the surface of the land," *Vita Moling ;* Ι ꞇꞃaɪᵹ ɪn maꞃa, "on the shore of the sea," *Imramh Curraigh Mailduin*, MS. in the Library of Trin. Coll. Dubl. (H. 2. 16.), p. 373. Keating aˡ o uses this form of the article before the genitive case of muɪꞃ, the sea, as " ᵹo h-ɪmɪol aɴ ɪ́haꞃa."—*Hist. Irel.*, p. 148. In some very ancient and correct

[a] This is the case in English with all nouns in the plural number ; thus, the plural of *a man* is *men*, without any article, where the absence of the *a*, or any form of it, in the plural, serves exactly the same purpose as the presence of it does in the singular. It may be also worthy of remark here, that in many languages articles are wholly wanting. In the Latin, for example, the words *filius viri* may mean *the son of* A *man*, A *son of a man*, *a son of* THE *man*, or THE *son of* THE *man*. In Greek there is no indefinite article.

manuscripts the article is made to terminate in ıb, like the noun, as
in the following passage in the Annals of Ulster, at the year 891 :
Uenꞇuᵹ maᵹnuᵹ ın ᵹeᵹıa Maᵹꞇını, conᴅaᵹᵹᵹan ᵹíᴅ-áᵹ ıᵹ naıb
caıllıb, ocuᵹ con ᵹuc na ᴅauᵹꞇaıᵹı aᵹ a laᴄᵹaıᵹıb, ocuᵹ na ꞇaıᵹı
olcena, i. e. "A great storm *occurred* on the festival of St. Martin,
which caused a great destruction of trees in the woods, and blew
the daurthachs [oratories] from their foundations, with the other
houses likewise." Also in a very ancient tract on the consecration
of a church, attached to a copy of Cormac's Glossary: O naıb
mecnaıb coıcoıb, "*ex quinis radicibus.*"

As the article is so frequently used in the Irish
language, and causes very remarkable changes in the
beginning of nouns[b], it will be necessary in this place

[b] The Rev. Paul O'Brien arranges the declensions of Irish nouns by the initial changes which they undergo, and asserts that the ancient Irish never inflected their nouns by *terminations*, but by initials.—*Irish Grammar*, p. 17. But we find terminational changes in the most ancient Irish manuscripts, in which the initial changes are seldom marked. It matters very little whether the changes caused by the article on the initials of nouns be called declensions or not, but it is absurd to say that these changes are sufficient of themselves to determine the cases of substantives, for they are merely used for the sake of euphony, and to help to point out the gender of the noun; and if the article, which has very little to do with cases, be removed, such initial changes disappear altogether, while the terminational inflexions remain. Stewart has the following accurate remarks on this subject: "The changes expressive of Relation are made on nouns in two ways: 1, On the beginning of the noun; 2, On its termination. The relations denoted by changes on the termination are different from those denoted by changes at the beginning; they have no necessary connexion together; the one may take place in the absence of the other. It seems proper therefore to class the changes on the termination by themselves in one division, and give it a name; and to class the changes at the beginning also by themselves in another division, and give it a different name." And he adds in a note: "It was necessary to be thus explicit in stating the changes at the beginning, and those on the terminations, as unconnected independent *accidents*, which ought to be viewed separately; because I know that many who have happened to turn their thoughts to-

to lay before the learner such rules as will point out distinctly all the changes which it causes, although most of these rules must be considered as strictly belonging to Syntax.

1. In modern printed books the ɑ of the article is cut off after a preposition ending in a vowel, as ᴅo'n for ᴅo ɑn, to the ; ó'n for ó ɑn, from the ; ꝼɑ'n for ꝼɑ ɑn, under the, &c. ; but in ancient manuscripts and early printed books the article and preposition are united as if one word, without any mark of elision ; thus, ᴅon, on, ꝼɑn, &c.

In the spoken dialect a simple ɑ is used for ɑn before a consonant; but this should not be written.

2. The article aspirates the aspirable initials of all feminine nouns, in the nominative and accusative singular, and of all masculines in the genitive singular : as ɑn ḃeɑn, the woman ; ɑn ꝼɨn, of the man ; and eclipses the eclipsable initials of all nouns, masculine or feminine, in the dative or ablative singular; but these influences never extend to any case of the plural, except the genitive, which is always eclipsed, as nɑ m-báᴅᴅ, of the bards ; nɑ n-ᴅꞃuaᴅ, of the druids ; nɑ ᵹ-cꞃɑnn, of the trees; nɑ b-pɩɑn, of the pains; nɑ ᴅ-ᴅonn, of the waves.

Exception.—Nouns whose initial consonant is ᴅ and ᴅ, undergo no initial change in the singular, as ɩꞃ ɑn ᴅɨn, in the country ; ɑn ᴅoꞃaɩꞃ, of the door ; ɑn ᴅɩᵹeaꞃnɑ, of the lord ; ó'n ᴅoꞃaꞃ, from the door ; aᵹ ɑn ᴅɩᵹeaꞃnɑ, with the lord. 'Sɑn ᴅɩoꞃᵹɑn, no 'ꞃɑn

ward the declension of the Gælic noun, have got a habit of conjoining these, and supposing that both contribute their united aid toward forming the cases of nouns." — *Elements of Gælic Grammar*, second edition, p. 48.

m-beiptin, " in the Fasciculus or little collection," *Keat. Hist.*,
p. 110; ó'n beaṁan, "from the demon," *Id.*, p. 127; Ďo'n Ċaòṡ ᵱo,
"to this Tadhg," *Id.*, p. 95; oo'n coiᵱṡ ᵱin, " on that expedition,"
Id., p. 91; 'ᵱan ceiniò, " in the fire," *Id.*, p. 94; ᵱo'n calaṁ,
" upon the earth," *Id.*, p. 120. But Keating and other modern wri-
ters sometimes eclipse o and c after the article as regularly as the
other consonants : aᵱ an o-ceiᵱc, " by the testimony," *Id.*, p. 1 ;
aᵱ an o-ceaᵹ̇laċ, " on the household," *Id.*, p. 120 ; cᵱéᵱ in
o-ceanᵹuiò ᵹ-ceuona, " through the same tongue," *Id.*, p. 50 ;
cᵱiallaiᵱ 'na aonaᵱ o'n o-culaiᵹ, " he goes alone from the hill,"
Id., p. 75 ; cᵱeᵱ an o-cain ᵱuᵹ Ḟeaᵱᵹuᵱ uaċa, " on account of
the cattle carried off from them by Fergus," *Id.*, p. 77 ; leiᵱ an
o-cᵱéiṁḟeaᵱ, " with the mighty man," *Id.*, p. 80 ; aᵱ an o-ceaᵹoᵱc
ᵱioᵹ̇, " on (or of) the royal precepts," *Id.*, p. 90.

3. Wherever the article causes aspiration on other
consonants, it eclipses ᵱ by prefixing c (see p. 61) ;
except when ᵱ is followed by a mute consonant, in which
case it is never either aspirated or eclipsed.

Nouns beginning with ᵱ, not followed by a mute,
are, like other nouns, eclipsed by the article, when pre-
ceded by the prepositions oe, off, oo, to, and iᵱ, in, as
oo'n c-ᵱaoᵹ̇al[c], to the world ; oe'n c-ᵱliaḃ, off the

---

[c] In some parts of Ireland, ar-
ticulated nouns of this class are
eclipsed after all the simple pre-
positions; but in north and west
Munster, and in the best Irish
manuscripts, it is never used, ex-
cept after the prepositions oe, oo,
and iᵱ; for they say, aᵱ an ᵱaoᵹ̇al,
in the world, not aᵱ an c-ᵱao-
ᵹ̇al, aᵱ an ᵱliᵹ̇e, on the way ;
but the c is prefixed through-
out the eastern half of Munster,
and in many other parts of
Ireland. O'Molloy, who was a

native of Meath, does not al-
ways prefix c to ᵱ in the dative
or ablative case, in his Irish Ca-
techism, published at Rome in
1676, for he writes aᵱ an ᵱaoᵹ̇al
ᵱo, in this world, p. 76, except-
ing after the preposition oo; and
Keating never prefixes c to ᵱ in
this situation, except after the
preposition oo, for he writes aᵱ
an ᵱliᵹ̇e, on the way; 'ᵱ an
ᵱneaċca, in the snow, *Hist. Irel.*,
pp. 1, 73; o'n Siúiᵱ, from the
Suire, *Id.*, p. 92.—See *Syntax.*

mountain. In the plural, ſ never undergoes any change whatever.

4. The article requires τ to be prefixed to the no-minative singular of masculines, and h to the genitive singular of feminines beginning with vowels, as αn τ-αрάn, the bread; nα h-αoiſe, of the age.

5. The particle α (when an interjection and a sign of the vocative case) aspirates the initial consonants of all nouns in the singular and plural number, as α ċiżeαрnα, O Lord! α ḋαoine, O men! α ṁnά, O women!

6. In all cases of the plural (except the genitive) the article requires h to be prefixed to nouns beginning with vowels, as nα h-éin, the birds; ó nα h-éαnαib, from the birds. In the genitive plural, n is prefixed after the article, as nα n-éαn, of the birds.

The learner is to bear in mind this general fact, already stated (p. 65), that the same grammatical accidents which cause an initial consonant to be eclipsed, require n to be prefixed to initial vowels, which explains the exception to rule 6, in the case of the geni-tive plural. It has also been remarked, that a euphonic n is often prefixed to a word beginning with a vowel, merely to prevent a hiatus, and sometimes for no grammatical reason whatever, as, h-i τiſ n-Eрenn, "into the land of Ireland," *Cor. Gloss.*, *voce* Moż Eime; żoſ cuiſioḋ lαṁ n-αiſżio αiſ, *Keat. Hist.*, p. 37, for żuſ cuiſeαḋ lαṁ αiſżio αiſ, "so that a silver hand was put upon him;" cuαiſτ n-αimſiſe, "a circle of time," *Cor. Gloss.*, *in voce* Ceſcenn.

Some writers eclipse the noun in the genitive plural in the ab-sence of the article, and this is to be recommended, as it gives force and definiteness to the case, which would otherwise be weak and uncertain, as it has seldom any peculiar termination; as iomαḋ ż-cαċ, many battles [i. e. a number of battles]; αſ é αn ḋрeożαn ſoin ḋo ḋſiſ iomαḋ ż-cαċ αſ αn Eαſрαin, "this is the Breoghan

who won many battles in Spain," *Keat. Hist.*, p. 49; ꞃⁱᴌᴌⁱᴏ ꮓaꞃ a n- aⁱꞃ ꮓaꞃ éⁱꞃ ⁱᴏmaᴅ ᵹ-cꞃeac ᴅᴏ ᵬeⁱᴜnaiᴍ, "they returned back after having committed many depredations," *Id.*, p. 133; ᴌe h-áꞃꞃac-ꮓᴜꞃ nᵹnⁱᴏiᴍ, "by valour of deeds," *Id.*, p. 140; ꞃᴌaⁱc ᵬ-ꞃeaꞃ ᵹ-Cúᴌ, "chief of the Feara Cul," *Id. ib.*; Móꞃ ᵹ-cᴌéⁱꞃⁱᴏc ᵹ-cꞃáⁱᵬ-cⁱᴏc, ᴅ-ꮓaᴏⁱꞃⁱᴏc ᴅ-ꮓóᵹaⁱᴆe, aᵹᴜꞃ ᴌaᴏcꞃᴜⁱᴆe ᴌᴏⁱnniᴍeaꞃ ᴅᴏ cᴜⁱꮓ ann ᵬeóꞃ, "many pious clergymen, distinguished chieftains, and select heroes fell there," *Keat. Hist.*, 145.

CHAPTER II.

OF NOUNS-SUBSTANTIVE.

To nouns belong gender, number, case, and person.

SECTION 1.—*Of Gender.*

Gender in Irish grammar is often to be distinguished from sex, for in this language a fictitious, or conventional sex is attributed to all inanimate objects. Sex is a natural distinction, gender an artificial, or grammatical one.

Stewart, in his Elements of Gælic Grammar, p. 44, after having examined the true nature of grammatical gender, remarks: "it seems therefore to be a misstated compliment which is usually paidt o the English, when it is said that 'this is the only language that has adapted the gender of its nouns to the constitution of Nature.' The fact is, that it has adapted the *Form* of some of the most common names of living creatures, and a few of its pronouns, to the obvious

distinction of *male* and *female*, and *inanimate ;* while it has left
its nouns without any mark characteristic of *gender*. The same
thing must necessarily happen to any language by abolishing the
distinction of masculine and feminine in its attributives. If all
languages had been constructed on this plan, it may confidently be
affirmed, that the grammatical term *gender* would never have come
into use. The compliment intended, and due to the English, might
have been more correctly expressed by saying that ' it is the only
language that has rejected the unphilosophical distinction of gender,
by making its attributives, in this respect, all indeclinable.' "

In Irish the following classes of nouns are masculine :

1. Proper nouns of men, and nouns signifying males,
as Ơιαρμαιὸ, Ơonnchaὸ ; ꝼeaρ, a man ; ꝛaꝗaꝛꞇ, a
priest ; ꞇaρb, a bull ; cullac, a boar.

2. Derivative personal nouns terminating in aiꞃe,
óiꞃ, ac, aiὸe, oiὸe, or uiὸe, as ꝛealꝫaiꞃe, a hunter ;
ꝛlánuiꝫꞇeoiꞃ, saviour; maꞃcac, a rider ; ꝛcéalaiὸe,
a story teller ; ꝼoꝫluiὸ, a robber.

3. Diminutives in án, as cnocán, a hillock ; mionán,
a kid.

Diminutives in ín are of the gender of the noun from which
they are derived; as ꝼiꝛín, a manikin, *masc.;* ciaꝛóiꝫín, a little chafer,
or clock, *fem.* Except cailín, a girl, which, by a strange anomaly,
is masculine.

4. Derivatives in aꝛ, or eaꝛ, which are principally
abstract nouns, as aoibneaꝛ, delight; ꞇiꝫeaꝛnaꝛ, lord-
ship ; maiꞇeaꝛ, goodness ; cáiꞃὸeaꝛ, friendship.

5. Most short monosyllables terminating in aꞇ, ucꞇ,
uꝛ, uꞇ ; as caꞇ, a battle ; ucꞇ, the breast ; luꝛ, a leek;
ꝛꞃuꞇ, a stream.

6. Most polysyllables, in which the last vowel is
broad, are masculine, as ꝼoꞇanán, a thistle ; ꞇiꝫeaꝛnaꝛ,
lordship.

L

The following are feminine :

1. Proper names of women, and nouns signifying females, rivers (except the Ⴎⴍ�ⴓⴑ in Thomond), countries, and most diseases; as Ⴇⴈⴀⴆⴆ, Ⴍⴈⴑⴇⴍⴑⴈ, names of women; ⴆⴀⴌⴌⴀ, the River Bann; ⴆⴍⴊ5ⴀⴚ, the smallpox; ⴆⴈⴀⴌ, a woman; ⴇⴀⴚⴀⴈⴑ, a mother; ⴆⴍ, a cow.

2. Diminutives in ⴍ5, as ⴚⴈⴀⴓⴍ5, a chafer, or clock; ⴍⴑⴆⴍ5, a thumb.

This rule is so general in every part of Ireland, that the peasantry think that St. Ⴍⴀⴆⴈⴍ5 of Lough Derg, and St. Ⴍⴀⴚⴈⴀⴓⴍ5 of Errigal, in Ulster, were women.

3. Derivatives in ⴀⴚⴇ, as ⴇⴍⴑⴆⴀⴚⴇ, greatness; ⴑⴈⴍ5ⴀⴚⴇ, a kingdom.

4. Abstract nouns formed from the genitives of adjectives, as ⴓⴀⴈⴑⴊⴈ, nobility; 5ⴈⴊⴈ, whiteness; ⴎⴈⴌⴌⴈ, fairness.

5. Most nouns whose last vowel is small (except personals in ⴍⴈⴑ), as ⴇⴈⴑ, a country; ⴑⴑⴈⴈⴑ, the firmament; ⴊⴀⴑⴀⴈⴑ, a flame; ⴓⴀⴈⴊⴊ, a howl; ⴓⴀⴈⴑ, an hour; ⴍⴌⴍⴈⴑ, honour.

This rule is so strictly adhered to in most parts of Ireland, that some words naturally masculine are made feminine to comply with it, as ⴎⴇⴀⴈⴊ, an entire horse; ⴈⴑ ⴆⴑⴈⴀ5 ⴀⴌ ⴎⴇⴀⴈⴊ ⴈ, "*She* is a fine stallion."

It should be here remarked that the gender of nouns varies very considerably in the north and south of Ireland; as for example, the word ⴀⴈⴇⴈⴀⴌⴌ, furze, which is masculine throughout the southern half of Ireland, is feminine throughout Ulster. Some varieties of gender will also be found in ancient manuscripts, as in the word ⴚⴍⴊⴀⴇ, a dove, which is now universally masculine, but is inflected with the feminine article and termination, in a manuscript in Trinity College, entitled, *Uraicecht na n-Eigeas* (H. 1. 15.) Some

proper names of men are inflected as if they were feminine, in the older Irish Annals and genealogical MSS., as Fenᵹaile, for Feanᵹail; Mailioúin for Maoiloúin; Anᴄᵹaile for Anᴄᵹail; this is chiefly the case with names compounded with maol, *calvus*, or *juvenis*, and ᵹal, valour.

Section 2.— *Of Cases.*

By case is understood a certain change made in the form (generally on the termination), of a noun to denote relation.

According to this definition, there is in the Irish language, strictly speaking, but one case different from the nominative, namely, the genitive, for all the other relations are expressed by the aid of prepositions and verbs; but as prepositions modify the beginning and ending of some nouns, another case can be admitted, which may properly be called *casus præpositionis*, by reason of its depending on a preposition always expressed. Most Irish grammarians, however, following the plan of the Latin grammars, have given the Irish nouns six cases, and this, though unnecessary, may be done without incommoding the learner in the slightest degree, as the six cases are well suited for the purposes of grammatical construction.

The nominative and accusative are always the same in form, and are only distinguished by their position, and connexion with other words in the sentence.

The dative and ablative cases are always alike in form, and are never used except after a preposition, which can never be left understood, as in Latin or Greek. These two might therefore be conveniently made one case, and called *casus præpositionis*, as Sanctius calls the ablative in Latin, although in that language the

ablative sometimes expresses the relation without the preposition.

Although a change of termination is made in what is called the dative or ablative feminine in the singular, and in both genders in the plural, still the termination does not in any one instance express the relation without the preposition, so that it may be regarded as a form of the noun used in junction with a preposition, to express a certain relation, and not a form which expresses that relation of itself, as the ablative case in Latin sometimes does. Some Irish grammarians have attempted to classify the prepositions according as they are dative or ablative in signification; but the distinction is useless, as the form of the noun is the same whether the preposition means *to* or *from*, and nothing can be gained by any classification of prepositions, except such as would point out the exact relations expressed by them, which the classification under the heads of dative and ablative does not effect. The fact is, that the introduction of an ablative case into Irish is altogether useless, for the reason just given; or, in other words, it is useless to introduce a dative, because it is always the same as the ablative. There is but *one case* influenced by prepositions, and it would be useful, for the sake of distinction, to give it a name; but as neither the term *dative*, derived from the verb *do*, to give, nor *ablative*, from the verb *aufero*, to take away, would be a sufficiently definite name for this case, which comes after all the simple prepositions, the best term that can be invented for it would be the *prepositional case*.

It will be seen also that the accusative of all nouns in the modern language is, without a single exception, the same as the nominative. Stewart, who paid great attention to the analogies of the Erse and Irish dialects, as far as he could become acquainted with them through printed books, came to the conclusion that there is no accusative case of nouns in the Gælic different in form from the nominative, and no ablative different from the dative. He defines the nominative thus: " The nominative is used when any person or thing is mentioned as the *subject* of a proposition or question, or as the object of an action or affection."—*Elements of Galic Grammar*, first edit., p. 48.

Haliday, however, makes a difference between the accusative and nominative plural, by making the accusative always terminate in α, as bápoα for báιpo; but no such difference is observable, at least in the modern language, for the nominative terminates in α as often as the accusative. See *O'Brien's Irish Grammar*, pp. 50, 51, where he says, that " some writers terminate their nominatives plural generally in α, e, or ó; thus, ϝeαpα for ϝιp, coppα for coιpp, olcα for uιlc, bápoα for báιpo, ceolcιó for ceolcα, pιᵹċιó for pιᵹċe, bolᵹα for buιlᵹ."

The nominative and vocative feminine are always alike in the termination.

The genitive and vocative masculine are always alike in the termination.

SECTION 3.—*Of Declensions.*

The general rules by which the cases are formed are called declensions.

In declining nouns the formation of the cases generally depends on the gender and the last vowel of the nominative, and hence the last vowel of the nominative is appropriately called the characteristic vowel.

The number of the declensions is varied by the different writers on Irish grammar; but the author, after the most attentive comparison of their systems, and the closest consideration of the variations of the nouns of the language, as spoken and written, has come to the conclusion that all their inflections can be reduced under five general rules or declensions, as shall be presently pointed out.

Stewart makes but two declensions, which he distinguishes by the quality of the last, or characteristic vowel, making the first declension comprehend those nouns whose characteristic vowel is broad, and the second those whose characteristic vowel is small. Haliday took up the notion that the formation of cases depends

altogether on the last vowel of the nominative, and thus reduced all
the nouns of the language under seven declensions. Dr. Neilson
makes but four declensions, and appears to have been guided more
by the gender in the arrangement of them than by the characteris-
tic vowel; and it is true that the gender has more influence on the
formation of the cases than any ending of the nominative.

The fact is, that the declension cannot be discovered until the
gender is first known, and that even then the characteristic vowel
of the nominative is no absolutely certain guide; it is, no doubt, a
help to suggest what declension the noun may be of, but cannot, in
very many instances, be relied on, and the learner will discover
that, as in Latin, Greek, and other ancient languages, so in Irish,
he must learn the gender and genitive case singular of most nouns
by reading, or the help of a dictionary.

Before the learner proceeds to study these declen-
sions it will be necessary that he should attend to two
accidents of inflection which characterize the Irish lan-
guage, namely, *attenuating* and *making broad* the cha-
racteristic vowel. They are called by the Irish caol-
uᵹaƀ, attenuation, and leaᚈnúᵹaƀ, making broad. Thus
á is attenuated by being changed into ái; and ai is
made broad by being changed into a, and so with other
vowels and diphthongs; as in the following Table:

ATTENUATION.			MAKING BROAD.		
á	into	ái.	ai	into	a.
a	,,	ai, irreg. oi, ui.	aoi	,,	ao.
ao	,,	aoi.	ei	,,	ea.
éa	,,	éi, irreg. eoi.	eoi	,,	eo.
ea	,,	ei, irreg. i.	i	,,	ea.
eo	,,	eoi, irreg. iui.	iai	,,	ia.
io	,,	i.	iui	,,	iu.
ia	,,	ei, iai.	oi	,,	o.
iu	,,	iui.	uai	,,	ua.
ó	,,	ói.	ui	,,	u, o.
o	,,	oi, irreg. ui.			
ú	,,	úi.			
u	,,	ui, irreg. oi.			
ua	,,	uai.			

In the spoken language throughout Ireland o short is attenuated to uı, and α to oı; but in Connaught α is seldom so attenuated, for the sound of the α is retained in the oblique cases, as nα clαınne, of the children; nα ſlαıꞇe ʒlαıne, of the clean rod, not nα ſloıꞇe, or ſluıꞇe ʒloıne, as in Munster. The orthography found in ancient manuscripts proves the correctness of the Connaught pronunciation in this particular, as bαıll for boıll, members, *Cor. Gloss.*, *voce* Neſcoıꞇ.—See p. 85.

There are some examples of anomalous attenuation, as ſʒıαn, a knife, ſʒıne, ſʒın; bıαὺ, food, bíὸ; mαc, a son, meıc, or mıc, &c.

In all printed books, and in most manuscripts of the last four centuries, final ċ becomes ʒ̇, when attenuation takes place, as beαlαċ, a road, gen. beαlαıʒ̇; but in very ancient Irish manuscripts, and in all printed books in the Erse or Scotch Gælic, the ċ is retained.

In the inscription on the cross of Cong, now in the Museum of the Royal Irish Academy, ʒ is used in the genitive, but not aspirated, as, Oſαıὸ ὸo Muſeὸαch U Ὸubꞇhαıʒ ὸo ſenoıſ Eſenὸ, "a prayer for Muredach O'Dubthaig, senior of Ireland." But on the stone cross in the village of Cong, the same name is written U Ὸubꞇhαıch. Mr. Mac Elligott, of Limerick, in his observations on the Gælic language, published in the Transactions of the Gælic Society of Dublin, states it as his opinion, that this ancient form in ċ is the best mode of orthography, and after giving several examples from the Book of Lecan, and an old copy of the Festiology of Aengus, to shew that the final ċ of the nominative is retained in the genitive singular and in the nominative plural, recommends it to be generally made use of. But we have seen that the tendency of the language is, in its inflections, to change the harder consonants into the softer ones, as c into ʒ, ꞇ into ὸ, p into b, &c.; and Mac Elligott himself, who had paid close attention to the analogies and tendencies of this language, finds in the spoken dialect of Munster a fact, which suggests a strong objection to the adoption of ıċ in the modern orthography, namely, that the final ʒ in this inflection is pronounced without an aspiration, as ſleαſcαıʒ, boὸαıʒ, αſꞇıʒ, &c., which in other parts of Ireland are pronounced ſleαſcαıʒ̇, boὸαıʒ̇, αſꞇıʒ̇, and which in Scotland are written *flescaich*, *bodaich*,

&c. The fact is, that the ᵹ in this inflection is so distinctly pronounced with its radical sound in Munster, that a native of that province would look upon the substitution of ċ or ch in its place as a very strange innovation.

The pronunciation of ᵹ in this inflection is one of the strongest characteristics of the Munster dialect.

FIRST DECLENSION.

The first declension comprises nouns of the masculine gender which are attenuated in the genitive singular. In the singular, the nominative, dative, and accusative are the same, and the genitive and vocative terminate alike. In the plural, the nominative terminates generally like the genitive singular, the genitive like the nominative singular; the dative is formed by adding aıb to the nominative singular. The vocative plural is formed by adding a to the nominative singular.

The initial changes caused by prefixing the article and simple prepositions have been already pointed out in treating of aspiration and eclipsis.

bápᴅ, a poet, *masc.*

Simple Form.

SINGULAR.		PLURAL.
Nom.	bápᴅ.	báıpᴅ.
Gen.	báıpᴅ.	bápᴅ.
Dat.	bápᴅ.	bápᴅaıb.
Voc.	a báıpᴅ.	a bápᴅa.

Articulated Form.

SINGULAR.		PLURAL.
Nom.	an bápᴅ.	na báıpᴅ.
Gen.	an báıpᴅ.	na m-bápᴅ.
Dat.	o'n m-bápᴅ.	ó na bápᴅaıb.

Sρoτάη, a streamlet, *masc.*

Simple Form.

SINGULAR.	PLURAL.
Nom. rρoτάη.	Nom. rρoτάıη.
Gen. rρoτάıη.	Gen. rρoτάη.
Dat. rρoτάη.	Dat. rρoτάηαıɓ.
Voc. α ḟρoτάıη.	Voc. α ḟρóτάηα.

Articulated Form.

SINGULAR.	PLURAL.
Nom. αη rρoτάη.	Nom. ηα rρoτάıη.
Gen. αη τ-rρoτάıη.	Gen. ηα rρoτάη.
Dat. ό'η τ-rρoτάη.	Dat. ϸo ηα rρoτάηαıɓ.

Ḟάραċ, a wilderness, *masc.*

Simple Form.

SINGULAR.	PLURAL.
Nom. Ḟάραċ.	Nom. Ḟάραıɠe, or Ḟάραċα.
Gen. Ḟάραıɠ.	Gen. Ḟάραċ.
Dat. Ḟάραċ.	Dat. Ḟάραıɠıɓ.
Voc. α ḟάραıɠ.	Voc. α ḟάραċα.

Articulated Form.

SINGULAR.	PLURAL.
Nom. αη Ḟάραċ.	Nom. ηα Ḟάραıɠe, or Ḟάραċα.
Gen. αη ḟάραıɠ.	Gen. ηα ɓ-ḟάραċ.
Dat. ό'η ɓ-ḟάραċ.	Dat. ó ηα Ḟάραıɠıɓ.

GENERAL RULES FOR THE FORMATION OF THE CASES.

The genitive case singular is formed from the no-
minative by attenuating the characteristic vowel, accord-
ing to the table already given, p. 78. With the article
the initial consonant of the genitive singular is aspira-
ted, or (if it be r) eclipsed by τ.—See p. 61.

Haliday remarks that all polysyllables take both the proper and
improper attenuation, unless the last vowel be accented, as ϸoτċuıρ,

M

or ꝺoᴄᴄᴀıꞃ, but this arises more from the unsettled state of the orthography of the language than any grammatical principle.—See remarks on the obscure sounds of the vowels, p. 6.

The dative singular always terminates like the nominative. With the article the initial consonant is eclipsed.—See p. 62, Rule 2.

Haliday states that the dative singular is formed by making broad the genitive, as " nom. coꞃp, gen. coıꞃp, or cuıꞃp, dat. coꞃp, or cuꞃp." And it is true that some ancient, and even modern writers, have attempted to introduce a difference between the dative and nominative forms of some few nouns of this declension, as nom. ꝼeaꞃ, a man; dat. ꝼıoꞃ, anciently ꝼıꞃ, as uꞃᴄuꞃ ꝺo'n ꝼıꞃ ꝼıoᴄıllı, " a cast of the chess-man," *Battle of Magh Rath*, p. 36 ; nom. ceann, a head ; dat. cıonn, anciently cınꝺ, as ꝼoꞃ a cınꝺ, " on her head," *Id.*, p. 16 ; also nom. olc, evil ; dat. ulc. In an ancient vellum copy of Cormac's glossary, now in the Library of the Royal Irish Academy, the form ulc is found after the preposition o, under the word ꝺuananꝺ, as ᵹenıᴄheꞃ buan o ambuan, .ı. maıᴄh ó ulc, i. e. " good is produced from evil." But in a copy of this Glossary preserved in the Library of Trinity College, H. 2. 16, it is written o olc, as in the present spoken language. The word poꞃᴄ, a port, is also sometimes written puꞃᴄ, in the dative, as a b-Puꞃᴄ Láıꞃᵹe, "in Waterford."—*Keat. Hist.* pp. 158, 168. The word cꞃann, a tree, is also found written cꞃunn in the dative, as ꝺo'n cꞃunn, in an old life of St. Moling. From these examples it will appear that some effort was made by the old writers to make a dative or ablative form for nouns of this declension, but no trace of this form remains in the modern language.

The accusative singular is always the same as the nominative in form, and is distinguished from it, as in English, only by its position in the sentence and its relation to the verb.

The vocative singular always terminates like the genitive singular, and has always prefixed the interjec-

tions α or O, which aspirate the initial consonant, if it be of the aspirable class.

The nominative plural is generally like the genitive singular.

Some writers form the nominative plural of many nouns of this declension by adding α or u short to the nominative singular, as ᵹiall, a hostage; nominative plural, ᵹialla, or ᵹiallu, for ᵹeill, as, ᵹiallu Epenn ocuʁ Alban, "the hostages of Ireland and Scotland," *Battle of Magh Rath,* p. 4; ʄeaʁ, a man, is made ʄiʁu in the nominative plural, as ʄiʁu in ʋomain, for ʄiʁ an ʋomain, *Id.,* p. 12; maeʁ, a steward, makes maeʁa, instead of maiʁ, or maoiʁ, *vide id.,* p. 16; ᵹaʁ, a sprig, makes ᵹaʁa in the nominative plural, as Ocuʁ iʄ í a ʄʁoiʋ ceƈa nona iaʁ ƈoƈƈ ʁunn uᵹ co leiƈ, ocuʁ ƈʁí ᵹaʁa ʋo biʁoʁ na ʋoinne, "and his dinner each evening, after returning here, is an egg and a half, and three sprigs of the water cresses of the Boyne," *Id.,* p. 18; ceann makes ceanna, or cinʋu, as cinʋu veᵹʋaine, "the heads of good men," *Id.,* p. 42; aʁm makes aʁma, *vide id.,* p. 68.—See particular rules for the formation of the nominative plural, p. 86.

The genitive plural terminates like the nominative singular, but when the article is expressed the initial consonant is eclipsed, ʁ being always excepted.—See p. 62.

The dative plural is generally formed by adding aiʋ to the nominative singular. But when the nominative plural does not terminate like the genitive singular, then the dative plural is formed from the nominative plural by dropping final e, and adding iʋ.—See p. 87.

This termination iʋ of the dative plural is very seldom used in the spoken Irish of the present day, except in the county of Kerry, where, however, it is as often made the termination of the nominative plural. It should be remarked also, that this termination is not *always* found in plural nouns, even in the best manuscripts,

after the simple prepositions; but this is perhaps owing more to the carelessness of Irish writers than to any real grammatical principle. Mr. Patrick Lynch, who had a native knowledge of the modern Irish, states, in his *Introduction to the Irish Language*, that " a man would be laughed at in the country, were he to say, ⫶aƀaıp peup ꝺo na caıplıƀ, or ꝺo capalluıƀ, give hay to the horses; instead of ⫶aƀaıp peup ꝺo na capuıl. However, peap, a man, and a few other monosyllabic words, are an exception to the above, as we say, na peapaıƀ, op na peapaıƀ, ꝺo na peapaıƀ," &c. &c.—p. 11. It should be also remarked, that in the best manuscripts the dative plural is frequently formed by adding a or u short to the nominative singular, as ⱦa naeṁu Epenn, for ⱦe naoṁaıƀ Eıpeann, " with the saints of Erin."—*Battle of Magh Rath*, p. 4; ꝺo pep⫶aın páılⱦı ppıp na pıᵹu, " to bid welcome to the kings," *Id.*, p. 24; ppı h-Ullⱦu, " with the Ultonians," *Id.*, p. 34; ıⱦıp na ploᵹu, " between the hosts," *Id.*, p. 36; Ro páıꝺ Ꝺoṁnall ppı a ṁaepu ocup ppı a pecⱦaıpıu, " Domhnall said to his stewards and lawgivers," *Id.*, p. 16; ppıp na h-aꝺnaclu, for leıp na h-aꝺnaclaıƀ, " with the graves," *Cor. Gloss.*, *voce* Pe; " *Dicunt hoc Scoti, Goibne Goba faciebat hastas*, ppı ⫶eopa ᵹpeppa, the Scoti say that Goibne, the smith, made the spears with three processes," *Id.*, *voce* Nepcoıⱦ.

The accusative plural is, in the modern language, always like the nominative.

Haliday makes the accusative plural different from the nominative plural, but no trace of this difference is to be found in the modern Irish language, although in some ancient manuscripts the accusative is sometimes found to terminate in a, or u short, while the nominative terminates like the genitive singular; as ᵹıalla for ᵹeıll, hostages; pıpu for pıp, men; maepa for maeıp, stewards; apma, or apmu, for aıpm, arms; ᵹapa for ᵹaıp, sprigs; cınꝺu for cınn, heads; coppa for cuıpp, bodies; mupa, or múpu, for múıp, as ocup po ⱦopaınꝺ pıum pecⱦ múpu móp-aıꝺƀlı ımon ꝺun pın, " and he drew seven great walls around that fort."—*Battle of Magh Rath*, p. 6. But the accusative is also frequently found to terminate exactly like the nominative, as po ᵹaƀ oın oṁun na naeıṁ, " then fear seized the saints."—*Id.*, p. 38.

PARTICULAR RULES FOR THE FORMATION OF THE GENITIVE CASE
SINGULAR IN MONOSYLLABLES OF THE FIRST DECLENSION.

Monosyllables whose characteristic vowel is α, or o
short, have generally the improper attenuation in the
genitive singular, as copp, a body, gen. sing. cuipp;
topc, a hog, gen. tuipc; cpann, a tree, gen. cpoinn;
cnoc, a hill, gen. cnuic; ponn, land, gen. puinn; cloᵹ,
a bell, gen. cluiᵹ; lonᵹ, a track, gen. luinᵹ.

Some modern Irish writers have rejected this irregular attenu-
ation, and written coipp for cuipp, cnoic for cnuic, poinn for puinn,
but this, although sometimes found in ancient manuscripts, and
tending to simplify the language, is not borne out by the general
authority of the best manuscripts, nor of the spoken language in any
part of Ireland. In the spoken language throughout the province
of Connaught, as has been already remarked, the α is scarcely ever
changed to oi in attenuation, and this is in conformity with the
ancient language; as in *Cormac's Gloss.*, *voce* Fepiup, where in
chpaino, of the tree," occurs for the modern an cpoinn; and in an
old Life of St. Moling, where the word cpann, a tree, is similarly
inflected, as téit a mullach in cpainn, " he climbs to the top of
the tree."

Monosyllables characterized by éα (long) or eu, have
two forms of the genitive singular, as ᵹéao, a goose,
gen. ᵹéio, or ᵹeoio; éan, a bird, gen. éin, or eoin;
béal, a mouth, gen. béil, or beoil; pᵹéal, a story, gen.
pᵹéil, or pᵹeoil; tpéan, a hero, gen. tpéin, or tpeoin;
but the latter form is seldom used, except in poetry, or
poetical prose.

Monosyllables characterized by eα (short) form the
genitive singular by changing eα into ei (short), and
sometimes into i short, as eac, a steed, gen. eic; bpeac,

a trout, gen. bric; ceann, a head, gen. cinn; ɼeaɼ, a
man, gen. ɼiɼ; neaɼc, strength, gen. neiɼc, or niɼc;
ceaɼc, justice, gen. ceiɼc, or ciɼc.

Monosyllables having eo as their characteristic
diphthong have also two forms of the genitive singular;
the first, which is regular, and the form most generally
used in prose, and in the spoken language, is obtained
by changing eo into eoi; the second, which is irregular,
and seldom used, except in poetry, by changing eo into
iui, as ceol, music, gen. ceoil, or ciuil; ɼeol, a sail,
gen. ɼeoil, or ɼiuil.

Monosyllables characterized by ia, form the genitive
singular, by changing ia into éi (long), as iaɼʒ, a fish,
gen. eiɼʒ; Niall, a man's name, gen. Néill. But
from this rule must be excepted bɼian, a man's name,
which makes bɼiain in the genitive singular; ɼiaʒ, a
deer, which makes ɼiaiʒ; Oia, God, which makes Oé,
not Oéi; biað, food, which makes bíð, and a few
others.

Duald Mac Firbis, in his genealogical work, which he com-
menced in 1650, almost invariably writes such genitives with a
single e, as Néll, for Néill.—See *Tribes, &c., of the Hy-Fiach-
rach*, p. 16, note *m*.　Peter Connell also adopted the same system
in parts of his manuscript Irish Dictionary, but left it off in
others.

PARTICULAR RULES FOR THE FORMATION OF THE NOMINATIVE
AND DATIVE PLURAL OF THE FIRST DECLENSION.

Some nouns of this declension form the nominative
plural by adding a to the nominative singular, as ɼiað,

a debt, ᵽiaᴄa, debts; leaḃaᴘ, a book, leaḃᴘa, books;
uḃall, an apple, uḃla, apples.

Others add ᴄa, or ċa, as ᴘ⁊éal, a story, ᴘ⁊éalᴄa,
stories (but it has also the form ᴘ⁊éala); ᴘeol, a sail,
ᴘeolᴄa, sails; ceol, music, ceolᴄa; néal, a cloud,
makes néalᴄa; múᴘ, a wall, or mound, makes múᴘa,
or múᴘᴄa; co⁊aḃ, war, makes co⁊ċa.

Many nouns of this declension, terminating in aċ,
form the nominative plural from the genitive singular
by adding e, as aonaċ, a fair, gen. sing. aonai⁊, nom.
pl. aonai⁊e; so ualaċ, a burden, makes nom. pl.
ualai⁊e; mullaċ, a summit, mullai⁊e; éaḃaċ, cloth,
éaḃai⁊e; bealaċ, a pass, bealai⁊e; óᴘlaċ, an inch,
oᴘlai⁊e.

When the nominative plural has a different form
from the genitive singular, the dative plural of regular
nouns is, without exception, formed from it in this and
all the other declensions; as ᴘ⁊éal, ᴘ⁊éalᴄa, dat. pl.
ᴘ⁊éalᴄaiḃ; co⁊aḃ, co⁊ċa, co⁊ċaiḃ; aonaċ, aonai⁊e,
aonai⁊iḃ; as a n-aonai⁊iḃ a⁊uᴘ a ⁊-comḃáluiḃ coiᴄ-
ċionna, "at general fairs and assemblies[d];" mullaċ,
mullai⁊e, mullai⁊iḃ; bealaċ, bealai⁊e, bealai⁊iḃ,
and, by syncope in old manuscripts, beil⁊e, beil⁊iḃ;
éaḃaċ, éaḃai⁊e, éaḃai⁊iḃ[e].

In the spoken Irish some few nouns of this declension, ending
in áᴘ, form the nominative plural by adding aċa to the nominative
singular, as cláᴘ, a board, or a plain, nominative plural, cláᴘaċa;
but cláᴘ is the plural used by correct writers, as Iᴘ na cláᴘ ᴘíoᴘ
⁊o Sionoinn, "and the plains down to the Shannon."—*O'Heerin.*

ᵈ Keat. Hist. p. 57.   ᵉ Cormac's Gloss., *voce* Leⱬam.

See *Battle of Magh Rath, Additional Notes*, p. 340 ;—leaṫaṇ, leather, leaṫṇaċa; others add laiṫ, as éan, or éun, a bird, éunlaiṫ, birds, as ᵹuṇ ab ann ᴄiᵹóíṇ eunlaiṫ Eiṇionn ᴅ'á nᵹṇian-ᵹoṇaᴅ, "it was thither the birds of Ireland were wont to come, to bask in the sun."—*Keat. Hist.*, p. 32. But éin is the regular plural.

Some nouns of this declension, of more than one syllable, suffer syncope in the nominative plural, as uḃall, an apple, nom. pl. uḃla (for uḃalla); and some suffer syncope and attenuation, as ᴅoṇaṇ, a door; ṇoluṇ, light; and ᴄoṇaᴅ, fruit; which make ᴅóiṇṇe, ṇoilṇe, ᴄoiṇᴄe, in the nominative plural, and ᴅóiṇṇiḃ, ṇoilṇiḃ, ᴄoiṇᴄiḃ, in the dative plural.

Some suffer syncope and attenuation, and add e, to form the nominative plural, as cainᵹean, a covenant, nom. pl. cainᵹne, dat. pl. cainᵹniḃ; ᴅainᵹean, a fastness, ᴅainᵹne, ᴅainᵹniḃ; ṗuíᵹeall, a sound, ṗuíᵹle, ṗuíᵹliḃ; ᵹeiṁeal, a fetter, ᵹeiṁle, ᵹeiṁliḃ; éiᵹeaṇ, a learned man, éiᵹṇe, éiᵹṇiḃ; cléiṇeaċ, a cleric, cléi-ṇiᵹ, cléiṇċiḃ[f].

SECOND DECLENSION.

This declension, which comprises by far the greater number of the feminine nouns of the language, is distinguished by the ending of the genitive singular, which has always a small increase. When the characteristic vowel of the nominative singular is broad, the genitive is formed by attenuation and a small increase[g], but when slender by the increase only. The dative singular is

[f] Battle of Magh Rath, p. 24.

[g] I say *small increase*, because, although in modern Irish books and manuscripts this increase is almost invariably the vowel e short, in ancient manuscripts it is oftener i, and sometimes iu.

formed from the genitive by dropping the increase, and
the vocative always terminates like the nominative. The
nominative plural is formed from the nominative sin-
gular by adding a broad increase[h], when the characte-
ristic vowel is broad, and a small increase when the
characteristic vowel is small ; the genitive plural termi-
nates like the nominative singular, and the dative is
formed from the nominative plural by adding ɪb, as in
the following examples :

Caɪlleaċ, a hag.

Simple Form.

SINGULAR.	PLURAL.
Nom. caɪlleaċ.	Nom. caɪlleaċa.
Gen. caɪllɪ̇ge.	Gen. caɪlleaċ.
Dat. caɪllɪ̇ɣ.	Dat. caɪlleaċaɪb.

Articulated Form.

SINGULAR.	PLURAL.
Nom. an ċaɪlleaċ.	Nom. na caɪlleaċa.
Gen. na caɪllɪ̇ge.	Gen. na ɣ-caɪlleaċ.
Dat. ó'n ɣ-caɪllɪ̇ɣ.	Dat. ó na caɪlleaċaɪb.

[h] This broad increase is α in
the modern language, but in an-
cient manuscripts it is often u,
and sometimes o. Dr. Neilson
makes the nominative plural ter-
minate in *adh*, but for this he
has no authority, or even ana-
logy, ancient or modern. In the
present spoken dialect in the pro-
vince of Connaught, the plurals
of some nouns of this declension
are formed by adding aɪ̇ò (the ɪ
long) to the nominative singular,
as caɪlleaċaɪ̇ò, for caɪlleaċa;
caróɣaɪ̇ò, for caróɣa, coats; but
this form, which is not found in
ancient or correct modern manu-
scripts, should be considered a
provincial peculiarity, and should
not be taken into consideration,
in fixing the orthography of the
general language.

To this declension belong all the feminine nouns in the language terminating in óᵹ, which are principally diminutives, and are all declined according to the following example :

Ⱋeáⱃnóᵹ, the alder tree.

Simple Form.

SINGULAR.	PLURAL.
Nom. Ⱋeaⱃnóᵹ.	Nom. Ⱋeaⱃnóᵹa.
Gen. Ⱋeaⱃnóiᵹe.	Gen. Ⱋeaⱃnóᵹ.
Dat. Ⱋeaⱃnóiᵹ.	Dat. Ⱋeaⱃnóᵹaiƀ.

Articulated Form.

SINGULAR.	PLURAL.
Nom. an ḟeaⱃnóᵹ.	Nom. na Ⱋeaⱃnóᵹa.
Gen. na Ⱋeaⱃnóiᵹe.	Gen. na ƀ-Ⱋeaⱃnóᵹ.
Dat. ó'n ƀ-Ⱋeaⱃnóiᵹ.	Dat. ó na Ⱋeaⱃnóᵹaiƀ.

Many nouns of this declension, like those of the first, take the irregular attenuation, as clann, children, gen. sing. cloinne, dat. sing. cloinn; lonᵹ, a ship, luinᵹe, luinᵹ; monᵹ, mane, muinᵹe, muinᵹ. But in the province of Connaught the regular attenuation is always preserved, particularly when the characteristic vowel is a, as clann, clainne, clainn; lann, a blade, lainne, lainn; and these forms are of very frequent occurrence in the Books of Lecan and Ballymote, which were compiled in North Connaught in the beginning of the fifteenth century.

Some few nouns of this declension, of more than one syllable, suffer syncope, as iniⱃ, an island, gen. inⱃe, and when broad are attenuated in the penultimate syllable, as ⱃluaⱃaꝺ, a shovel; loⱃaꝺ, a kneading trough; coinneall, a candle; oƀaiⱃ, a work; which make in the genitive singular ⱃluaiⱃꝺe, loiⱃꝺe, coinnle, oiƀⱃe, which last makes oiƀⱃeaċa in the nominative plural. Ꝺeoċ, a drink, is quite irregular, making ꝺiᵹe in the genitive, and ꝺiᵹ in the dative singular ; but it has a regular plural, ꝺeoċa.

PARTICULAR RULES FOR THE FORMATION OF THE NOMINATIVE
PLURAL OF THE SECOND DECLENSION.

When the characteristic vowel of the nominative singular is slender[i] the nominative plural is formed from it by adding a small or slender increase.

Examples.—Ϻαοιη, wealth, nom. pl. Ϻαοιηε, as "ϭο ϭειͻτ Ϻαίηε Ϻόͻα ϭόιϭ, he gave them rich presents," *Battle of Magh Rath*, p. 42 ; ϲύιͻ, a cause, nom. pl. ϲύιͻε, or ϲύιͻι, as " ϫέ ϭο ϭάϭαͻ αϭϭαl-ϲύιͻι εlι ιϲ Cοηϫαl 'Ϻαη ϲοϻεηϫι ͻιη, though Congal had other great causes for this rebellion," *Id.*, p. 110 ; εαͻηαιl, a kind, nom. pl. εαͻηαιlε, *Id.*, p. 118 ; ϫηύιͻ, the countenance, nom. pl. ϫηύιͻε, or ϫηύιͻι, as "α ηϫηύιͻι ϝͻι láͻ, their faces to the earth."—*Keat. Hist.*, p. 125.

Some nouns of this class form the plural, either by adding a small increase or the termination εαηηα, as lυιϭ, an herb, nom. pl. lυιϭε, or lυιϭεαηηα, but the latter form, which is like the Saxon plural termination *en* (as in *oxen*, *women*), is more general, and better than the former, because more distinct and forcible. But nouns of this declension, terminating in έιϻ, as lέιϻ, a leap; ϲέιϻ, a degree; ϭέιϻ, a blow; ͻέιϻ, a course,

---

[i] Some words of this declension are in the best manuscripts indifferently made broad or slender in the nominative singular, as Ϻυιητεαͻ, or Ϻυιητιͻ, a people, or family; ͻιηͻεαͻ, or ͻιηͻιͻ, ancestry; αιϻͻεαͻ, or αιϻͻιͻ, time; Ϻαιϭεαη, or Ϻαιοιη, the morning; αοͻ, or οιͻ, an age. And in the spoken language, words of this declension are made slender in one district, and broad in another; for example, ϲοͻ, a foot, and ϲlυαͻ, an ear, which are always broad in other parts of Ireland, are pronounced ϲοιͻ and ϲlυαιͻ in the *casus rectus* in the county of Kilkenny. From this and other facts it is quite clear that all feminine nouns, which form the genitive singular by a small increase, belong to one declension.

or progress, and some others, with their compounds,
have the latter form only, and are thus declined :

SINGULAR.	PLURAL.
Nom. an céim.	Nom. na céimeanna.
Gen. na céime.	Gen. na ᵹ-céimeann.
Dat. ó'n ᵹ-céim.	Dat. ó na céimeannaіᵬ.

Some nouns of this declension suffer syncope, and
form the plural by adding eaᵬa, as іні�578, an island,
nom. pl. ініreaᵬa. The word coill, a wood, makes
coillᴄe, and linn, a pool, linnᴄe.

PARTICULAR RULES FOR THE FORMATION OF THE GENITIVE CASE PLURAL.

It has been stated above, in the general rules pre-
fixed to this declension, that the genitive plural termi-
nates like the nominative singular, but it should be
added here :

1. That when the characteristic vowel of the nomi-
native singular is slender, the genitive plural sometimes
drops the slender vowel, as uaіᵽ, an hour, gen. pl. na
n-uaᵽ, as " cloicᴄech ᴄeneaᵬ ᵭo aicᵽin ic Ruᵽ ᵭela
ᵽᵽі ᵽé noі n-uaᵽ, a steeple of fire was seen at Rusdela
for the space of nine hours[j]."

2. When the nominative plural is formed by adding
ᴄe to the nominative singular, the genitive plural is
formed from it by adding aᵬ, or oᵬ, as coill, a wood,
nom. pl. coillᴄe, gen. pl. na ᵹ-coillᴄeaᵬ, or na ᵹ-coill-
ᴄіoᵬ, as " oіᵽ ᵭo ᵬáᵭaᵽ іomaᵭ coillᴄіoᵬ ᴄіmcіoll an

---

[j] Book of Ballymote, fol. 141, *a.*

ᴠᴐᴍᴀ ꝛoιn, for there were many woods around that hill[k]."

3. When the nominative plural terminates in anna, the genitive plural is formed from it by dropping the a, as na ᵹ-céιmeann, of the steps; na m-béιmeann, of the blows; na luιbeann, of the herbs.

<div style="text-align:center">THIRD DECLENSION.</div>

The third declension comprises nouns of the masculine and feminine gender, which have a broad increase in the genitive singular.

The dative singular always terminates like the nominative.

When the characteristic vowel is broad the nominative plural is formed from the nominative singular by adding a broad increase, and when slender a slender increase[l], and the genitive and dative plural are formed as in the second declension, as in example:

<div style="text-align:center">Cꝛeaꝛ, masc., a battle.</div>

SINGULAR.	PLURAL.
Nom. cꝛeaꝛ.	Nom. cꝛeaꝛa.
Gen. cꝛeaꝛa.	Gen. cꝛeaꝛ.
Dat. cꝛeaꝛ.	Dat. cꝛeaꝛaιb.

To this declension belong all derivative abstract nouns in acc, which are all of the feminine gender, as mallacc, a curse; ᴆáꝛacc, boldness; cꝛóᴆacc, bravery;

---

[k] Keat. Hist., p. 25.
[l] This broad increase is generally a, anna; the slender increase is ιᴆe, in modern Irish, and eaᴆa, or eᴆa, in ancient manuscripts.

mórḃacṫ, greatness.   Also derivative abstract nouns terminating in eaṗ, which are all of the masculine gender, as cáıṗveaṗ, friendship; aoıḃneaṗ, delight; ṗuaıṁneaṗ, tranquillity; ṫınneaṗ, sickness.   This latter class sometimes form the genitive like nouns of the first declension, as:

<div align="center">

Aoıḃneaṗ, masc., delight.

</div>

SINGULAR.   [*Wants the Plural.*]

Nom. aoıḃneaṗ.
Gen. aoıḃneaṗa, or aoıḃnıṗ.
Dat. aoıḃneaṗ.

<div align="center">

Mallacṫ, fem., a curse.

</div>

SINGULAR.	PLURAL.
Nom. mallacṫ.	Nom. mallacṫa.
Gen. mallacṫa.	Gen. mallacṫ, or mallacṫan.
Dat. mallacṫ.	Dat. mallacṫaıḃ.

These two classes of nouns most generally want the plural number, as being names of abstract ideas.

To this declension belong all short monosyllables of the masculine gender, and such as terminate in ăṫ, ŭcṫ, úcṫ, ŭl, ŭṗ, ŭṫ, as caṫ, a battle; vaṫ, colour; ucṫ, the breast; vṗúcṫ, dew; ꞡul, lamentation; luṗ, a leek; ṗṗuṫ, a stream.   And many in áṫ, as áṫ, a ford; bṗáṫ, the day of judgment; bláṫ, a flower; ṗꞡáṫ, a shadow. Of these such as are characterized by u short change ŭ into ŏ in the genitive singular, as ucṫ, ocṫa; ṗṗuṫ, ṗṗoṫa; ꞡul, ꞡola; luṗ, loṗa; also, ꞡuṫ, a voice, makes ꞡoṫa; ꞡṗuṫ, curds, ꞡṗoṫa; cṗuṫ, shape, cṗoṫa, &c.

To this declension also belong all verbal nouns in acṫ, áıl, and aṁaın, as ṫeacṫ, coming, which makes

in the genitive singular τeαċτα; ᵹαbαιl, taking, ᵹαbάlα; τόᵹbάιl, raising, τόᵹbάlα; ᵹeαllαṁαιn, promising, ᵹeαlαṁnα; leαnαṁαιn, following, leαnαṁnα; cαιleαṁαιn, losing, cαιlleαṁnα, those in the latter terminations always suffering syncope.

To this declension also belong many names of men, as Clοὺ, Clοnᵹυρ, Ὀιαρmαιὺ, Ὀοnnchαὺ, Ϝeαρᵹυρ, Ⅿυρċαὺ, Ὀιlιoll, which form their genitives by postfixing α short. Under it, also, may be classed Clιnmιρe, Ϲοċαιὺ, Ϝιαċρα, ιυᵹαιὺ, which sometimes form their genitives by suffixing α, and sometimes αċ, or eαċ, as Ϲοċαὺα, or Ϲαċαċ, Ϝιαċραċ, ιόᵹα, ιύᵹὺαċ, or ιυίᵹὺeαċ.

To this declension also belong all short monosyllabic nouns characterized by ιo short (written with a single ι in old manuscripts), which form the genitive singular by changing ιo into eα short, as blιoċτ, milk; cιoċ, a shower; bιορ, a spit; cριορ, a girdle; cριoċ, trembling; Ϝιορ, knowledge; lιonn, ale; lιoρ, a fort; ρlιoċτ, progeny; ριoc, frost; ριoċτ, shape, which make in the genitive singular bleαċτα, ceαċα, beαρα, cρeαρα, cρeαċα, Ϝeαρα, leαnnα, leαρα, ρleαċτα, ρeαcα, ρeαċτα.

To this declension also belong all verbal nouns terminating in αὺ, eαὺ, and υᵹαὺ, which form their genitives singular like their passive participles, as ὺαόραὺ, condemning, gen. sing. ὺαορτα; Ϝοιllριυᵹαὺ, revealing, gen. sing. Ϝοιllριᵹτe.—See passive verb. They have sometimes, though rarely, a second genitive formed by attenuation, as ὺαοραιὺ, Ϝοιllριυᵹαιὺ, but this is

not to be approved of, as it is seldom to be met with in good manuscripts.

Some nouns ending in aȯ, which have two consonants in the middle, insert a vowel, for the sake of euphony, between these consonants, in forming the genitive singular, and change aȯ to ta, as ionȝnaȯ, wonder, gen. sing. ionȝanta; cionnrȝnaȯ, beginning, cionnrȝanta; cornaȯ, defence, coranta; aȯraȯ, adoration, aȯar-ċa; cunnraȯ, a covenant, cunnarċa.

On the other hand, some suffer syncope, as aȝallaṁ, a dialogue, which makes in the genitive singular aȝalṁa; piaȝail, a rule, piaȝla; ríoȝan, a queen, ríoȝna; víoȝail, revenge, víoȝla; colann, the body, colna; olann, wool, olna; rnioċólaṁ, an attendant, rnioċolṁa; rupáileaṁ, order, rupáilṁe; véanaṁ, doing, makes véanṁa, but véanaȯ makes véanta.

All personal nouns in óir, or éóir, which are all of the masculine gender, belong to this declension, and form the gen. in óra; and these masculine nouns ainm, a name; ȝreim, a morsel; naiȯm, a lien, a covenant; rnaiȯm, a knot; maiȯm, a defeat; reiȯm, exertion; ceiȯm, a disease, which make, in the genitive singular, anma, ȝreama, naȯma, rnaȯma, maȯma, reaȯma, ceaȯma, and form their plurals by adding nna to the genitive singular, as anmanna, ȝreamanna[m], &c.

To this declension also belong many feminine nouns ending in ir (short), which make the genitive singular in aċ, as láir, a mare, which makes, in the genitive singular, lápaċ; vair, the oak, vapaċ; larair, a flame, larpaċ; creóir, vigour, creopaċ; beoir, beer, beopaċ; and the proper names Ceaṁair, Tara, and

---

[m] Haliday erroneously makes these nouns belong to his fourth declension, which includes nouns which have a small increase in the genitive singular.—See his *Gælic Grammar*, p. 39.

Ḟeóıp, the river Nore, which make Ⲧeaṁpaċ, Ḟeó-
paċ. From this rule must be excepted máċaıp, a
mother, which makes máċap, not máċpaċ.

The following feminine nouns, which are characterized by ı
short, are somewhat irregular : ꝼuıl, blood ; ⲧoıl, the will ; mıl,
honey, which make in the genitive singular, ꝼola, ⲧola, meala ;
but most others are regular, as cluaın, a bog island ; cáın, tribute ;
móın, a bog ; cáın, a flock ; which make in the genitive singular,
cluana, cána, móna, cána.

To this declension belong a few masculine nouns, ending in ıp,
forming the genitive singular by dropping the ı, as aċaıp, bráċaıp,
a brother ; which make in the genitive singular aċap, bráċap.

A few masculine nouns of this declension, ending in aṁ, make
the genitive singular in an, as bpeıċeaṁ, a judge ; ceıⲃeaṁ, the
month of May ; ꝼeıċeaṁ, a debtor ; ⲃáıleaṁ, a cupbearer ; ⲃúıleaṁ,
the Creator ; ꝼealpaṁ, a philosopher ; oıpeaṁ, a ploughman ; also
the feminine noun ⲧalaṁ, which makes ⲧalṁan ; but some poets
make it masculine, and write ⲧalaıṁ in the genitive singular, to
answer their rhymes.

PARTICULAR RULES FOR THE FORMATION OF THE NOMINATIVE AND DATIVE PLURAL OF THE THIRD DECLENSION.

It has been stated in the general rule prefixed to
this declension, that the nominative plural is formed
from the nominative singular by adding a broad or small
increase according to the characteristic vowel of the
latter. The following rules will further assist the learner
in forming the plurals of particular classes of nouns :

1. Some add a, or nna to the genitive singular, as
ⲃaċ, colour, nom. pl. ⲃaċa, or ⲃaċanna ; ppuċ, a
stream, nom. pl. ppoċa, or ppoċanna ; cıoċ, a shower,
nom. pl. ceaċa, or ceaċanna ; and the dat. pl. is

formed from the nom. pl. by adding ıb, as ꝺaċaıb, or ꝺaċannaıb, &c.

The following nouns-masculine, aınm, a name; ʒpeım, a morsel; naıðm, a lien; pnaıðm, a knot; maıðm, a defeat; ceıðm, a disease, form their nominatives in the same way; and their plural, by adding nna to the genitive singular, as anmanna, ʒpeamanna, naðmanna, pnaðmanna, maðmanna, ceaðmanna; datives plural by adding ıb to the nominative, as anmannaıb, ʒpeamannaıb, naðmannaıb, pnaðmannaıb, maðmannaıb, ceaðmannaıb.

2. Personal nouns in óıp, or eóıp, form the nominative plural from the nominative singular by adding ıðe in the modern language, and eða in the ancient, as peanóıp, an old man, nom. pl. peanóıpıðe, or penóıpeða; and the dat. pl. is formed from the nom. pl., as peanóıpıðıb, or penóıpeðaıb.

Haliday forms the nominative plural of nouns of this class in oıpe, opa, or ópċa; but for these terminations he gives no authority. Dr. Neilson forms it by adding ıʒ, as pıʒeaꝺóıp, a weaver, pıʒeaꝺóıpıʒ. But the fact is, that these writers have given these terminations without any written authority, being guided by the pronunciation, or by conjecture, for this termination is written eða, or fða, in ancient manuscripts, and ıðe by the best modern writers, as in the following examples in Keating's *History of Ireland*, where olıʒċeóıp, a lawyer, is written in the nominative plural olıʒċeóıpıðe; and aıpʒċeóıp, a plunderer, aıpʒċeoıpıðe; ex. a n-olıʒċeóıpıðe péın ꝺ'a n-ʒaıpıꝺ ꝺpeıċıomaın, *suos juridicos quos vocant Brehones*, p. 15; ċıllıꝺ aıpʒċeóıpıðe aınoıúıꝺe Eıpıonnaċ ꝺ'á ꝺ-cıʒ, *revertuntur impudentes grassatores Hiberni domum*, p. 106.

3. The nouns bpeıċeam, a judge; peıċeam, a

debtor; ᴅáιleaṁ, a cup-bearer; ꝼeaſſaṁ, a philoso-pher; oιſeaṁ, a ploughman, form the nominative plu-ral from the genitive singular by attenuating the final consonant, as bſeιᴄeaṁaιn, ꝼeιᴄeaṁaιn, ᴅáιleaṁaιn, ꝼeaſſaṁaιn; and, somewhat contrary to the usual rule, form the dative plural from the nominative singular by adding naιb, as bſeιᴄeaṁnaιb, ꝼeιᴄeaṁnaιb, ᴅáιleaṁ-naιb, ꝼeaſſaṁnaιb.

4. Feminine nouns ending in ſ (short) form the nominative plural from the genitive singular by adding a, as láιſ, a mare, nom. pl. láſaᴄa; laſaιſ, a flame, laſſaᴄa; ᴅaιſ, an oak, ᴅaſaᴄa, and, by syncope, in old manu-scripts, ᴅaιſᵹe; máᴄaιſ, a mother, máᴄſaᴄa, and by attenuation, máιᴄſeaᴄa; paιᴅιſ, a prayer, paιᴅſeaᴄa; eaſaιſ, a layer, or litter, eaſſaᴄa. To these may be added the masculines aᴄaιſ, a father, and bſáᴄaιſ, which make aιᴄſe, or aιᴄſeaᴄa, and bſáιᴄſe, or bſáιᴄ-ſeaᴄa. Of all these the dative plural is formed from the nominative plural by adding ιb, according to the general rule already laid down, p. 87.

5. A few feminine nouns of this declension ending in ſ short, form the nominative plural from the nomi-native singular by adding ᴄe, or ᴄι, as cluaιn, a meadow, or bog island, nom. pl. cluaιnᴄe, or cluaιnᴄι; móιn, a bog, móιnᴄe, or móιnᴄι; ᴄáιn, a flock, ᴄáιnᴄe, or ᴄáιnᴄι. These also form the dative plural from the nominative plural, according to the general rule, as cluaιnᴄιb, móιnᴄιb, ᴄáιnᴄιb.

PARTICULAR RULES FOR THE FORMATION OF THE GENITIVE
CASE PLURAL OF NOUNS OF THE THIRD DECLENSION.

The general rule is, that the genitive plural termi-
nates like the nominative singular, but the following
are exceptions :

1. When the nominative plural ends in anna, the
genitive plural is formed from it by dropping the final
a, as ꝺatanna, colours, gen. pl. na n-ꝺatann ; maꝺ-
manna, defeats, gen. pl. na maꝺmann ; ꝺromanna,
ridges, or hills, gen. pl. na n-ꝺromann, as ꝁo ꝺ-tapla
impioꝛain eatoppa um ꝛeilꝺ na ꝺ-tpi n-ꝺromann aꝛ
ꝛeapp ꝺaoi a n-Єipinn, " until a contention arose
between them about the possessing of the three best
hills in Ireland[n]."

2. Personal nouns in eoip, or óip, form the genitive
plural from the genitive singular by adding ċ, as ꝛean-
óip, an old man, gen. sing. ꝛeanópa, gen. pl. ꝛeanópaċ,
as amail aꝛ ꝛolluꝛ a n-aꝁallaṁ na ꝛeanópaċ, " as is
clear in the dialogue of the seniors[o]."

3. When the nominative plural is formed from the
nominative singular by adding ċe, or ċi, the genitive
plural is formed from the nominative plural by adding
aꝺ, and sometimes oꝺ, in the modern language, as
cluain, cluainte, na ꝁ-cluainteaꝺ ; móin, a bog,
móinte, na móinte ; táin, táinte, na ꝺ-táinteaꝺ.

It may perhaps be said, that this declension comprises so many
varieties of formation of the genitive singular and nominative plu-
ral, that to class them nominally under the same declension is but

[n] Keat. Hist., p. 60.   [o] Ibid., p. 29.
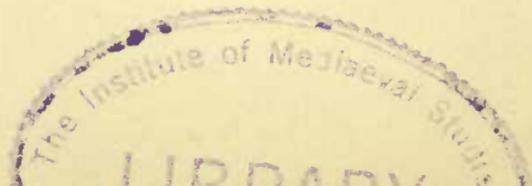
of little assistance to the learner. It should, however, be considered that in Latin the third declension, as given in our grammars, merely shews the last syllable of the genitive singular, without laying down rules for the various and uncertain modes in which the additional consonants of the genitive singular are formed from the nominative singular, as in lac, *lactis;* onus, *oneris;* salus, *salutis;* os, *oris;* os, *ossis;* onus, *oneris;* corpus, *corporis;* lapis, *lapidis;* poema, *poematis;* caput, *capitis,* &c. And the student must remember, that these various endings of the genitive singular are not learned from a grammar, which merely states that the third declension is known by the genitive singular ending in *is,* and the dative in *i,* but from a dictionary, or from a practical knowledge of the language.

FOURTH DECLENSION.

This declension comprises nouns of the masculine and feminine gender ending in vowels, and which have no final change in the singular number. The nominative plural is generally formed from the singular by adding ιὁe, or αιὁe, in the modern language, and eὁα, or αὁα, in the ancient; and the dative plural is formed from the nominative plural by adding ιϧ.

Ⲉαрϧα, fem., a defect.

Simple Form.

SINGULAR.	PLURAL.
Nom. eαрϧα.	Nom. eαрϧαιὁe, or eαрϧαὁα.
Gen. eαрϧα.	Gen. eαрϧαὁ.
Dat. eαрϧα.	Dat. eαрϧαιὁιϧ, or αрϧαὁαιϧ.
Voc. α eαрϧα.	Voc. α eαрϧαιὁe, or α eαрϧαὁα.

Articulated Form.

SINGULAR.	PLURAL.
Nom. αn eαрϧα.	Nom. nα h-eαрϧαὁα.
Gen. nα h-eαрϧα.	Gen. nα n-eαрϧαὁ.
Dat. ὁ'n eαрϧα.	Dat. ὁ nα h-eαрϧαὁαιϧ.

It should be remarked here, that some writers often close words of this description with a quiescent ò, as earḃaò. In the ancient manuscripts, instead of the plural termination iòe, or aiòe, aòa is almost always used, and the o is generally left unaspirated, as óp ba h-inmeapca a n-earbaoa, "for their losses were not considerable." —*Battle of Magh Rath*, p. 110. The dative plural is formed from the nominative plural by adding iḃ, as balca, a foster-son, nom. pl. balcaòa, dat. pl. balcaòaiḃ, as pop mo òalcaòaiḃ peipin, *Id.*, p. 12, for the modern ap mo òalcaíòiḃ pém, "on my own foster-sons." But Keating and the Four Masters frequently put iòe, or uiòe, in the nominative plural, and íòiḃ, or uíòiḃ, in the dative plural, as pe ziolluiòiḃ, *Keat. Hist.*, p. 144; oo cpinpíòiḃ calṁan, "of earthen ramparts."—*Annals of the Four Masters, ad. ann.* 1600. It is highly probable that the ancients pronounced this termination aòa as two syllables, giving ò a guttural sound. In some parts of Ireland, apna, a rib, makes apnaċa in the nominative plural.

To this declension belong all personal nouns in aiòe and aipe. The former make the nominative plural in aiòċe, as pnaṁuiòe, a swimmer, nom. pl. pnaṁuiòċe; and the latter in peaòa, and, in the modern language, piòe, as iapzaipe, a fisherman, nom. pl. iapzaipeaòa, or iapzaipiòe.

Keating, however, who may be considered one of the last of the correct Irish writers, often writes peaòa, as zo o-cáplaoap iapzaipeaòa pip, "so that fishermen met him."—*Keat. Hist.*, p. 71.

The termination uiòe is pronounced at present nearly like *uee*, in the English word *queen* (but without any of the consonantal sound of *w*), in the singular; but its plural uiòċe is pronounced short throughout the southern half of Ireland.

Many other nouns of this declension ending in aoi, iòe, ize, form the nominative plural by adding ċe, or inserting c before the final vowel, as olaoi, a lock of hair;

ꞃαoɪ, a learned man; oꞃαoɪ, a druid, ꞃlɪᵹe, a way; bꞃɪᵹe, force: olɪᵹe, a law; cꞃoɪoe, the heart, which make, in the nominative plural, olαoɪ̇ɼe, ꞃαoɪ̇ɼe, oꞃαoɪ̇ɼe, ꞃlɪᵹ̇ɼe, bꞃɪᵹ̇ɼe, olɪᵹ̇ɼe, cꞃoɪoɼe, and in the dative plural olαoɪɼɪb, ꞃαoɪɼɪb, oꞃαoɪɼɪb, ꞃlɪᵹɼɪb, bꞃɪᵹɼɪb, olɪᵹɼɪb, cꞃoɪoɼɪb.

The nouns ɼeɪnne, fire; bαɪle, a town; léɪne, a shirt; αɪ̇ɼne, a commandment, make, in the nominative plural, ɼeɪnnɼe, bαɪlɼe, léɪnɼe, αɪ̇ɼeαnɼα, and in the dative plural ɼeɪnnɼɪb, bαɪlɼɪb, léɪnɼɪb, αɪ̇ɼeαnɼαɪb.

Ouɪne, a person, is quite irregular, making oαoɪne in the nom. pl. and oαoɪnɪb in the dative plural.

In the province of Connaught, the plural of bαɪle is made bαɪlɼeαċαɪ̇ò, which is very corrupt; and in the same province the termination ɪ̇ò is given to many nouns in the plural number, which is never found in correct manuscripts, and which is unknown in other parts of Ireland, as oαoɪnɪ̇ò, people, for oαoɪne. And this termination is used not only in nouns, but even in the passive participles of verbs, as buαɪlɼɪ̇ò, for buαɪlɼe, or buαɪlɼɪ. The word ɼeɪnne, fire, is also rather irregularly inflected in the provinces; it makes nα ɼeɪnneαnn in the genitive singular, and ɼeɪnnɼeαċα in the nominative plural, in the county of Kilkenny; but in the province of Connaught it makes nα ɼeɪnneαò (pronounced nα ɼeɪnnɪúò) in the genitive singular, and ɼeɪnnɼɪ̇ò, or ɼeɪnnɼeαċαɪ̇ò, in the nominative plural; and it should be remarked that nα ɼeɪnneαò, the genitive singular form of this word now used in Connaught, is found in ancient manuscripts, as in *Cormac's Glossary*, *in voce* αɪ̇ɼɪnne, where we read αɪ̇ɼle ɼ̇eneαò, "remnants of fire;" and in the *Book of Bal-lymote*, fol. 141, where we read cloɪcɼeċ ɼeneαò, "a steeple (or column) of fire." The word léɪne, a shirt, which has no change at present in the singular number, is found written leɪneαò in the genitive singular, as in *Cormac's Glossary*, *voce* cαɪmmꞃe. The word ꞃɪlɪ, a poet, is also sometimes made ꞃɪleαò in the genitive

singular, as Ɱaen Ɱac Eꝺaine ainm an ḟileaꝺ, " Moen Mac Edaine, the name of the poet."—*Cor. Gloss.*, *in voce* Ɱoᵹ eime.

Nouns which end in a long vowel form the nominative plural by adding a, as anꝛó, misfortune, nom. pl. anꝛóa; iaꝛᵹnó, anguish, nom. pl. iaꝛᵹnóa; but a ꝺ is sometimes inserted to prevent a hiatus, as anꝛoꝺa, iaꝛᵹnoꝺa.

The genitive plural of this declension is sometimes formed from the nominative singular, and sometimes from the nominative plural; from the former by adding aꝺ, as ceinne, fire, gen. pl. na ꝺ-ceineaꝺ, " of the fires[p] ;" comaiꝛle, a council, gen. pl. na ᵹ-comaiꝛleaꝺ, or na ᵹ-comaiꝛlioꝺ[q]; Colla, a man's name, na ꝺ-cꝛí ᵹ-Collaꝺ, " of the three Collas[r] ;" ꝼile, a poet, ꝛeulca na b-ꝼilioꝺ, "the star of the poets[s] ;" ꝼéinne, a hero; o ꝛꝛuic-linncib ꝼola na b-ꝼéinnioꝺ, "from the streams of the blood of the heroes[t]." But when the nominative plural is formed from the nominative singular by adding ce, or ċe, the genitive plural should be formed from it by adding aꝺ, as na m-bailceaꝺ, na ꝺ-ceinnceaꝺ, na ꝛaoiċeaꝺ; and when the nominative plural ends in aꝺa, the genitive plural should be, and is, by the best writers, formed from it, by dropping the a, as eaꝛbaꝺa, wants, gen. pl. na n-eaꝛbaꝺ. It should be observed that some words are very irregular in forming this case, as ꝺꝛaoi, a druid, which makes na n-ꝺꝛuaꝺ, and ꝛaoi, a learned man, na ꝛuaꝺ, though

[p] Keat. Hist., p. 95.
[q] Id., p. 97.
[r] Id., p. 99.
[s] Id., p. 114.
[t] Id., p. 146.

some authors would write them na n-ѻꞃаоıᴄeаѻ, na
ꞃаоıᴄeаѻ.

FIFTH DECLENSION.

This declension comprises nouns of the feminine,
and some of the masculine gender, which add a conso-
nant, generally n, or nn, in the genitive singular, and
are attenuated in the dative. The nominative plural is
generally formed from the genitive singular by eliding
the vowel preceding n, and adding а; but some nouns of
this declension form their plurals rather irregularly.

Lánamһa, fem., a married couple.

SINGULAR.	PLURAL.
Nom. lánamһa.	Nom. lánamһna.
Gen. lánaman.	Gen. lánaman.
Dat. lánamаın.	Dat. lánamһnаıb.
Voc. а lánamһa.	Voc. а lánamһna.

In this manner are declined ulᴄа, beard; ceaᴄꞃamһa, a quarter;
eаlаѻа, science; ѻeаꞃna, the palm of the hand; ıoᴄlа, a hay-yard;
cuıꞃle, a vein; uılle, an elbow; comһаꞃꞃа, a neighbour; meаnmа,
the mind; peаꞃꞃа, a person; uꞃꞃа, the jamb of a door; ѻıle, a
flood. But ꞅuаlа, a shoulder; аꞃа, the kidney; ꞅoba, a smith;
leаcа, a cheek; ınꞅа, a nail (of the finger, &c.); luꞃꞅа, the shin,
are attenuated in the nominative plural, and make ꞅuаılne, áıꞃne,
ꞅoıbne, leıcne, ınꞅne, luıꞃꞅne; and in the dative plural, ꞅuаılnıb,
аıꞃnıb, leıcnıb, &c.

Ceаnꞅа, a tongue, makes in the nominative plural ceаnꞅᴄа,
and in the dative plural ceаnꞅᴄаıb.

The genitive plural of these nouns is exactly like the genitive
singular, as ꞅéꞃıᴄeꞃ аlᴄán beꞃꞃᴄа ꞃаebuꞃ а luꞃꞅаn, "sharper
than a razor was the edge of their shins," *Battle of Magh Rath,*
p. 20; mıꞃe menmаn, "madness of mind," *Id.,* p. 32.

The following names of places (which want the plural number,

except Αρα, which makes Αιρηε) belong to this declension : Αlba, Scotland ; Αρα, the island of Aran ; Ϲαιllϲe, Teltown, in Meath ; Ειρe, Ireland; Ραοιρe, Reelion, in the county Kildare; and Αlmα, Allen, in Kildare; which make in the genitive singular, Αlban, Αραn, Ϲαιllϲeαnn, Ειρeαnn, Ραοιρeαnn, Αlmαn; and in the dative, Αlbαιn, Αραιn, Ϲαιllϲιnn, Ειριnn, Ραοιριnn, Αlmαιn.

Ϲαϲα, a duck, makes nα lαϲαn in the genitive singular and genitive plural, and lαϲum in the nominative plural ; cu, a greyhound, with its compounds, makes, gen. sing. con, dat. sing. com, and nom. pl. comϲe ; bρό, a quern, or handmill, bρόn, bρόιn, bρόιnϲe ; bo, a cow, bo, boιn, bα, and dat. pl. buαιb, as lάn ᴅe buαιb, ocuρ ᵹροιᵹιb, ocuρ ϲάιnϲιb, " full of cows, flocks, and herds."— *Battle of Magh Rath*, p. 80.

There are a few nouns which some Irish writers inflect as if they belonged to this declension, while others inflect them as if they belonged to the fourth, as ϝιle, a poet; αιmρα, an elegy; beαϲα, life; αρα, a charioteer; bιοᴅbα, an enemy; ρι, a king; and a few others, but the inflections of these nouns are not settled, and have been inflected differently by the best Irish writers, for example, one writes ρί, a king, ριᵹ, and preserves that form unaltered throughout the singular number; another makes ρι in the nominative, ριᵹ in the genitive, and ριᵹϲe in the plural, while a third, for the sake of distinction, writes ρί in the nom. sing., ριᵹ in the gen. sing., ρίοᵹα in the nom. pl., and nα ρίοᵹ in the gen. pl. Some write beαϲα, life, in the nom. sing., beαϲαᴅ in the gen. sing., and beαϲαιᴅ in the dat. sing. ; while others write beαϲα throughout all the cases of the singular.

The noun cαρα, a friend, makes cαραᴅ in the gen. sing., cαραιᴅ in the dat. sing., and cαιρᴅe in the nom. pl., as nι h-αιρϲιᴅ cαραᴅ αρ cαραιᴅ, " it is not the request of a friend from a friend."—*Battle of Magh Rath*, p. 106. And in like manner are inflected bράᵹα, the neck; Nuαᴅα, a man's name; but some writers make these bράᵹαιᴅ, Nuαᴅαϲ, in the nominative singular. Such nouns are therefore unsettled as to the forms of their nominative singular and inflections ; poets have always used such of the forms as answered their measures and rhymes.

OF IRREGULAR SUBSTANTIVES.

The following nouns are quite irregular, and do not properly come under any of the above declensions, viz., Ⓓια, God; lá, a day; cnu, a nut; ua, or O, a grandson; ʒα, a javelin; mí, a mouth; caoρα, a sheep; cρó, a hovel; bρú, the womb; bean, a woman; ceo, a fog; cρé, clay; which are declined as follows:

Ⓓια, masc., God.

SINGULAR.	PLURAL.
Nom. Ⓓια.	Nom. Ⓓee, or Ⓓéιċe.
Gen. Ⓓe.	Gen. Ⓓια, or Ⓓéιċeaδ.
Dat. Ⓓια.	Dat. Ⓓéιb, or Ⓓéιċιb.
Voc. α Ⓓhé, or Ⓓhια.	Voc. α Ⓓhee, or Ⓓhéιċe.

Lá, masc., a day.

SINGULAR.	PLURAL.
Nom. lá.	Nom. laeċa, or láιċe.
Gen. lae, or laoι.	Gen. laeċaδ, or láιċe.
Dat. lá, or ló.	Dat. laeċαιb, or láιċιb.
Voc. α lá, lae, or laoι.	Voc. α laeċa, or láιċe.

Láιċe is the form of the nominative plural generally found in good manuscripts, but laeċa is also to be met with; and in the spoken language in most parts of Munster it is made laoċanca.— See *Lynch's Introduction to the Irish Language*, p. 9. It is sometimes made láιċe in the genitive plural, without the characteristic termination aδ, as ρéρ an oιbριuʒaδ ροιneamαιl ρé láιċhe, "after the glorious work of six days."—*Battle of Magh Rath*, p. 94.

Cno, masc., a nut.

SINGULAR.	PLURAL.
Nom. cno.	Nom. cnoa, cna, cnaı.
Gen. cno, cnuı.	Gen. cnoḃ, cnuḃ.
Dat. cno, cnu.	Dat. cnoaıḃ, cnaıḃ.
Voc. a ċno, ċnuı.	Voc. a cnoa.

O, or Ua, masc., a grandson, or descendant.

SINGULAR.	PLURAL.
Nom. o, or ua.	Nom. uí, í.
Gen. uı, or ı.	Gen. ua.
Dat. o, ua.	Dat. uıḃ, ıḃ.
Voc. a uı, or a í.	Voc. a uı, or aı.

The Vocative is generally uı, as Ɑ uı Ɑınmıpeach, "O grandson of Ainmire," *Battle of Magh Rath*, p. 14; Ɑ uı Ruḋpaıże, "O descendant of Rudhraighe," *Id.*, p. 204.

Ɣa, masc., a spear, or javelin.

SINGULAR.	PLURAL.
Nom. ɣa.	Nom. ɣaoı, ɣaeċa, ɣaoıċe.
Gen. ɣaí, ɣaoı.	Gen. ɣaċ, ɣaeċaḋ, ɣaoıċeaḋ.
Dat. ɣa, ɣaı.	Dat. ɣaoıḃ, ɣaeċaıḃ, ɣaoıċıḃ.
Voc. a ġa, ġaoı.	Voc. ġaeċa, ġaoıċe.

This noun is also correctly written ɣaċ, in the nominative, but in ancient manuscripts ɣa occurs more frequently, as ɣo poıḃe cpú a cpíóı fop píno ın ġaí, "so that his heart's blood was on the head of the javelin," *Battle of Magh Rath*, p. 36; fopɣum oo ɣaı, "a cast of a javelin," *Annals of Tighernach, ad. an.* 234.

Mí, fem., a month.

SINGULAR.	PLURAL.
Nom. mí.	Nom. míopa.
Gen. míopa, míp.	Gen. mıop.
Dat. mıp, mí.	Dat. ṁíopaıḃ, mípa, mípu.
Voc. a ṁı.	Voc. a ṁíopa.

Ɑ meḋon míp Maı, "in the middle of the month of May," *Battle of Magh Rath*, p. 106; fpı cpí mípa, *Id.*, p. 24.

Caoרa, fem., a sheep.

SINGULAR.	PLURAL.
Nom. caoרa.	Nom. caoιרιჯ.
Gen. oaoרač.	Gen. caoרač.
Dat. caoרa.	Dat. caoרčaιɓ.
Voc. a čaoרa.	Voc. a čaoרča.

bרú, fem., the womb.

SINGULAR.	PLURAL.
Nom. bרu.	Nom. bרonna.
Gen. bרonn, or bרuιnne.	Gen. bרonn.
Dat. bרoιnn.	Dat. bרonnaιɓ.
Voc. a bרu.	Voc. a bרonna.

bean, fem., a woman.

SINGULAR.	PLURAL.
Nom. bean.	Nom. mná.
Gen. mná.	Gen. ban.
Dat. mnaoι.	Dat. mnaιɓ.
Voc. a bean.	Voc. a ṁná.

Ceo, a fog, makes cιač in the genitive singular; cרé, clay, makes cרιaιɖ; and cרó, a hut, makes gen. sing. cרaoι, and nom. pl. cרaoιče[u].

CHAPTER III.

ADJECTIVES.

SECTION 1.—*Declensions of Nouns Adjective.*

THERE are four declensions of adjectives, which are determined by the characteristic vowel, thus:

[u] Keat. Hist., p. 94.

FIRST DECLENSION.

Adjectives ending in consonants, and having their characteristic vowel broad, are of the first declension, and are inflected, in the masculine gender, like the first declension of substantives, except that they always form the plural by adding α. In the feminine they are declined like the second declension of substantives.

Example.—Móp, great.

Singular.

MASC.		FEM.	
Nom. móp.		Nom. ṁóp.	
Gen. ṁóip.		Gen. móipe.	
Dat. ṁóp.		Dat. ṁóip.	
Voc. ṁóip.		Voc. ṁóp.	

Plural.

Nom. ṁopα.		Nom. mópα.	
Gen. móp.		Gen. móp.	
Dat. mópα.		Dat. mópα.	
Voc. mópα.		Voc. mópα.	

A few dissyllabic words of this declension are contracted in the genitive singular of the feminine, and in the nominative plural, as uαραl, noble, uαιρle; uṁαl, humble, uiṁle, uṁlα; peαṁαρ, fat, peiṁpe, peαṁpα; and some others.

The initial letter of the adjective, if an aspirable consonant, must be aspirated in the nominative, dative, and vocative of feminines, and in the genitive and dative, and vocative singular, and nominative plural of masculines. When the article is expressed, the genitive plural of the substantive, and its adjective, suffers eclipsis, and the dative singular of the substantive, as already

remarked, suffers eclipsis after all the simple prepositions, except ᴅe and ᴅo; and in this case also the initial of the adjective is eclipsed as well as that of the substantive, as o'n m-baıle ᵹ-céaᴅna, from the same town.

In ancient Irish manuscripts the dative plural of adjectives, as well as of substantives, often terminates in ıb, or aıb. This termination is very generally used in the old Irish historical tale called *Tain Bo Cuailgne*, of which there is a good copy preserved in *Leabhar na h-Uidhri*, and sometimes also in the *Battle of Magh Rath*, as le h-oᴅoaıb ımτᴘomaıb, "with heavy sledges," p. 238; ᴅoᴘbeıᴘ a oı boıᴘᴘ ım aoıb lecnıb, "he places his two palms on his *two* cheeks," *Cor. Gloss.*, *voce* Imbaᴘ ᴘon oᴘnae. It is occasionally used even by the *Four Masters*, as in the following passage, at the year 1597: Ro ᵹabᴘaτ Oıa Luaın, Oıa Maıᴘτ, aᵹuᴘ Oıa Ceuᴅaoın aᵹ ᴅıúbᴘaᴄaᴅ an baıle ᴅo ᴄaoᴘaıb τᴘomaıb, τoᴘannᴍóᴘaıb τeınnτıᵹe a ᵹonnaᴅaıb ᵹuᴄ-áᴘᴅaıb, i. e. " on Monday, Tuesday, and Wednesday they continued to shoot at the castle with fiery heavy balls from their loud-roaring guns."

This termination is, however, never found in modern Irish books, and no trace of it is discoverable in the spoken language of the present day, except when the adjective is put substantively, as ᴅo boᴄτaıb, to the poor, &c.

Some writers form the plural of adjectives of this declension like that of substantives of the first declension, as in the *Battle of Magh Rath*, p. 22: áᴘ bıᴅ ımᴘeᴘnaıᵹ ᴘıᴘu Eᴘenn ımᴘı, " for the men of Ireland will be quarrelsome at it;" but no trace of this mode of inflection is found in the spoken language.—See *Syntax*.

SECOND DECLENSION.

Adjectives ending in consonants, and having their characteristic vowel small, belong to this declension. The genitive singular feminine, and nominative plural of both genders are formed by postfixing e to the nominative singular. The genitive singular masculine never

takes any terminational change, as in the following
example :

<div align="center">

Example.—Mín, smooth.

Singular.

</div>

MASC.		FEM.	
Nom.	mín.	Nom.	mín.
Gen.	mín.	Gen.	mine.
Dat.	mín.	Dat.	mín.
Voc.	mín.	Voc.	mín.

<div align="center">

Plural.

</div>

Nom.	mine.	Nom.	mine.
Gen.	mín.	Gen.	mín.
Dat.	mine.	Dat.	mine.
Voc.	mine.	Voc.	mine.

Some dissyllabic nouns of this declension are contracted in the
genitive singular feminine, and in the nominative plural of both
genders, as milip, sweet, gen. sing. fem. milpe; aoibinn, delight-
ful, gen. sing. fem. aoibne ; áluinn, beautiful, gen. sing. fem. áilne,
and sometimes áille.

<div align="center">

THIRD DECLENSION.

</div>

To this declension belong all adjectives terminating
in amail; they suffer syncope and take a broad increase
in the genitive singular and nominative plural of both
genders, and in the dative and vocative plural of both
genders.

<div align="center">

Example.—�be

anmail, lovely.

Singular.

</div>

MASC.		FEM.	
Nom.	ɻeanamail.	Nom.	ɻeanamail.
Gen.	ɻeanamla.	Gen.	ɻeanamla.
Dat.	ɻeanamail.	Dat.	ɻeanamail.
Voc.	ɻeanamail.	Voc.	ɻeanamail.

Plural.

MASC.	FEM.
Nom. ᵹeanaṁla.	Nom. ᵹeanaṁla.
Gen. ᵹeanaṁail.	Gen. ᵹeanaṁail.
Dat. ᵹeanaṁla.	Dat. ᵹeanaṁla.
Voc. ᵹeanaṁla.	Voc. ᵹeanaṁla.

FOURTH DECLENSION.

This declension comprises all adjectives ending in vowels. They have no terminational change in the modern language[v].

Example.—Ɗona, miserable.

Singular.

MASC.	FEM.
Nom. ᴅona.	Nom. ᴅona.
Gen. ᴅona.	Gen. ᴅona.
Dat. ᴅona.	Dat. ᴅona.
Voc. ᴅona.	Voc. ᴅona.

Section 2.—*Adjectives declined with Nouns.*

Adjectives beginning with mutable consonants are aspirated in the nominative singular feminine and in the genitive singular masculine, and also in the vocative singular of both genders; also in the nominative plural masculine if the noun ends in a consonant. When the article is expressed some writers aspirate and eclipse the

[v] The only exception in the modern language is the word ᴄeiᴄ, hot, which makes ᴄeó in the plural. In the ancient language some exceptions to this rule may be met with, as beo, living, gen. sing. bi, as in Mac Ɗe bi, Son of the living God.

adjective like the substantive to which it belongs; but this, although perhaps more correct, is not general in the written or spoken language.

EXAMPLES OF A SUBSTANTIVE DECLINED WITH ITS ADJECTIVE.

Ɣeaη τρéαn (masc.), a puissant man.

SINGULAR.	PLURAL.
Nom. an ꝼeaη τρéαn.	Nom. na ꝼιη ċρéαna.
Gen. an ꝼιη ċρéιn.	Gen. na b-ꝼeaη ꝺ-τρéαn.
Dat. ó'n b-ꝼeaη ċρéαn, or ꝺ-τρéαn.	Dat. ó na ꝼeaηαιb ċρéαna.
Voc. a ꝼιη ċρéιn.	Voc. a ꝼeaηa τρéαna.

Súιl ġoηm (fem.), a blue eye.

SINGULAR.	PLURAL.
Nom. an τ-ρúιl ġoηm.	Nom. na ρúιle ꝣoηma.
Gen. na ρúla ꝣuιηme.	Gen. na ρúl n-ꝣoηm.
Dat. ꝺo'n τ-ρúιl ġuιηm.	Dat. ꝺo na ρuιlιb ꝣoηma.
Voc. a ꝼúιl ġoηm.	Voc. a ꝼúιle ꝣoηma.

The late Mr. James Scurry, in his Review of Irish Grammars, published in vol. xv. of the Transactions of the Royal Irish Academy, p. 50, says, that "the dative singular of the adjective should be eclipsed, instead of being aspirated, when the article is used, except m or ρ followed by any consonant, except l, n, or η, as ꝺo'n b-ꝼeaη m-bηeaꝣ, &c. In the plural number, the genitive masculine and feminine must suffer eclipsis, instead of aspiration, as na m-ban m-bηeaꝺ; and the genitive singular masculine must not be eclipsed, but aspirated, as an ꝺuιne ꝺobηónaιċ, an ꝼιη bηeaꝣ; and it retains its natural power in the genitive feminine, as na bo báιne." The critic is here generally correct, but he should have acknowledged that, in most parts of Ireland, the preposition ꝺo causes aspiration, and that some writers aspirate the dative or ablative after the article, as laιṁ ριρ an Ꝣhaηηan aηꝺ, "near Garranard."—*Duald Mac Firbis, Tribes, &c., of Hy-Fiachrach*, p. 336. It should be re-

marked here, that consonants are aspirated in the plural merely
for the sake of euphony, and not to distinguish the gender ; for
whenever the noun to which the adjective belongs terminates in
a vowel, the initial consonant of the adjective retains its natural
sound, as ceolċa bınne, sweet melodies. But when the plural of
the noun terminates in a consonant, then the initial of the adjective
is aspirated, as fıp móna, great men. In the genitive plural, when
the article is expressed, the initial of the adjective is generally
eclipsed, as well as that of the noun, as ceannup na ʒ-coıʒ
ʒ-coıʒıoò, "the sovereignty of the five provinces," *Keat. Hist.*,
p. 22 ; ó Shıonaınn na n-ʒappóa n-ʒlan, "from the Shannon of
fine fields," *Id.*, p. 24 ; a ʒ-cıonn ɼeaċċ m-blıaòna n-oeʒ, "at
the end of seventeen years," *Id.*, p. 35 ; ceanʒal na ʒ-cúıʒ ʒ-caol,
"the fettering of the five smalls," *Id.*, p. 79 ; ban na m-ban
n-oaep, "the fate or lot of the bondwomen," *Cor. Gloss.*, *voce*
Cumal. And when the adjective begins with a vowel, it has n
prefixed, as na b-feap n-áluınn, of the fair men. Some writers
also eclipse the initial of the adjective, as well as that of the noun
to which it belongs, in the dative or ablative case, when the article
is expressed, as cıʒ ɼoɼ uʒòap oıle ɼe Seanċup ap an ʒ-coṁaıp-
ıoṁ ʒ-ceuòna, "another historical author agrees with the same
computation," *Keat. Hist.*, p. 27 ; pıɼ an b-feap ʒ-cpıċıp ʒ-coṁ-
lán, "with the fiery portly hero," *Id.*, p. 45 ; oap ɼoċnuıʒ ap an
o-cuınn o-cpeın, "as he bathed in the mighty flood," *Id.*, *ibid.* ;
'ɼan b-ɼaınʒe ʒ-caoıl céıò ıɼ ın aıʒeın, "in the narrow sea which
goes into the ocean," *Id.*, p. 29. When the noun begins with a
vowel, and the adjective with a consonant, the n is not prefixed to
the noun, because the n of the article is enough to answer the
sound, as aʒ ɼo map ċıʒ ɼeanċaıòe oıle leıp an áıpıoṁ ʒ-céuòna,
"thus another historian agrees with the same computation," *Id.*,
ibid. Where it is to be observed that, according to the strict
grammatical principle, leıp an áıpıoṁ ʒ-ceuòna should be leıp an
n-áıpıom ʒ-ceuòna. But there are some who think that in this,
and such similar sentences, the n belongs to the initial vowel of
the noun, and that the a stands for the article ; and that it should
therefore be printed leıp a' n-áıpıoṁ ʒ-ceuòna : and doubtlessly

this would represent the grammatical principle with sufficient clearness, though it would perhaps be better to use the n of the article and the vocal prefix, or eclipsing n, together. When the substantive begins with a consonant, and the adjective with a vowel, the euphonic n is placed before the adjective by some writers, and as often omitted by others. When the initial of the adjective is ſ pure, some writers prefix τ to it in the dative or ablative, as 'ſ an ꝺoṁan τ-ſoıɲ, in the eastern world.

When the substantive and adjective both begin with consonants admitting of eclipsis, some will eclipse both in the articulated dative, or ablative singular, as o'n b-ꝑoꝛτ nᵹlan, from the fine bank, or fort; while others will eclipse the substantive, and aspirate the adjective, as aſ an n-Ɠſéıᵹ ṁeaꝺónaıᵹ, .ı. Migdonia, ꝑo ᵹluaıſ Paſṫalón, " from Middle Greece, i. e. Migdonia, Partholan set out." *Keat. Hist.*, p. 30.

Some writers aspirate the articulated dative of the noun, and eclipse the adjectives belonging to it, as ıſ ın ꝓoꝛτ ıaṫ-ᵹlan nᵹoſm nᵹle, " in the fair-landed, blue, fair port," *Id.*, p. 31. But this is very irregular, and not to be imitated.

Mr. Scurry was of opinion that the analogies of the language declared for eclipsis in this instance, and that Irish scholars should agree in adopting it. But he had no reason for this but the following, which he often stated to the writer, namely, that the adoption of eclipsis in this instance would tend to make the language regular, and more easily learned, and that eclipsis tends to give more nerve and strength to the language than aspiration; for example, that ꝺo'n b-ꝼeaſ (*do'n var*), to the man, as it is spoken in the county of Kilkenny, preserves more of the root of the word and of the force of the language than ꝺo'n ꝓıoſ (*do'n ir*), or ꝺo'n ꝼeaſ (*do'n ar*), as spoken in other parts of Ireland. It must be acknowledged, however, that ꝺo'n ꝓıoſ, or ꝺo'n ꝼeaſ, is more supported by the authority of the written language, and more general in the living language throughout Ireland.—See the *Syntax*.

EXAMPLE OF AN ADJECTIVE BEGINNING WITH A VOWEL DE-
CLINED WITH A SUBSTANTIVE.

Aıll áꞃꝺ (fem.), a high cliff.

SINGULAR.	PLURAL.
Nom. an aıll áꞃꝺ.	Nom. aıllꞇe áꞃꝺa.
Gen. na h-aılle áꞃꝺe.	Gen. na n-aıll n-áꞃꝺ.
Dat. o'n aıll aıꞃꝺ.	Dat. ꝺo na h-aıllꞇıb aꞃꝺa.
Voc. a aıll áꞃꝺ.	Voc. a aıllꞇe áꞃꝺa.

The late Mr. Scurry, already referred to, was of opinion that, according to the analogy of this language, the articulated dative or ablative singular should be always eclipsed when beginning with a consonant, and should have n prefixed when with a vowel, and that we should write ꝺo'n n-aıll n-áꞃꝺ, not ꝺo'n aıll áꞃꝺ, as laid down in the text. But the writer, after a careful investigation of ancient and modern manuscripts, and of the spoken Irish language in every part of Ireland, has not been able to find any authority for this mode of inflection; although it must be acknowledged that some writers frequently prefix n to adjectives beginning with vowels, not only in the dative or ablative, but even in the nominative.

SECTION 3.— *The Degrees of Comparison.*

There are in this, as well as in all languages, three degrees of comparison, the positive, the comparative, and the superlative.

The form of the adjective to express the comparative degree is the same as that which denotes the superlative, and they are distinguished from each other by

the structure of the sentence[w]. In the modern language the form of the adjective, which denotes these degrees, in all regular adjectives, including even those terminating in aṁaıl, is like the genitive singular feminine, as �ingeal, white ; níop ġıle, whiter; an pod ıp ġıle 'p an doṁan, the whitest thing in the world.

In all perfect sentences the comparative is usually followed by ıoná, than, and when preceded in the sentence by any verb, except the assertive verb ıp, it has níop prefixed. The superlative is preceded by the article, as in the French language, or the assertive verb ıp, and followed by such words or phrases as de, or do, of; a meapġ, amongst; an bıċ, in the world, in existence; as tá pé níop mılpe ıoná mıl, it is sweeter than honey, or ıp mılpe é ıoná mıl ; talaṁ ıp íple ıtep dá ċalaṁ ıl, áıpde, " lower land between two higher lands, *Cor. Gloss.*, *voce* Etapce ; an lá ıp ġıoppa 'pan m-blıadaın, " the shortest day in the year ;" ıp tú ıp áılne de ṁnáıb, " thou art the fairest of women ;" áıllıu do ṗepaıb doṁaın do, ıtep deılb ocup deċelt, " he was the fairest of the men of the world, both in his countenance and attire," *Id.*, *voce* Ppull; ó'n daċh ıp aıpeġda nomınatup, " it is named after the most remarkable colour," *Id.*, *voce* Ġabup ; map ıp pepp po péodoap, " as best they were able," *Battle of Magh Rath*, p. 222.

When the assertive verb ıp, or ap, begins the sentence, níop cannot be used, as ıp peapp mé ıoná ċu, I am better than thou. The particle níop is a contraction of the noun ní, or níd, a thing, and the assertive verb ıp, and is often found written as two words in very ancient manuscripts, as ġıd aıpċın ṗípep ní ıp mó, " though a prince

---

[w] This appears a defect in the language, but it should be borne in mind that the Irish is not more defective in this particular than the French, in which no change takes place in the adjective to denote either the comparative or superlative degree, and where the Englishman says *grand*, *grander*, *grandest*, the Frenchman says *grand*, *plus grand*, *le plus grand*, the superlative being distinguished from the comparative by the prefixed article and the definitive phrase which follows in the sentence.

should ask more," *Poem attributed to St. Columbkille*, preserved in H. 3. 18, p. 320. It is sometimes written ınıap, nıṛα, and nı-bup. The preterite form of ıṛ is also often found after ní, as in the following sentence: Ráıȯıȯ na Románaıʒ ṗíu ann ṛın ıap na ḃ-ṗupταċτ ȯóıḃ, naċap poċap ȯóıḃ ṛéın τεαċτ ap εαċṛα ní ba mó ȯ'á ʒ-caḃṛúıʒaȯ, "the Romans then said to them, after having relieved them, that it was no advantage to themselves to come *any more* upon an expedition to relieve them," *Keat. Hist.*, p. 206; an ταn ȯo ċóʒṛaȯ ní ba mo ȯo ȯeunaṁ, "when he desired to do more," *Id.*, p. 121.—See the *Syntax*, Part II., Sect. 2, for the construction of the comparatives.

Another form of the comparative in τep, or τıp, frequently occurs in ancient manuscripts, but of which no trace is observable in the present spoken language. The following examples of its use will give the learner a sufficient idea of its nature and construction: ȯuıḃıτep óp ṛınȯ a ṗıacal, "yellower than gold *were* the points of his teeth," *Cor. Gloss.*, *voce* Ꝑṅull; meȯıτep ȯopna moʒaȯ a ȯupna, "larger than the fists of slaves *were* his fists;" *Id.*; ʒıleτep poċonaȯ a lapṛaıp ṛıum, "brighter than burning firewood *was* its flame," *Id. voce* Ꝑoċonnaȯ; ıṛ ʒlaıṛoıp buʒa ınȯ ala ṛúıl, ıṛ ȯuḃıċıp ȯṛuım ın ȯaíl ın τ-ṛuıl aıle, "bluer than the hyacinth *was* the one eye, blacker than the back of the beetle was the other eye," *Leabhar na Huidhri;* τṛı mıle ceol n-eταṁaıl ceċ oen claṛṛaċ ṛıl oc claıpceτul ımme, ocuṛ bınnıċep ılcheolu ȯomaın ceċ ceol ṛo leıċ ȯıḃṛıȯe, "three hundred different kinds of music in each choir which chants music around him; sweeter than the various strains of the world is each kind of them," *Visio Adamnani, Leabhar Breac*, fol. 127, *b, b;* ocup no lınʒȯíṛ ṛṛıṛ ın coṛaıȯ écne móṛa, ba meȯıτep colpċaıʒ ṛıṛınȯ ceċ écne ȯıb, and large salmons used to leap the weir, "larger than bull heifers each salmon of them" (H. 2. 16. p. 392.) ȯa ʒılıċaṛ ṛneaċτa a ċuṛṛ, ba ȯepʒaıτep loıṛı coṛcṛa a ʒnuıṛ, "whiter than snow *was* his body, ruddier than the flame the sheen of his cheek," *Vit. Moling;* ba ʒılıċıop ṛneaċτa a ṛúıle aʒuṛ a ḃ-ṛıacla, aʒuṛ ba ȯuıḃıċıop ʒual ʒaḃonn ʒaċ ball eıle ȯíoḃ, "whiter than snow their eyes and their teeth, and blacker than the smith's coal every other part of them,"

Keat. Hist., p. 149. The reader is also referred to Observations
on the Gælic Language, published in the Transactions of the Gælic
Society of Dublin, pp. 36, 37, and to the Battle of Magh Rath,
published by the Irish Archæological Society, pp. 20, 64, where
several other examples of this form of the comparative degree will
be found. This form comprises in it the force of the conjunction
ιοná, than, or of the ablative case in Latin; thus, ᵹιλιċen pneaċτa
expresses the same idea as níon ᵹιle ιοná pneaċτa, whiter *than*
snow, *candidior nive.* When the noun following this comparative
is of the feminine gender it is always in the dative or ablative, from
which it is quite clear that the construction is the same as that of
the Latin, when the ablative case is used after the comparative;
thus, ᵹιλιċen ᵹéιn, whiter *than* the swan, is of the same construc-
tion as *candidior cycno.*

Sometimes the preposition pni is placed after this form of the
adjective and between it and the noun, in which case it expresses a
comparison of equality, as ᵹλαιηιτιη pni buᵹa, green *as* the hyacinth;
meoιτeη pni mulba οι ċαηηαιc, large as a mass of a rock. Some
Irish grammarians, as the late Mr. Scurry, and from him the ano-
nymous author of an Irish Grammar lately published in Dublin,
have attempted to account for this form by stating that it is an
amalgamation of an abstract noun formed from the adjective and
the preposition ταη, beyond; so that according to them ᵹιλιċeη
ᵹηéιn, when properly analysed, and literally translated, would be
" a brightness *beyond,* i. e. exceeding the sun." In my opinion,
however, this conjecture is far from being true, for the prepo-
sition pni, the lé of the moderns, which is often found imme-
diately following this form, shews that τeη could not be a preposition,
but that it must be regarded as a termination of the adjective, like
the English *ter* in *better,* and the Greek τεϱος. Haliday, who had
some acquaintance with the Persian language, thinks that it is the
same as the Persian comparative in *tar,* as *khub, khubtar,* fairer,
which he supposes cognate with the Irish caeṁ, caiṁċιη. For a
curious disquisition on the terminations of the comparative degree
in general, the reader is referred to " The English language," by
Professor Latham, c. viii. p. 235, *et sequent.*

The signification of the adjective is heightened by various particles prefixed, as ᵹáp, pó, ꝼíop, an, úp, &c., but these do not constitute degrees of comparison, or, at least, what is understood by the term in the grammars of other languages.

Hence the Rev. Paul O'Brien is mistaken in his notion that the bards, " in the glow of poetic rapture, upon the common superlative raised a second comparative and superlative, and on the second also raised a third comparative and superlative." This, however, is an error of the grammarian's own judgment, founded in ignorance of the philosophy of language. We might as well call such phrases in Latin, as *valde bonum, facile princeps*, &c. second comparatives or superlatives.

The preposition ꝺe, of, is often postfixed to the comparative form of the adjective, so as to form a synthetic union with it ; thus, ᵹilιꝺe, the whiter of; pιαιꝺe, the longer of; ꝼeppꝺe, the better of.

This should not be considered a second form of the comparative, as Stewart, and from him Haliday, have stated, but a mere idiomatic junction of ꝺe, i. e. ꝺe é, of it, with the comparative form of the adjective, which has nothing to do with the nature of the adjective more than if it were separated from it, for ιp ꝼeppꝺe ċu pιn, " thou art the better of that," can bear to be resolved to ιp ꝼepp ċu ꝺe pιn, *es melius tu de eo*, from which we clearly perceive that ꝼeppꝺe is not a second form of the comparative degree.—See the *Syntax*, Part II., Sect. 2.

When adjectives are compounded with particles, or other adjectives, the prefixed word or particle aspirates the initial consonant (if aspirable) of the word to which it is prefixed, as ᵹáp-ṁaιċ, exceedingly good ; ꝼíp-ᵹlιc, truly cunning, or acute.

O'Molloy and O'Brien, both natives of Meath, have made an

exception to this rule, but it is at present general in the south and west of Ireland. The local exceptions, which are chiefly made for the sake of euphony, shall be pointed out in the Syntax, and in Chap. X., treating of derivation and composition.

The following adjectives are irregular in their comparison; that is, they do not form their comparatives like the genitive singular feminine of their positives :

POSITIVE.		COMPARATIVE.
beᴀᵹ,	little,	níoᴦ luᵹᴀ.
ꝼᴀᴅᴀ,	long,	níoᴦ ꝼᴀıᴅe, or ᴦıᴀ, or ᴦíᴘe[x].
ꝼuᴘuᴦ, or uᴘuᴦ,	} easy,	níoᴦ uᴦᴀ, or ꝼuᴦᴀ.
ꝼoᵹuᴦ,	near,	níoᴦ ꝼoıᵹᴦe, or ꝼoıᴦᵹe, neᴀᴦᴀ[y].
ᵹeᴀᴘᴘ,	short,	níoᴦ ᵹıoᴘᴘᴀ.
ᵹᴀᴘ,	near,	níoᴦ ᵹoıᴘe.
mᴀıċ, or ᴅeᴀᵹ,	} good,	níoᴦ ꝼeáᴘᴘ, or ᴅeᴀcʜ[z].
mınıc,	often,	níoᴦ mıoncᴀ[a].
móᴘ,	great,	níoᴦ mó.
olc,	bad,	níoᴦ meᴀᴦᴀ.
ᴄeıċ,	hot,	níoᴦ ᴄeo.
ıomᴅᴀ,	many,	níoᴦ lıᴀ, moᴦe[b].
		níoᴦ ᴄúᴦcᴀ, or ᴄᴀoᴦᵹᴀ, sooneᴦ[c].

[x] Cor. Gloss., *voce* Qıᴘ.

[y] Keat. Hist., p. 160. Neᴀᴦᴀ, though not used in the present spoken language, is of frequent occurrence in all the Irish MSS., as Qᴘᴀ ᴀıᴘċıᴘ ᴀᴦ neᴘᴦᴀ ᴅo Eıᴘınn, "*Ara airthir* is the nearest to Ireland."—*Cor. Gloss., in voce* Qıᴘ.

[z] Ꝺeᴀċ: ıᴦ é luᴀm ᴀᴦ ᴅeᴀcʜ boı ᴀ n-ıᴀᴘᴄᴀᴘ Eoᴘᴘᴀ, *Cor. Gloss., voce* Mᴀnᴀnnᴀn.

[a] ᵹᴀċᴀ mıoncᴀ ᴅo ᴦınnıoᴅ

uıᴘċe, "as often as he used to play upon it," *Keat. Hist.,* p. 71 ; ᴀᴘ ᴀ mıoncᴀ ᴅo beıᴘıoᴅ buᴀıᴅ ᵹ-coᴦᵹᴀıᴘ, *Keat. Hist.,* p. 72 ; ᴀᴘ ᴀ mencı, *Cor. Gloss., voce* Cım.

[b] Battle of Magh Rath, p. 204.

[c] Id., p. 12 ; written ᴄᴀoᴦᵹᴀ, by *Keat.* in *Hist.,* p. 50 ; but ᴄúᴦcᴀ in the *Battle of Magh Rath,* p. 12. The word has no positive in the modern language ; luᴀċ is now used to signify *soon.*

Section 3.—*Of Numeral Adjectives.*

As the cardinal and ordinal numbers have an influence on the nouns with which they are connected, a list of them is here subjoined. In the ordinals the substantive is placed between the unit and the decimal.

CARDINAL.

1. aon, éan, as aon ċoꞃ, one foot.

2. oo, ȯá, oı, as ȯá ċoıꞃ.

3. τꞃí, τeoꞃaᵍ, as τꞃí coꞃa.

4. ceaċaıꞃ, ceıċꞃe, ceıċeoꞃa, as ceıċꞃe coꞃa.

5. cúıᵹ, as cúıᵹ coꞃa.

6. ꞃé, as ꞃé coꞃa.

ORDINAL.

1st. ċéao, as an ċéao ċoꞃᵈ.

2nd. oaꞃa, or τánaıꞃτe, as an oaꞃa coꞃᶠ.

3rd. τꞃeaꞃ, as an τꞃeaꞃ ċoꞃ.

4th. ceaċꞃaṁao, as an ceaċꞃaṁao coꞃ.

5th. cúıᵹeao, as an cúıᵹeao coꞃ.

6th. ꞃeıꞃeao.

ᵈ In ancient MSS., ċéo, τánuıꞃτe, τꞃeꞃ, are used for the modern ċéao, oaꞃa, τꞃeaꞃ, as In ċeo léım τꞃa ꞃo lınᵹ níꞃ bo mó leo h-é ná ꝼıaċ ꝼoꞃ beınn cnuıcc; an léım τánuıꞃτe ꞃo línᵹ nı ꝼacaoaꞃ eτıꞃ h-é, ocuꞃ ní ꝼeaτaτaꞃ ınn a neıṁ no'n a τaluṁ oo ċoıȯ; an τꞃeaꞃ léım umoꞃꞃo ꞃa lınᵹ ıꞃ ano oo ꞃala h-e ꝼoꞃ caıꞃeal na cıllı, "after the first bound he made, he appeared no larger to them than a hawk on the summit of a hill; after the second, they saw him not at all, and they knew not whether he had passed into heaven or into the earth; by the third bound, he landed on the cashel [inclosing wall] of the church," *Vita Moling.;* ceona, the first person, *Cor. Gloss., voce* CORMAC; aınm ꞃın ceτna oꞃce

boı a n-Єꞃíno, the name of the first *orce* [lap-dog] that was in Ireland, *Cor. Gloss., voce* Moᵹ eıme.

ᶠ Τanaıꞃτe, *Cor. Gloss., voce* Clıċaꞃ ꞃeo.

ᵍ Τeoꞃa is used in the best MSS. for the modern τꞃí, when the noun is expressed, as τeoꞃa ꝼılıo ın oomaın, .ı. hebeꞃ ó Ꝼneᵹaıb, ocuꞃ Ꝼeꞃᵹıl ó Laτınoaıb ocuꞃ Ruman o Ꝼoevelu, i. e. "the three poets of the world were Homer, of the Greeks; Virgil, of the Latins; and Ruman, of the Gaels," *Leabhar Breac,* fol. 12, *a*; aꞃ aτaıττ na τeoꞃa Aıꞃne ano, "for there are three Arans" [islands], *Cor. Gloss., in voce* Aıꞃ; ceċeoꞃa ouıllı ꞃaıꞃ, "four leaves upon him," *Id., voce* Ꝺoꞃꞃ; τeoꞃa ꝼeꞃba ꝼıꞃa, .ı. τꞃı ba ꝼınoa, "three white cows," *Id., voce* Ꝼeꞃb.

CARDINAL.

7. ѕeaċҭ, as ѕeaċҭ ʒ-coѕα.
8. oċҭ, as oċҭ ʒ-coѕα.
9. noí, as noí ʒ-coѕα.
10. ᴅeιċ, as ᴅeιċ ʒ-coѕα.
11. αon-ᴅéαʒ, as αon-ċoѕ-ᴅéαʒ.

12. ᴅo-ᴅeαʒ, or ᴅά-ᴅéαʒ, as ᴅά ċoιѕ ᴅéαʒ.

13. ҭѕι-ᴅéαʒ, &c., as ҭѕí coѕα ᴅéαʒ.

14. ѕeaҭαιѕ-ᴅéαʒ, &c., as ceιċ-ѕe coѕα ᴅéαʒ.

15. cúιʒ-ᴅéαʒ, as cúιʒ coѕα ᴅéαʒ.

16. ѕe-ᴅéαʒ, as ѕé coѕα ᴅéαʒ.

17. ѕeaċҭ-ᴅéαʒ, as ѕeaċҭ ʒ-coѕα ᴅéαʒ.

18. oċҭ-ᴅéαʒ, as oċҭ ʒ-coѕα ᴅéαʒ.

19. noí-ᴅéαʒ, as noι ʒ-coѕα ᴅéαʒ.

20. ѕιċe, as ѕιċe coѕ.

21. αon α'ѕ ѕιċe, or αon αѕ ѕιċιo, as αon ċoѕ αѕ ѕιċιo.

22. ᴅo α'ѕ ѕιċe, as ᴅά ċoιѕ αѕ ѕιċιo.
&c. &c.

30. ҭѕιoċαᴅ, ҭѕιoċα, as ҭѕιoċα coѕ.

31. αon αѕ ҭѕιoċαιo, as αon ċoѕ αѕ éѕιoċαιo.
&c. &c.

40. ᴅά ѕιċιo, or ѕeaҭѕαċα, ѕeaċҭѕαċαᴅ, ѕeaċҭѕαċα coѕ.

ORDINAL.

7th. ѕeaċҭṁαᴅ.
8th. oċҭṁαᴅ.
9th. nαoṁαᴅ, or noιṁeαᴅ.
10th. ᴅeαċṁαᴅ.
11th. αonṁαᴅ-ᴅéαʒ, as αn ҭ-αonṁαᴅ coѕ ᴅéαʒ.

12th. ᴅαѕα-ᴅéαʒ, as αn ᴅαѕα coѕ ᴅéαʒ,

13th. ҭѕeαѕ-ᴅéαʒ, as αn ҭѕeαѕ ċoѕ ᴅéαʒ.

14th. ѕeaҭѕαṁαᴅ-ᴅéαʒ, as αn ѕeaҭѕαṁαᴅ coѕ ᴅéαʒ.

15th. cúιʒeαᴅ-ᴅéαʒ, as αn cúιʒeαᴅ coѕ ᴅéαʒ.

16th. ѕeιѕeαᴅ-ᴅéαʒ, as αn ѕeιѕeαᴅ coѕ ᴅéαʒ.

17th. ѕeaċҭṁάᴅ-ᴅéαʒ, as αn ѕeaċҭṁαᴅ coѕ ᴅéαʒ.

18th. oċҭṁάᴅ-ᴅéαʒ, as αn ҭ-oċҭmαᴅ coѕ ᴅéαʒ.

19th. nαoṁαᴅ-ᴅéαʒ, as αn nαoṁαᴅ coѕ ᴅéαʒ.

20th. ѕιċeαᴅ, as αn ѕιċeαᴅ coѕ.

21st. αonṁαᴅ-αn ѕιċιo, as αn ҭ-αonṁαᴅ coѕ αn ѕιċιo.

22nd. ᴅαѕα-αn ѕιċιo, as αn ᴅαѕα coѕ αn ѕιċιo.
&c. &c.

30th. ҭѕιoċαᴅαᴅ, as αn ҭѕιoċαᴅαᴅ coѕ.

31st. αonṁαᴅ αn ҭѕιoċαιo, as αn ҭ-αonṁαᴅ coѕ αn ҭѕιoċαιo.
&c. &c.

40th. ѕeaҭѕαċαᴅαᴅ, as αn ѕeaҭѕαċαᴅαᴅ coѕ.

CARDINAL.	ORDINAL.
50. caozao, caoza, as caoza cor.	50th. caozaoaó, as an caozaoaó cor.
60. ꝛpi ꝛició, or ꝛeaꝛzao, ꝛeaꝛza, as ꝛeaꝛza cor.	60th. ꝛeaꝛzaoaó, as an ꝛeaꝛzaoaó cor.
70. ꝛeaċṁoża, or ꝛeaċṁoża, as ꝛeaċṁoża cor.	70th. ꝛeaċṁożaoaó, as an ꝛoaċṁożaoaó cor.
80. ceiꝛpe ꝛició, oċṁożao, oċṁoża, as oċṁoża cor.	80th. oċṁożaoaó, as an ꝛ-oċṁożaoaó cor.
90. nocao, noċa, as noċa cor.	90th. noċaoaó, as an noċaoaó cor.
100. céao, as ceao cor.	100th. céaoaó, as an céaoaó cor.
1000. míle, as míle cor.	1000th. mileaó, as an míleaó cor.
1000000. milliún, as milliún cor.	1000000th. milliúnaó, as an miliúnaó cor.

The following nouns are formed from the ordinals up to ten, and applied to persons or personified objects only :

Oiaꝛ, oíꝛ, or beiꝛꞇ, two persons.

Ꞇpiúp, three persons.

Ceaċpap, four persons.

Cúizeap, five persons.

Seipeap, six persons.

Seaċꞇap, or móp-ꝼeipeap (or móp-ꝼeipeap, as written in ancient MSS.), seven persons.

Oċꞇap, eight persons.

Nonbap, nine persons.

Oeiċneabap, ten persons.

These nouns are evidently compounded of the cardinal numbers and the word ꝼeap, a man; Latin, *vir;* but the idea suggested by the masculine noun has been long forgotten, as we say ceaċpap ban, i. e. four women, *quatuor mulierum.*

We also meet in old manuscripts ᴠéιᴠe, two things; ᴛᴘéιᴠe, three things; ceaᴄᴀᴘᴠᴀ, four things; as ᴠeᴠe ꝼoꝃ ᴠιꝅᵹaιꝃ, "two things so called," *Cor. Gloss.*, *voce* ᵹaᴘᴄ; ᴛᴘeιᴠe ꝼoꝃ ᴠιꝅᵹaιꝃ, "three things so called," *Id.*, *in voce* ᴀᴘᴄ; ceᴄeᴘᴠa ꝼoꝃ ᴠιꝅᵹaιꝃ, "four things so called," *Id.*, *voce* ᵹaᴫᴫ; but no trace of such words is found in the modern language in any part of Ireland.

In the old manuscripts, ᴠá and ᴛꝃι make ᴠιƀ and ᴛꝃιƀ in the dative; and ꝼιᴄe, twenty, and all the decades, make eᴀᴠ in the genitive, and ιᴠ in the dative, both in the ancient and modern language.

The learner should observe that the forms ᴠó, two, and ceaᴄᴀιꝃ, four, are never employed when the noun is expressed, these forms being used to denote the numbers *two* and *four* in the abstract. It should be also remarked, that ꝼιᴄe, twenty, and all the multiples of ten, will have the nouns to which they belong in the singular number[h].—See the *Syntax*.

CHAPTER IV.

OF PRONOUNS.

THERE are six kinds of pronouns, namely, personal, possessive, relative, demonstrative, interrogative, and indefinite. The two first classes are frequently com-

[h] Mr. James Scurry, in his Review of Irish Grammars (Transactions of the R. I. A., vol. xv. p. 54), asserts that the noun after these cardinal adjectives, when multiples of ten, is in the genitive plural; but this is very much to be doubted, for we never say ꝼιᴄe ƀaꝃ, twenty women, nor mιᴫe ᴠaoιꝃeaƀ, but ꝼιᴄe beaꝃ, mιᴫe ᴠυιꝃe. The fact is, that the noun is in the singular form, which is a peculiarity in the language, like twenty *foot*, or fifty *mile*, in vulgar English.—See the *Syntax*, Rule 5.

pounded with the simple prepositions, a peculiarity which distinguishes this language, and its cognate dialects, from all the languages of Europe.

SECTION 1.—*Of Personal Pronouns.*

The personal pronouns are those of the first, second, and third persons, as mé, I; τú, thou; ɼé, he; ɼí, she. They have a simple and emphatic form, and are thus declined :

Mᴇ, I.

Singular.

SIMPLE FORM.	EMPHATIC FORM.
Nom. mé, I.	Nom. meɼı, *or* mıɼe, I myself.
Gen. mo, mine.	Gen. mo-ɼa.
Dat. ᴅaṁ, to me.	Dat. ᴅaṁ-ɼa.
Acc. mé, me.	Acc. meɼı, *or* mıɼe.

Plural.

SIMPLE FORM.	EMPHATIC FORM.
Nom. ɼınn, we.	Nom. ɼınne, we ourselves.
Gen. áɼ, our's, *or* our.	Gen. áɼ-ne.
Dat. ᴅúınn, to us.	Dat. ᴅúınne.
Acc. ınn, *or* ɼınn, us.	Acc. ınne, *or* ɼınne.

Ƈú, thou.

Singular.

SIMPLE FORM.	EMPHATIC FORM.
Nom. ƈú, thou.	Nom. ƈuɼa, thou thyself.
Gen. ᴅo, thine.	Gen. ᴅo-ɼa.
Dat. ᴅuıƈ, to thee.	Dat. ᴅuıƈ-ɼe.
Acc. ċú, thee.	Acc. ċu-ɼa.
Voc. ċú, thou.	Voc. ċu-ɼa.

Plural.

SIMPLE FORM.	EMPHATIC FORM.
Nom. ꞃⁱꞃ, you.	Nom. ꞃⁱꞃ-ꞃe, you yourselves.
Gen. ꞃⱯꞃ, your.	Gen. ꞃⱯꞃ-ꞃⱯ.
Dat. ꝺⱯoⁱꞃ, *or* ꝺⁱꞃ, to you.	Dat. ꝺⱯoⁱꞃ-ꞃe, *or* ꝺⁱꞃ-ꞃe.
Acc. ⁱꞃ, *or* ꞃⁱꞃ, you.	Acc. ⁱꞃ-ꞃe, *or* ꞃⁱꞃ-ꞃe.
Voc. ⁱꞃ *or* ꞃⁱꞃ, you.	Voc. ⁱꞃ-ꞃe, *or* ꞃⁱꞃ-ꞃe.

Sé, he, masc.
Singular.

SIMPLE FORM.	EMPHATIC FORM.
Nom. ꞃé, he.	Nom. ꞃé-ꞃeⱯn, he himself.
Gen. Ⱇ, his.	Gen. Ⱇ-ꞃⱯn.
Dat. ꝺo, to him.	Dat. ꝺo-ꞃⱯn.
Acc. é, him.	Acc. é-ꞃeⱯn.

Plural.

SIMPLE FORM.	EMPHATIC FORM.
Nom. ꞃⁱⱯꝺ, they.	Nom. ꞃⁱⱯꝺ-ꞃⱯn, they themselves.
Gen. Ⱇ, their, their's.	Gen. Ⱇ-ꞃⱯn.
Dat. ꝺóⁱꞃ, to them.	Dat. ꝺóⁱꞃ-ꞃeⱯn.
Acc. ⁱⱯꝺ, them.	Acc. ⁱⱯꝺ-ꞃⱯn.

Sí, she, fem.

SIMPLE FORM.	EMPHATIC FORM.
Nom. ꞃí, she.	Nom. ꞃⁱ-ꞃe, she herself.
Gen. Ⱇ, her's, *or* her.	Gen. Ⱇ-ꞃⱯn.
Dat. ꝺⁱ, to her.	Dat. ꝺⁱ-ꞃeⱯn.
Acc. í, her.	Acc. ⁱ-ꞃe.

In the plural, ꞃí is inflected like ꞃé, as in English.

The word Ꝺéⁱn, self, is often postfixed to these per-
sonal pronouns for the sake of emphasis, as mé Ꝺéⁱn,
I myself; ꞇú Ꝺéⁱn, thou thyself; é Ꝺéⁱn, he himself, &c.

It should be here remarked, that é, í, and ⁱⱯꝺ, are used as nomi-
natives as well as accusatives in the Scotch Gælic; and also in the
Irish, after the assertive verb ⁱꞃ, and after all passive verbs, as
ⁱꞃ é, it is he; ⁱꞃ í, it is she; ⁱꞃ ⁱⱯꝺ, it is they; ꞃⱯ h-é, it was he, &c.;

buailⱦeaṗ é, he is struck; oíḃpeaò ιαο, they were banished. In ancient Irish manuscripts these pronouns have h frequently prefixed, for no apparent grammatical reason, as ⱦucⱤaⱦ leo co Cuᵹaιò h-é, " they took it with them to Lughaidh," *Cor. Gloss.*, *voce* CoιⱤe òⱤécaιn; CoιⱤpⱤι MuⱤc, mac ConaιⱤe, ⱦuc anaιⱤ h-é a òⱤeċnu, " Coirpri Musc, son of Conaire, brought it from Britain," *Id.*, *voce* Moᵹ Eιme. And Ɽι and Ɽe are used after the assertive verb ιⱤ, as ιⱤ Ɽí ιnuⱤo ιn aeιⱤ, "this is the satire," *Id.*, *voce* ᵹaιⱤe.

Eaò, or eò, is used for é in such phrases as the following, ιⱤ eaò, it is; máιⱤeaò, i. e. má ιⱤ eaò, if so'it be; if so. Eaò, when thus applied, refers to the subject, like the neuter *id* in Latin, or *it* in English, and may be defined as that form of the pronoun é used to refer to a clause of a sentence for its antecedent; but it is never used except in connexion with the verb ιⱤ, or some particle which carries its force, as an eaò, is it? ιⱤ eaò, it is; ní h-eaò, it is not; oeιⱤιm ᵹuⱤ aḃ eaò, I say that it is; níoⱤ ḃ'eaò, it was not; ó naċ eaò, since it is not. Some think that Ɽeaò is the Irish word corresponding with the English word *yes;* but this is not the fact, for Ɽeaò is an abbreviation of ιⱤ eaò, which literally means *it is*.

The emphatic terminations of the pronouns are variously written in the ancient Irish manuscripts, as mιⱤι and meⱤιu, for meⱤι, or mιⱤe, I; ⱦuⱤaι, for ⱦuⱤa, thou; eⱤιum, eιⱤιoe, or eιⱤιoeιn, for éⱤean, he; ιⱤιoe, or ιⱤιoι, for ιⱤι, she; ιαo-Ɽum, or ιαoⱤom, for ιαo-Ɽan. The termination Ɽum, or Ɽoṁ, is used after the possessives, or genitives a, his, her, or their, for the sake of emphasis, when the last vowel of the preceding word is broad, as ní paιḃ a n-EⱤιnn òún aṁaιl a òún-Ɽum, " there was not in Erin a fort like his fort."—*Battle of Magh Rath*, p. 16. And Ɽιoe, or Ɽιum, when the last vowel of the preceding word is small, as Ouḃoιaò OⱤaι a aιnm-Ɽιoe, i. e. " Dubhdiadh the Druid, *was* his name," *Id.*, p. 46; A Ɽúιl-Ɽιum, "his eye," *Cor. Gloss.*, *voce* Oιancecħⱦ.

The emphatic increase for the first person plural is ne, or nι, whether the last vowel of the preceding noun be slender or broad, as "noċa n-í ιn aιmⱤeⱤ ⱠoᵹaιlⱦeⱤ aċⱦ áⱤ nᵹníomⱤaò-ne, " *tempus non dividitur sed opera nostra dividuntur.*"—*Book of Ballymote*, fol. 171. And the best writers make the increase of the

genitive or possessive of the third person singular, feminine, always ꞃı, as α bꞃeαċ-ꞃı, "her award."—*Vit. Moling.*

The substantive is always placed between these genitives, or possessives, and their emphatic postfixes, as mo láṁ-ꞃα, my hand ; α ʒ-coꞃα-ꞃαn, their feet; áꞃ ʒ-cınn-ne, our heads.—See the *Syntax.*

Section 2.—*Possessive Pronouns.*

The possessive pronouns are the same as the genitives of the personal pronouns, as above given, viz., mo, my ; ꝺo, thy ; α, his, or her's ; áꞃ, our's ; bαꞃ, yours ; α, theirs.

Some Irish grammarians will not allow that they are genitives ; but it must at least be acknowledged that they are as much genitives as the English mine, thine, his, our's, your's, their's; but they are applied like the Latin *meus, tuus, suus,* to denote possession ; and very rarely like *mei, tui, sui,* &c., to denote passion, though in some instances they may admit of a passive meaning, as ċáınıʒ ꞃé ꝺ'á ṁαꞃbαꝺ, he came to the killing *of him,* or, he came to *his* killing, i. e. *venit ad* ejus *jugulationem.*

These pronouns can never stand alone, like the English *mine, thine,* &c., without their substantives, i. e. we cannot say, " this is mine," ıꞃ é ꞃo mo-ꞃα, but the noun must be expressed, as ıꞃ é ꞃo mo leαbαꞃ-ꞃα, " this is my book."

The word ꝼéın, self, is postfixed to the possessive as well as to the personal pronouns, for emphasis, as mé ꝼéın, I myself ; mo láṁ-ꞃα ꝼéın, mine own hand.

In ancient Irish manuscripts this word is written variously, ꝼéıꞃın, ꝼαꝺéꞃın, buꝺéın, uoꝺeın, and boꝺeꞃın ; and this variety of spelling in no small degree tends to render the language obscure and impenetrable to modern Irish scholars.

SECTION 3.—*Of the Relative Pronouns.*

The relative pronouns used in modern Irish are α, who, which, or what; noċ, who, which; naċ, which not; and ꝺá, which sometimes signifies who, which, and sometimes of which, of what.

In the modern language the relative has no genitive form, but in the ancient manuscripts ιρα or 'ρα frequently occurs as its genitive, and we often meet a form which might be called a dative; thus:

Singular and Plural.

Nom. α, who, which.
Gen. ιρα, or 'ρα, whose, of which.
Dat. ꝺαρb, ꝺαnaꝺ, ꝺιαnaꝺ, to which.

The simple relative α sometimes has the force of *what, that which,* or *all that,* as α b-ꝼuιl beo ꝺe ꝺαoι-nιb, "all that are living of men;" α b-ꝼuιl ó Oιlιoċ Néιꝺ ꝟo h-Aċh Clιaċ Laιᵹean, "all that is from Oileach Neid to Ath Cliath in Leinster[i]."

In the modern language the particle ꝺo, sign of the past tense of the verb, and in the ancient manuscripts no, noρ, poρ, &c., often stand for the relative, as cuιρꝼeam ρíoρ ann ρo beaᵹán ꝺo bρeuᵹαιb na nua-Ꞡhall ꝺo ρᵹníob aρ Єιριnn, "we will set down here a few of the falsehoods of the modern English who wrote on Ireland," *Keat. Hist.*, p. 3; muιnċιρ ιn ꝼιρ ρορ maρb, "the people of the man whom he had slain," *Battle of Magh Rath*, p. 78; bριᵹιċ ban-ꝺee no αꝟραꝺíρ ꝼιlιꝺ, "Brighit, a goddess, whom the poets worshipped," *Cor. Gloss.*, *voce* bριᵹιċ; Ocuρ ιρ é ba béρ,

[i] Keat. Hist. p. 22.

ocup ba olíξeaó acu-pum, ın ξan buo piξ ó Uıb Neıll ın oeıpcıpc no bıao pop Epıno, cumao h-e piξ Connáćc no bıaó pop a láıṁ óeıp, " And the custom and law at this time was, that when the monarch of Erin was of the southern Hy-Niall, the king of Connaught should sit at his right hand," *Battle of Magh Rath*, p. 28.

In ancient manuscripts the following simple and compound forms of the relative are also frequently found ; ooneoch, for noċ, who, which ; an, or ın, what, or that which ; oıa, for o'á, to or of whom, or which ; oana, oanaó, oıanao, for oapb', to whom, or which ; ıpa, whose ; 'pa, in whom, or which ; nao, or nac, for naċ, who not, or which not ; as in the following examples : ooneoch po ξeın ocup ξeınpep, " who have been, or will be born," *Id.*, p. 98 ; Aṁalξaıó, mac Fıaċpach Ealξaıξ, mıc Oaċı, o'á labpam a fpeacnapcup, aξup Aṁalξaıó, mac Oaċı peıpın, ooneoċ o'faξbaıópıom ı m-ópeáξaıb, noċa n-paξam ξenealaċ aċc Clann Fhıpbıpıξ ξo ceaċcap oíob, " from Amhalgaidh, the son of Fiachra Ealgach, son of Dathi, of whom we have just spoken, and Amhalgaidh, the son of Dathi himself, *whom* we left in Bregia, I find no descendants, except the Clann-Firbis, who descend from either of them," *Tribes and Customs of Hy-Fiachrach*, p. 100 ; ξapξaó na cpí cpıċa caıp, ooneoch po b'peapp ım Cempaıξ, " there were offered him the three eastern cantreds, the best *which* are around Tara," *Battle of Magh Rath*, p. 132 ; po fıoıp ıapam ın oo pıξenaó ano, " he then knew *what* was done there," *Cor. Gloss.*, *voce* Ξaılenξ ; ní maıċ an oo ξní, ol Paopuıc, " what thou dost is not good, said Patrick," *Leabhar Breac*, fol. 15, *b, a ;* oanao aınm, "*cui nomen est,*" *Battle of Magh Rath*, p. 104 ; ıp e an c-ápoḟlaıċ Ua Aınmıpech clıċap oana cpaeb coıbneapa po páıópıuman pomaıno, ıpa ξapc ocup ξnıṁ, ocup ξaıpceo, ıpa blaó, ocup baıó, ocup beoóaċc, ıpa cloċ &c., ınoepcap annpo booeapca, " the monarch, the grandson of Ainmire, *whose* genealogy we have given above, is the prince *whose* renown and achievements, and feats, *whose* fame, valour, and vigour, *whose* celebrity, &c., are narrated henceforward," *Id.*, p. 100 ; 'pa cacpaıo ocup 'pa cımpaıξıc, " *in which* they unite, and in *which* they meet," *Id.*, p. 98.

The exact meaning, or analysis, of oá, when used as a relative,

has not yet been satisfactorily explained. It is sometimes obviously made up of ꝺe and a, *of which*, or, *of what*, as in the common phrase, ní ꝼuil ꝺuine ꝺá ꝺ-táiniჳ, "there is not a man *of what* came" (i. e. of those that have existed); co naċ bí ní ꝺá ჳ-cluimeaꝺ ჳan a beiċ ꝺo ჳlan-meabᵲae aiჳe, "so that there was nothing *of what* he heard repeated that he had not distinctly by heart," *Battle of Magh Ragh*, p. 284. In such cases it should be always written ꝺ'á, to give notice of its being compounded of the preposition ꝺe, or ꝺo, *of*, and the relative a. But in other sentences it would appear to be put simply for the relative, as in the following examples: ní ꝼeiὁm ꝼlaċa ná ꝼíp-laiċ ꝺuiᴣ-ᴘi aiᴘc ꝼeiċeaṁnaiᴘ ꝺo ċabaiᴘᴄ aᴘ mac ꝺeiჳꝼìᴘ ꝺa ꝺ-ᴄiᴄꝼaꝺ ꝺo ċabaiᴘᴄ a laí baჳa le a bunaꝺ ceimeoil a n-imaᴘჳail ápo-ċaċa, "it is not the act of a prince, or a true hero, in thee, to cast reflections on the son of any good man, *who* should come to give his day of battle to assist his relatives in the struggle of a great battle," *Id.*, *ibid.*; ჳan cᴘomaꝺ aᴘ ṁín-ᴘcoiċ ꝺá m-bí 'ᴘan maċaiᴘe, ná aᴘ bláċ ꝺá m-bí i lubჳoᴘᴄ, "without stooping to a fine flower *which* is in the field, or on a blossom *which* is in the garden," *Keat. Hist.*, *Preface*; náᴘ lóᴘ leo ní ꝺo ċabaiᴘᴄ ꝺo ჳaċ aon ꝺá ꝺ-ᴄiocꝼaꝺ ꝺ'á iaᴘᴘaiꝺ, "that they did not deem it enough to give something to those *who* should come to ask it," *Ibid.*; oiᴘ ni ꝼuil ᴘᴄaᴘuiꝺe ó ᴘoin alle ꝺá ᴘჳᴘíoꝺann uiᴘᴘe, "for there is not a historian from that forward *who* writes about her," *Ibid.* In examples like the foregoing, it might be maintained that ꝺ'a is ꝺe a, or ꝺ'á, *of which*; but when following ჳaċ, *each, every*, and in other situations, it is, beyond dispute, a simple relative, as bíoꝺ a ꝼiaꝺnaiᴘe ᴘin aᴘ ჳaċ ჳaiᴘm ᴘჳoile ꝺá ꝺ-ᴄuჳaꝺaᴘ uaċa, "witness all the proclamations *which* they issued to invite the learned," *Keat. Hist.*, p. 1; an ᴄi aᴘ íᴘle ꝺo na cuilmib ꝺá n-aiᴄiჳionn iᴘ in b-ᴘᴘoibinnᴘe Ჳalloa, "the lowest of the colonists *who* dwell in the English Pale," *Id.*, p. 8. See more on this subject in Chap. VII., Section III., under the prepositions ꝺo, ꝺe, and ꝺa, and also in the *Syntax*.

Section 4.—*Interrogative Pronouns.*

The interrogative pronouns are cᴉa, or cé, who; cá, or ᵹá, what, or where; caᴅ, or cpeaᴅ, what.

Cá is never used in the province of Connaught, where cᴉa is always used in its stead, as cᴉa ᵬ-ꝑuᴉl pé, where is he? for cá ᵬ-ꝑuᴉl pé; but in the south of Ireland cé is used for cᴉa, who, and cá to express where or what, as ce h-é, who *is* he? cá ᵬ-ꝑuᴉl ᴛú, where art thou? cá ᴛalaṁ, what land?

In ancient Irish manuscripts various other forms of the interrogative pronouns occur, as cᴉᴅ, caᴉᵹe, who, what, where, as in the *Teagusc Righ*, cᴉᴅ ᴉp ᴅech ᴅo píᵹ? "what is good for a king?" Caᴉᵹe cóᴉp peᴄᴛa píᵹ? "what are the just laws of a king?" Also, in an ancient Life of St. Moling, cᴉᴅ aᴛap ᴅo púᴉl, a cléᴉpᴉᵹ? "what swelleth thine eye, O cleric?" Caᴉᵹe is used even by Keating, as caᴉᵹe a aᴉnm? "what is his name?" *Hist. Irel.*, p. 90. Coᴉċ, or cuᴉċ, who, whose, and cᴉapa, whose, are of very frequent occurrence in old writings, as noᴄa n-ꝑᴉᴛᴉp mac ᴅuᴉne cuᴉċ ᴅ'a n-ᴅénann pé cpuᴉnne, "the son of a man knows not for whom he maketh a gathering," *St. Columbkille's Poem* (MS. Trin. Coll. Dubl., H. 3. 18.), p. 320; po comaᴉpcpeᴅ cᴉapa cenᴅ, "*interrogaverunt eum cujus* [*caput*] *esset*," *Cor. Gloss.*, *voce* Coᴉpe ᵬpecaᴉn; colanᴅ puᴅ cen cenᴅ, ol ꝑᴉnᴅ; ꝑᴉnᴅᴛa ᴅúᴉnn, ol ᴉn ꝑᴉann coᴉch h-ᴉ, "a body here without a head, said Finn; reveal unto us, said the Fians, *whose* it is," *Id.*, *voce* Opc, Cᴉp also occurs as if an abbreviation of cᴉᴅᴉp, as cᴉp lᴉp, "how many," a phrase which occurs very frequently in the Brehon Laws.

Section 5.— *Of the Demonstrative Pronouns.*

The demonstrative pronouns are, po, this, these; pᴉn, that, those; púᴅ, or úᴅ, yon. They are indeclinable, and the same in both numbers.—See the *Syntax*, Rule 32. But sometimes, when po follows a word

whose last vowel is slender, it is written ꞅꞃ, or ꞅe, and sometimes ꞅeo, as na h-aimꞅiꞃe ꞅꞃ, " of this time[j] ;" and ꞅꞃn, when it follows a word whose last vowel is broad, is written ꞅan, or ꞅoin.

In ancient Irish manuscripts mꞃn, inꞃon, or moꞃn is used for ꞅn, as ꞅíꞃ inꞃon for ꞅíoꞃ ꞅn, " that is true," *Cor. Gloss.*, *voce* óꞃꞅ; tꞃí h-inꞡena in Daꞡoai inꞃn, " these were the three daughters of Dagda," *Id.*, *voce* óꞃꞆꞡꞅt.   Sooain is also often used for ꞅn, as ꞅꞃ ꞃooain, " with that," *Id.*, *voce* Deacꞓ; and moꞃo is used for ꞃo, as ꞅ ꞃí moꞃo in aeiꞃ, " this is the satire," *Id.*, *voce* Ꞡaiꞃé.   The in, or ino, in these forms is probably a union of the article and the demonstrative pronouns ꞃo and ꞅn.

Uꞡao and úcut are used in the best MSS. for úo, *yon, yonder*, as oiꞃ oo báioeó óꞃecán co n-a ṁuintꞃ uile iꞃn coiꞃe uꞡao, " for Brecan with all his people were drowned in that [yon] whirlpool," *Cor. Gloss.*, *voce* Coiꞃe óꞃecain; luió Saꞓ́ꞓ ꞡuꞃ in ꞅliaꞓ n-úcut, " Sabia went to that [yon] mountain," *MS. Trin. Coll. Dubl.*, H. 3. 17. p. 849.

SECTION 6.—*Of the Indefinite Pronouns.*

The indefinite pronouns are éiꞡin, some ; ꞡiꞓé, or ciꞓé, whoever ; aon, any ; eile, or oile, other ; a céile, each other ; ꞡac, each, every ; ꞡac uile, every ; các, all in general ; ceactaꞃ, or neactaꞃ, either ; an té, or an tí, he who ; uile, all.   They are all indeclinable except các, which makes cáic in the genitive singular, as a ꞓ-ꞅiaónaiꞃe cáic, in the presence of all.

Various forms of these pronouns occur in the ancient manuscripts, as ceciꞃ, or ceciꞓ, for ꞡiꞓe, or ciꞓe, which is an amalgamation of the pronoun and verb ꞡiꞓa ꞓa é, or ció ꞓa é, i. e. whoever it may be.   Nac is used for aon, any, as in the follow-

ing examples: ni ταρορας muinncip uaibpeč in piʒ naċ ppeaʒpa puippi, " the proud people of the king did not make her any answer," *Battle of Magh Rath*, p. 18; poac i n-a b-ppičinʒ cen naċ nʒníoṁ n-oipóeipc, "they returned the same road without achieving any great exploit," *Annals of the Four Masters, ad ann.* 1398; ní po paċaiʒpioc naċ ní, "they did not perceive any thing," *Ibid.;* cen naċ cionn, " without any crime," *Id., ad an.* 1468. Caċ ae often occurs for ʒaċ aon, every one; and ann, or ano, which is unknown in the modern language, is used in the ancient manuscripts to denote, certain, *quidem*, as peaċc n-ann, a certain time, *una vice,* or *quodam vice;* peċcap ano, on a certain occasion. Ωpaill is often used for eile, as oo'n leaċ apaill, "on the other side," *Battle of Magh Rath*, p. 28. And apoile, or alailiu, for the modern a ċeile, each other, as in these examples: cuccpac caċap oia poile, " they gave battle to each other," *Annals of the Four Masters, ad an.* 1233; po oolbepcap pop alailiu, " they rush at each other," H. 3. 16, p. 60. Ωlanai, or alanae, is used to denote " the one," and apoile, when following it, means " the other." Ʒlaipioip buʒa ino ala púil, ip ouibicip opuim in oaíl in c-púil aile, " bluer than the hyacinth was the one eye, and blacker than the back of the beetle the other eye," *Leabhar na h-Uidhri.* Ceaċcap, either, is often written neċcap in old writings, as áp ip neċcap oib cic ppic, " for it is either of them comes against," *Battle of Magh Rath*, p. 12.

Some Irish grammarians have stated that an cé means " he who," and an cí " she who." But no such distinction is made in correct Irish manuscripts or printed books, in which an cé and an cí are used in the same sense, namely, " the person who," without any reference to gender. That an cí does not mean " she who," is evident from the fact that the feminine noun, when beginning with a vowel, would not take the prefix c before it in the nominative singular; and more so from the fact that an cí is frequently prefixed to the names of men as a mark of respect in the ancient Irish language, as an cí Caillin, *Book of Fenagh*, fol. 2, *et passim;* in cí Suibne, *Battle of Magh Rath*, p. 38; an cí Cellach, *Id.,* p. 42; in cí Conʒal, *Id.,* pp. 46, 64; in cí Oubóiaó, *Id.,* p. 46; in cí Fepooman, *Id.,* p. 84.

SECTION 7.— *Of Pronouns compounded with Prepositions.*

The personal and possessive pronouns form a synthetic union with certain simple prepositions, so as to look like a simple word. The prepositions with which they are thus amalgamated are the following :

1. aᵹ, at, or with.
2. aη, on, or upon.
3. aɼ, out of.
4. ċum, or co, to, towards.
5. ɔe, off, or from.
6. ɔo, to.
7. eιoιη, ιυιη, or eaɔaιη, between.
8. ɼa, ɼo, or ɼaoι, under.
9. ι, in.
10. ιm, or um, about.
11. le, or ηe, with.
12. o, or ua, from.
13. ηoιṁ, before.
14. ɼeaċ, beside.
15. ɛaη, beyond, over, by.
16. ɛɼé, through.
17. uaɼ, over, above.

The student should commit the following combinations to memory, as they occur so frequently, and are so peculiarly characteristic of this language and its dialects. The observations which follow them are intended chiefly for those who desire to study the ancient language.

1. *Combinations with* aᵹ, *at, or with.*

SINGULAR.	PLURAL.
aᵹam, with me.	aᵹaιnn, with us.
aᵹaɔ, or aᵹaɛ, with thee.	aᵹaιɓ, with you.
aιᵹe, with him.	aca, with them.
aιcι, or aιce, with her.	

In ancient manuscripts we meet ocum for aᵹam; ocuɛ for aᵹaɔ, and oca, occa, and even aιcι, for aιᵹe, with him (though in the modern language aιcι always means with her); occu and acu for aca.—See *Battle of Magh Rath*, pp. 42, 66, 67, 156. Ana-

T

logy would suggest that in all these combinations the third person singular feminine should end in ı, but as the termination e is found in very good authorities, both forms have been here given.

It should be remarked that acu often means *eorum*, or *de iis*, of, or among them, as in the common phrase cuıo aca, some of them; ʒıbe h-aca, "whichever of them," *Keat. Hist.*, p. 4; though the preposition never has this meaning when set before a noun. It should be here remarked, once for all, that in the union of the different prepositions with the second person singular the τ of the pronoun is retained in the south of Ireland, but that in the north and west it is changed into ο. Both forms are therefore given, as they are both borne out by authority.

2. *Combinations with* aṗ, upon.

SINGULAR.	PLURAL.
oṗm, on me.	oṗṗaınn, on us.
oṗτ, on thee.	oṗṗaıꝅ, on you.
aıṗ, on him.	oṗṗa, or oṗċa, on them.
uıṗṗe, or uıṗṗı, on her.	

In ancient manuscripts these combinations are generally written ꝼoṗm, ꝼoṗτ, ꝼaıṗ, ꝼuıṗṗı, ꝼoṗṗaıno (emphatic form, ꝼoıṗne, or oıṗne), ꝼoṗaıꝅ, ꝼoıṗꝅ, or oıṗꝅ, ꝼoṗṗu or oṗċaıꝅ.—See *Battle of Magh Rath*, pp. 10, 12, 70, 74, 124, 160, 292, *et passim*. Maıoıτ a ꝺeuṗa ꝼaıṗ, ʒuṗ ċuıτ ṗṗuċ ó n-a ṗoṗʒaıꝅ, "his tears burst on him, so that streams of water flowed from his eyes," *Keat. Hist.*, p.119; oı ꝺuıllıno ꝼaıṗ-ṗıum, "two leaves upon him," *Cor. Gloss.*, *voce* Ꝼochlocon. In the south of Ireland, uıṗṗe, on, or upon her, is pronounced as if written ĕıṗċı; and in Connaught, oṗċuíꝺ; and oṗṗa, or oṗċa, on them, as if written oṗċa, in Munster; and oṗċúꝺ, in Connaught.

3. *Combinations with* aṗ, out of.

SINGULAR.	PLURAL.
aṗam, out of me.	aṗaınn, out of us.
aṗaꝺ, aṗaτ, out of thee.	aṗaıꝅ, out of you.
aṗ, out of him.	aṗτa, out of them.
aıṗτe, or aıṗτı, out of her.	

Ᏻᚱ, out of him, is sometimes written αᚱᚱ in ancient manu-scripts.—See *Battle of Magh Rath*, p. 58.   The forms for the other persons are the same as in the text, except that one short broad vowel is put for another *ad libitum*.   In the south of Ireland they write these αᚱᴛαm, αᚱᴛαᴛ, αᚱ, αᎥᚱᴛe, αᚱᴛαᎥnn, αᚱᴛαᎥᏏ, αᚱᴛα.

4. *Combinations with* ċum, *or* co, towards.

SINGULAR.	PLURAL.
ċuᴣαm, unto me.	ċuᴣαᎥnn, unto us.
ċuᴣαᴅ, ċuᴣαᴛ, unto thee.	ċuᴣαᎥᏏ, unto you.
ċuᎥᴣe, unto him.	ċucα, unto them.
ċuᎥce, ċuᎥcᎥ, unto her.	

These combinations of ċum, or co, with the personal pronouns, are pronounced in the south of Ireland as if written ċúᵹαm, ċúᵹαᴛ, ċuᎥᵹe, ċúᵹαᎥnn, ᵹċúαᎥᏏ, ċúᵹᴛα, but in the north and west the ᵹ and c in the middle are distinctly pronounced.

5. *Combinations with* ᴅe, off, or from.

SINGULAR.	PLURAL.
ᴅíom, off me.	ᴅínn, off us.
ᴅíoᴛ, off thee.	ᴅíᏏ, off you.
ᴅe, off him.	ᴅíoᏏ, off them.
ᴅᎥ, off her.	

In ancient manuscripts, in which the diphthong Ꭵo seldom or never appears, the orthography of these combinations is ᴅím, ᴅíᴛ, ᴅe, ᴅᎥ, ᴅᎥnn, ᴅᎥᏏ, ᴅᎥᏏ, or ᴅᎥu, as αmpull α m-beol ᵹαċ ᴅuᎥne ᴅᎥu, " the voice of penury in the mouth of each of them."—*Aengus na n-aer*.   In Connaught ᴅíoᏏ is pronounced as if written ᴅαoᏏċα, ᴅ, thick, which is not analogical, and not borne out by the authority of the written language.   In the south of Ireland, and in the High-lands of Scotland, the ᴅ is always pronounced slender in these combinations, and correctly, if it be granted that the preposition is ᴅe, not ᴅo.—See *Stewart's Elements of Gælic Grammar*, second edition, p. 129.

6. *Combinations with* oo, to.

SINGULAR.	PLURAL.
oaṁ, to me.	oúınn, to us.
ouız, to thee.	ouíḃ, oaoıḃ, or oıḃ, to you.
oo, to him.	oóıḃ, to them.
oı, to her.	

It should be here remarked that the o in oaṁ, ouız, oo, &c., is sometimes aspirated and sometimes not; that in the south of Ireland oaṁ is generally pronounced oum, and sometimes even um, as Ꞇaḃaıp oaṁ oo láṁ, pronounced as if written ꞇaḃaıp um oo láṁ. In ancient manuscripts ouız, to thee, is sometimes written oeız, as Ro baó pıapaċ oeız co a ꞇoıẋ, Cupaı, mac Ðaıpe oopn-ẋloın, "Curai, son of Daire of the fine hands, would be obedient to thee with his house," *Cormacan Eigeas.* In Connaught the o in oı, to her, is pronounced broad and generally aspirated, as well as in oo, to him, which is not contrary to analogy, as being made up of oo and ı, but in the south of Ireland the o in oı is always pronounced slender, and aspirated or not according to the termination of the word which precedes it. Thus, if the preceding word ends in an unaspirated consonant the o retains its natural sound, as ꞇaḃaıp oı an ꞇ-aıpẋeao, give to her the money. But if it end in a vowel, or an aspirated consonant, the o is aspirated, as ċaẋ pé oı aıpẋeao aẋup óp, he gave to her gold and silver. This is the only analogy which the author could observe in regulating the aspirations of the initial consonant of the compound pronouns among the speakers of the Irish language in the south of Ireland, and he has found it borne out by the authority of the best Irish manuscripts of the seventeenth century, in which aspiration (which is not always attended to in ancient manuscripts) was carefully marked. The following examples, extracted from a beautiful manuscript, by John Mac Torna O'Mulconry, of *Keating's History of Ireland*, now in the Library of Trinity College, Dublin, will shew that the above rule is founded on the genius of the language of Ireland, as it was then spoken and written by one of the best hereditary expounders of the language in existence in the middle of the seventeenth century. Ꞡo o-ꞇuẋ opnapẋ óıp oı, " so that he gave her a chain of gold,"

p. 78; ullṁoiġiꞇ ꝼleiġ móiꞃ n-ꝺo, "they prepare a great feast for him," p. 100; aġ ꞇeaċꞇ a n-Eiꞃinn ꝺó, "on his arrival in Ireland;" p. 111; iaꞃ m-beiċ ꝼiċe bliaꝺain i ḃ-ꝼlaiċioꞃ Connaċꞇ ꝺó, "after his being twenty years in the government of Connaught," p. 115; iaꞃ maꞃċain ꝺó ꞇꞃí ċéꝺ bliaꝺain, "after having lived three hundred years," p. 117; Ꞇuġ Ciaꞃán a ṁallaċꞇ ꝺó, "St. Ciaran gave him his curse," p. 117; Ꞇuġ Ꞡuaiꞃe an ꝺealġ óiꞃ baoi 'n a bꞃuꞇ ꝺó aꞃ ꞃon Ꝺé, "Guaire gave him the golden pin which he had in his garment, for the sake of God," p. 119; ꞇaiꞃġiꞃ ꞃeaċꞇ m-ba aġuꞃ ꞇaꞃb aꞃ a ꞃon ꝺi, "he offered her seven cows and a bull in return," p. 120; ꞇꞃe beiꞇ uṁol ꝺó, "for being obedient to him," p. 123; ꝺo bꞃiġ ġuꞃ ab é ꞇuġ ꞃoluꞃ an ċꞃeiꝺiṁ aꞃ ꞇúꞃ ꝺóiḃ, "because it was he that first gave them the light of the faith," *Ib.;* ġo ꞇillioꝺ a n-Ꝉlbain ꝺó, till his return to Scotland," *Ib.;* ꞇꞃe maꞃbaꝺ ꝺo ꝺeunaṁ ꝺó, "for his committing of murder," p. 124; iaꞃ ꝺ-ꞇeaċꞇ 'na ꝼiaꝺnaiꞃi ꝺó, "on his coming into his presence," p. 125; iaꞃ ꝺ-ꞇeaċꞇ ġo ꞃiġꞇeaċ Chaiꞃil ꝺó, "after his coming to the royal house of Cashel," p. 143.

Ꝺúinn, to us, or by us, is frequently, but incorrectly written ꝺúin, and even ꝺún, as "aꝺaiġ ꝺún aġ Ꝺún Eachꝺach, "we were a night at Dun Eachdach."—*Cormacan Eigeas.*

In the west of Ireland, and most parts of the north, ꝺo, when combined with iḃ, ye, or you, is pronounced ꝺaoiḃ, and it is sometimes so written by Keating (see p. 144), and generally so by O'Molloy and Donlevy; but in the south it is always written and pronounced ꝺíḃ, the ꝺ being slender; but this is obviously not analogical, for it should be the form to represent the union of ꝺe, off, or from, and iḃ, ye, or you.

7. *Combinations with* eiꝺiꞃ, *or* eaꝺaiꞃ, between.

SINGULAR.	PLURAL.
eaꝺꞃam, between me.	eaꝺꞃainn, between us.
eaꝺꞃaꝺ, or eaꝺꞃaꞇ, between thee.	eaꝺꞃaiḃ, between you.
eiꝺiꞃ é, between him.	eaꞇoꞃꞃa, between them.
eiꝺiꞃ í, between her.	

The preposition eιoιp, or ιoιp, never amalgamates with the pronouns é or í in the singular number, and Haliday and O'Brien are wrong in writing them so. Many examples could be produced from the best authorities to establish this fact, as in the *Battle of Magh Rath*, ap inċaιb ιn aιpo-pιᴈ eιτιp é ocup ιn τ-upċap, "before the king, and between him and the shot."—p. 152. Θaopaιb is often written eττpaιb in old manuscripts, as ocup ιn peċτmao caτh cuιppιċep eττpaιb, "and the seventh battle which shall be fought between you."—*Id.*, p. 12. Θaτoppa, between them, is variously written in old manuscripts, but eτuppu, or eτoppu, is the most usual form.—*Vide Id.*, p. 84, *et passim*.

In the modern language, when the two persons between which the relation expressed by eιoιp is denoted, are emphatically mentioned, the amalgamation of the pronoun and the preposition does not take place, as eιoιp me aᴈup ιao, between me and them; eιoιp pιnn aᴈup é, between us and him; eιoιp mé aᴈup í, between me and her.

8. *Combinations with* fa, *or* fo, under.

SINGULAR.	PLURAL.
fúm, under me.	fúιnn, under us.
fúo, or fúτ, under thee.	fúιb, under you.
foι, or faoι, under him.	fúċa, under them.
fúιċe, or fuιċι, under her.	

The union of fa, or fo, under, and é, he, is variously written by modern Irish scholars faoι, fuíoe, faιoe, &c., but foι is the form most borne out by authority: Rιċaιo na h-eoċu foι, "the steeds ran under him."—*Battle of Magh Rath*, p. 82. In Munster this preposition is pronounced fé, and the union of it with the pronoun e is written féιᴈ, which, in the counties of Waterford and Kilkenny, is pronounced féιᴈ (the ᴈ not aspirated); but this is not to be approved of.

In Connaught fúċa, under them, is pronounced as if written fúbċa, or fúfa, and in ancient manuscripts it is written foċaιb and fúιċιb.—See *Battle of Magh Rath*, p. 70.

9. *Combinations with* ı, in.

SINGULAR.	PLURAL.
ıonnam, in me.	ıonaınn, in us.
ıonnao, or ıonnaꞇ, in thee.	ıonnaıb, in you.
ann, in him.	ıonnꞇa, in them.
ınnꞅe, or ınnꞇı, in her.	

In ancient manuscripts, in which the diphthong ıo seldom or never occurs, these combinations are written ınnam, ınnaꞇ, ano, ınnꞅe; ınnaıno, ınnaıb, ınoꞇıb.—See *Battle of Magh Rath*, pp. 42, 56, 58, *et passim*. And the orthography is variously modified by putting one short vowel for another, and substituting no for nn, which renders the orthography exceeding unfixed and uncertain.

10. *Combinations with* ım, or um, about.

SINGULAR.	PLURAL.
umam, about me.	umaınn, about us.
umao, or umaꞇ, about thee.	umaıb, about you.
uıme, about him.	umpa, about them.
uımpe, or uımpı, about her.	

The preposition with which these are combined is more frequently written ım; but I have retained the um, as the form adopted by other grammarians, and that most conformable with the modern pronunciation. In ancient manuscripts they are written ımum, ımuꞇ, ımı, ımpı, ımuıno, ımuıb, ımpu, with several variations, caused by substituting u for ı in the first syllable, by doubling the m, and one short vowel for another.—See *Battle of Magh Rath*, pp. 36, 37, 38, 48, 50, 170, 172, 186.

11. *Combinations with* le, or ꞃe, with.

SINGULAR.	PLURAL.
lıom, leam, or ꞃıom, with me.	lınn, or ꞃınn, with us.
leaꞇ, or ꞃıoꞇ, with thee.	lıb, or ꞃıb, with you.
leıꞃ, or ꞃıꞃ, with him.	leo, or ꞃıu, with them.
lé, léıꞇe, or ꞃıa, with her.	

It should be here remarked, that the preposition ꝑe, or its combinations with the personal pronouns, though found in modern printed books and manuscripts, is not used in the spoken language in any part of Ireland, ʟe being invariably used in its place. In ancient manuscripts ꝼꞃı is very frequently used instead of ʟe, or ꝑe; and the combinations which it forms with the pronouns are as follow: ꝼꞃım, ꝼꞃıꞇ, ꝼꞃıꝗ, ꝼꞃıα, ꝼꞃınn, ꝼꞃıꞗ, ꝼꞃıu. We also meet in very correct manuscripts the forms, ʟem, ʟαꞇ, ʟαıꝗ, ʟeı, ʟenn, ʟıꞗ, ʟeo. For these various forms, the reader is referred to the *Battle of Magh Rath*, pp. 10, 14, 24, 32, 34, 40, 44, 48, 50, 58, 66, 68, 74, and *Annals of the Four Masters, passim.* In *Cormac's Glossary, voce* Coıꝗe Ꞷꞃecáın, ꝼꞃıu is translated by the Latin *eis*, ocuꝗ αꝺbeꞃꞇ ꝼꞃıu, " *et ille eis dixit.*" In Mac Quig's edition of the Irish Bible, ʟeαċꞇ is used throughout for ʟeαꞇ, with thee; but there is no authority for this form, except the pronunciation of the living language in parts of the counties of Westmeath and Longford.

12. *Combinations with* ꝋ, *or* uα, *from.*

SINGULAR.	PLURAL.
uαım, from me.	uαınn, from us.
uαıꞇ, from thee.	uαıꞗ, from you.
uαꝺ, from him.	uαċα, from them.
uαıċe, or uαıċı, from her.	

These combinations are pronounced in the south of Ireland as if written ꞗuαım, ꞗuαıꞇ, ꞗuαıᵹ, ꞗuαınn, ꞗuαıꞗ, ꞗuαċα.—See *Observations on the Gælic Language,* by Richard Mac Elligott, published in the Transactions of the Gælic Society of Dublin, p. 21. And this form is found in manuscripts of considerable antiquity, as in an old life of St. Ceallach, of Kilmore Moy, written in vellum: ꝗαnᵹαꞇuꝗ co cıʟʟ eʟe bαı ᵹαıꝗıꝺ ꞗuαċα, "they came to another church which was not far from them."

Uαꝺ, from him, is variously written, uαꝺ, uαıꝺ, uαꝺα, and uαıꝺe.—See *Battle of Magh Rath*, pp. 50, 64, 232, 264, where it is written uαꝺα. In the Book of Lecan it is generally written uαꝺ; but Duald Mac Firbis writes it both uαꝺ and uαꝺα, as Conαꝺ uαꝺ

aιmnιξτeaρ, " so that it is from him the carn is named," *Tribes and Customs of Hy-Fiachrach*, p. 100 ; Ⱥoú, mac Coḃṫaιξ, ιρ uaúa Ceneul Ⱥoúa, "Aodh, the son of Cobhthach ; from him the Cinel Aodha are descended," *Id.*, p. 54. It is difficult to decide, from the present pronunciation in the different provinces, which is the true form, but analogy would suggest that the last vowel should be slender. Uaṫa, from them, is pronounced in the province of Connaught as if written uaρu, and in ancient manuscripts is often written uaιoιḃ.—See *Battle of Magh Rath*, p. 38.

13. *Combinations with* ροιṁ, before.

SINGULAR.	PLURAL.
ροṁam, before me.	ροṁaιnn, before us.
ροṁaυ, or ροṁaτ, before thee.	ροṁaιḃ, before you.
ροιṁe, before him.	ρómρa, before them.
ροιmρe, or ροιmρι, before her.	

In ancient manuscripts these combinations are often written, ρemum, ρemuτ, or ρomuτ, ρeme, ρeιmρe, ρemuιno, ρemuιḃ, ρempu.—See *Battle of Magh Rath*, pp. 34, 42, 70, 74, 92, 96. But the o is also used in the oldest authorities.

14. *Combinations with* ρeaċ, beside.

SINGULAR.	PLURAL.
ρeaċam, by, or beside me.	ρeaċaιnn, by us.
ρeaċaυ, or ρeaċaτ, by thee.	ρeaċaιḃ, by you.
ρeaċ é, by him.	ρeaċa, by them.
ρeaċ í, by her.	

In ancient manuscripts these combinations are written ρeċam, ρeċaτ, &c. ; or ρſcham, ρſchaτ, &c. ; and ρeoċam, &c., is some-times to be met with.

15. *Combinations with* ταρ, beyond, over.

SINGULAR.	PLURAL.
ταορm, over me.	ταορρaιnn, over us.
ταορτ, over thee.	ταορρaιḃ, over you.
ταιριρ, over him.	τáρρa, or τáρρτa, over them.
τáιρρe, or τáιρρι, over her.	

In ancient writings ċárra, over them, is most generally written ꞇairrib.—See *Battle of Magh Rath*, p. 194.

16. *Combinations with* ꞇré, through.

SINGULAR.	PLURAL.
ꞇríom, through me.	ꞇrínn, through us.
ꞇríoꞇ, through thee.	ꞇríb, through you.
ꞇrío, through him.	ꞇríoċa, through them.
ꞇríċe, or ꞇriċi, through her.	

In ancient writings these combinations are often written ꞇrím, or ꞇreom, ꞇríꞇ, or ꞇreoꞇ, ꞇrío, ꞇrínn, ꞇríb, ꞇríꞇu, ꞇrempu, or ꞇreompa.—See *Battle of Magh Rath*, pp. 194, 202. Rom imoerʒ co mór ꞇreoꞇ, " I was much reviled for thee," *Vit. Moling.* In the province of Connaught, ꞇríoċa is pronounced as if written ꞇríorú, but ꞇr'oċa in Munster.

17. *Combinations with* uar, over, above.

SINGULAR.	PLURAL.
uaram, above me.	uarainn, above us.
uaraꞇo, or uaraꞇ, above thee.	uaraib, above you.
uara, above him.	uarꞇa, above them.
uairꞇe, or uairꞇi, above her.	

These combinations are never used in the spoken language in any part of Ireland, the phrase or mo ċionn, &c., being substituted for uaram; but it is of frequent occurrence in ancient manuscripts, with the spelling modified as usual, as will appear from the following examples: Críꞇ íram, Críꞇ uarum, Críꞇ oerrum, Críꞇ ꞇuaċhum, " Christ beneath me, Christ above me, Christ to my right, Christ to my left," *Hymn of St. Patrick*, in *Liber Hymnorum ;* bennaċhꞇ Oe aċar uarum, " the blessing of God the Father over me," *Bishop Sanctan's Hymn, ibid. ;* ro eriʒ a brué mileo ocur a én ʒaile ꞇor ꞇorluamain uara, " his heroic fury rose, and his bird of valour fluttered over him," *Battle of Magh Rath*, p. 32. Uairꞇib, or uairꞇib, the b not aspirated, is the form generally used in old manuscripts to express *over them*, though,

according to the analogies of the modern language, it would rather mean *over you* (*ye*) : ocuꞃ Ꝺomnaℓℓ mac Ꙇeꝺa ꝼéꝛꞁn, ꞁ n' áꞁꝛo-ꝛíʒꞁ ꝼoꝛ Ꙟꞃꞁnn uaꞁꞃꞇꞁꝺ ꞃꞁn uꞁℓe, " and Domhnall, son of Aedh, himself in the sovereignty of Erin over all these," *Id.,* p. 24 ; ꝼꞁℓ uaꞁꞃꞇꞁꝺ ꝼꞃꞁ h-uaꞁꞃ ꝼeꞃʒꞁ, néℓ na ꝼoℓa ꝼoꞃꝺeꞃʒꞁ, " there is over them a cloud of deep red blood," *Id.,* p. 78 ; neoꞁℓℓ eꞇaꞃꝺuaꞃaꞓ uaꞁꞃꞇꞁꝺ, " hovering clouds over them," *H.* 3. 18. p. 60.

The emphatic postfixes of these combinations are nearly the same as those of the personal and possessive pronouns with which the preposition is amalgamated, viz., ꞃa for the first and second person singular ; ꞃean for the third person singular ; ne, or nꞁ, for the first person plural; ꞃa, or ꞃe, for the second person plural; and ꞃan, or ꞃean, for the third person plural.

The possessive pronouns also amalgamate with the pronouns, but not so extensively as the personal pronouns. The following are the principal combinations of this class :

1. *Combinations with* aʒ, *or* ʒo, *with.*

SINGULAR.	PLURAL.
com, or ʒom, with my.	coáꞃ, cóꞃ, to our.
coꝺ, or coꞇ, &c., with thy.	co ꝺaꞃ, to your.
cona, with his, with her's.	cona, with their.

2. *Combinations with* ꝺo, *to.*

SINGULAR.	PLURAL.
ꝺom, to my.	ꝺáꞃ, to our.
ꝺoꝺ, ꝺoꞇ, to thy.	ꝺaꝺaꞃ, to your.
ꝺá, to his, to her's.	ꝺá, to their.

In ancient manuscripts ꝺꞁa is very frequently used for ꝺá, to his, her's, its, or their, as ꝺꞁa ꝺennachaꝺ, " for its blessing, i. e. for the blessing of it," *Battle of Magh Rath,* p. 26 ; ꝺꞁa ꝺꞁan-ꞃꞁꝺe,

" of its hide," *Cor. Gloss., voce* Ceṗċaıll. 'Ꝺá, and even 'cá,
which is a combination of aꝷ, at, and a, his, her's, their's, is very
often used in old writings, and in the living language, in some
parts of Ireland, for o'a, as 'ꝷa ḃ-ꝼıaṗuꝷaṗ, "to welcome them,"
Battle of Magh Rath, p. 30; buı ꝷá ꝼeıċeṁ co ꝼaoa, "and was
viewing him for a long time," *Id.*, p. 72.

3. *Combinations with* ꝼo, under.

SINGULAR.	PLURAL.
ꝼom, under my.	ꝼoaṇ, ꝼoṇ, under our.
ꝼoo, under thy.	ꝼo ḃaṇ, under your.
ꝼona, under his, her's.	ꝼona, under their.

4. *Combinations with* ı, in.

SINGULAR.	PLURAL.
am, in my.	'ṇáṇ, in our.
ao, aꞇ, in thy.	ann ḃaṇ, in your.
ıona, or ına, in his, or in her's.	ıona, or ına, in their.

5. *Combinations with* le, with.

SINGULAR.	PLURAL.
lem, with my.	le áṇ leṇ, with our.
leo, or leꞇ, with thy.	le ḃaṇ, with your.
lena, with his, her's.	lena, with their.

In old manuscripts written lem, ꝼṇım, &c. The n in lena,
which is merely inserted for the sake of strength and euphony, is
not used in the Scotch Gælic, which often causes a disagreeable
hiatus in that dialect; and the Irish use of the euphonic n has been
admired by the Erse grammarians. Stewart writes thus on this
subject, in a note on the possessive pronoun *a*, in the second edi-
tion of his Gælic Grammar, p. 70: "The Irish are not so much at
a loss to avoid a *hiatus*, as they often use ' na,' for 'a,' *his*, which
the [Scotch] translators of the Psalms have sometimes judiciously
adopted, as—

> ' An talamh tioram le na laimh
> Do chruthaich e 's do dhealbh.' "

Psalm xcv. 5.

6. *Combinations with* ó, from.

SINGULAR.	PLURAL.
óm, from my.	óap, óp, from our.
óo, óτ, from thy.	ó ḃap, from your.
óna, from his, her's.	óna, from their.

Modern grammarians, however, think that it would add much to the clearness of the written language if these combinations were separated by hyphens and apostrophes, and they recommend ıona, cona, ꝓona, lena, óna, τꝛéna, to be written ı·n-a, co n-a, ꝓo n-a, le n-a, ó n-a, τꝛé n-a; and oá, oáp, &c., to be written o'á, o'áp, &c., and an apostrophe to be used where a vowel is omitted at the end, as oom', ooo', lem', τꝛem', &c.

The emphatic particles added to these combinations are the same as those postfixed to the combinations of the prepositions and the personal pronouns, with this difference, however, that they always follow the nouns to which the possessive pronouns belong, and become broad or slender according to the last vowel in such nouns.

Thus, if am' ċeann, in my head, be rendered emphatic, the emphatic particle will be placed, not after am, but immediately after the substantive, and its vowel must agree in class with the characteristic, or last vowel of the substantive, thus : am' ċeann-ꝛa, where, it will be observed, that the a in ꝛa agrees in class with the a in ceann; but if the last vowel of the substantive be slender, then that of the emphatic particle will be slender also, as am' laiṁ-ꝛe, "in my hand;" a ṁuınnτıꝛ-ꝛıoe, "his people."—*Cor. Gloss., voce* Coꝛe ḃꝛecaın.

And if the substantive be immediately followed by an adjective, the emphatic particle will be placed after such adjective, as am' láiṁ oeıꝛ-ꝛe, in my right hand.

CHAPTER V.

OF VERBS.

THERE are three kinds of verbs, namely, active, passive, and neuter. They are inflected by voices, moods, tenses, numbers, and persons.

SECTION 1.—*Of the Moods and Tenses.*

The moods are four, viz., the indicative, imperative, conditional, and infinitive, and some of the irregular verbs have a subjunctive mood.

The inflections of verbs, like those of nouns, are made by changes on the termination. Changes also take place at the beginning, but they are more for the sake of euphony than sense (though they sometimes help to point out the moods and tenses), and are caused by certain particles prefixed, which may frequently be left understood.

The same particles which are postfixed to personal pronouns are also subjoined to verbs for the sake of emphasis, as piċim, I run, piċim-ɼe ; ólaim, I drink, ólaim-ɼe ; ólaiɼ, thou drinkest; ólaiɼ-ɼe ; ólaiꝺ, they drink, ólaiꝺ-ɼean.

The following examples will shew the use of these terminations in correct MSS.: maɼb-ɼa me, " kill thou me," *Keat. Hist.*, p. 76; an ᵹ-céin baoi-ɼioṁ a b-ꝼlaiċioɼ Muṁan, " while he was in the

sovereignty of Munster," *Id.*, p. 142; αρ bα ιρ ιn cαρρυτ ρο ʒenαιρ-ριοen, " for he was born in the chariot," *Cor. Gloss.*, *voce* Copmαc; οο béραm-ne ceċ ρορταċτ ριcɼα α leαρ ουιττ, " we will give thee every necessary assistance," *Vit. Moling.*

There are five tenses of the indicative mood, active, namely, 1, the simple present ; 2, the consuetudinal, or habitual present; 3, the preterite, or simple past ; 4, the consuetudinal past; and, 5, the future.

1. The simple present tense of an active verb denotes action in progress in this instant, or now, as ceιlιm, I conceal, Lat. *celo*.

2. The habitual, or consuetudinal present, expresses extended or habitual action, as ceιleαnn ρé, he conceals, or is used to conceal.

The present tense in English has frequently this force, as " he resides in Dublin," in which *resides* has the same meaning as the consuetudinal present in Irish, coṁnυíὀeαnn ρé α m-ὀαιle Ἀċα clιαċ, i. e. he usually resides, &c.   The Irish attempt to introduce this tense even into English, as " HE BEES," " he does be," &c.

3. The simple past tense signifies past unextended action, as ċeιleαρ, I concealed, Lat. *celavi*.

4. The consuetudinal past denotes past extended or habitual action, as ċeιlιnn, I used to conceal, Lat. *celabam*.

This tense is frequently used in Irish conversation, and hence the Irish are fond of it even in English, as " he used to be living in Dublin," or " he did be," &c.

5. The future tense simply foretells, as ceιlɼeαο, I will conceal, Lat. *celabo*.

There are two modes of expressing the persons ; the first, and that now most generally used in the spoken

language, particularly in the province of Ulster, is the analytic form of the verb, with the pronouns separately expressed; the other, which is more general in the south of Ireland, and was used in the ancient language, is the synthetic form, in which the pronoun is concealed in the termination of the verb.

When the pronouns are separately expressed the verb has a common form for all the persons, singular and plural, as ceilᵽıὄ mé, I will conceal; ceilᵽıὄ τú, thou wilt conceal; ceilᵽıὄ ᵽé, he will conceal; ceilᵽıὄ ᵽınn, we will conceal; ceilᵽıὄ ᵽıb, ye will conceal; ceilᵽıὄ ᵽıαὄ, they will conceal; the termination ᵽıὄ being common to all the persons.

In this particular the Irish language nearly agrees with the colloquial dialect of the English, in which the verb varies its termination in the third person singular only, as :

SINGULAR.	PLURAL.
1. I call, *voco*.	1. we call, *vocamus*.
2. you call, *vocas*.	2. you call, *vocatis*.
3. he calls, *vocat*.	3. they call, *vocant*.

In the preter-imperfect tense of the English verb this agreement is still closer, thus :

SINGULAR.	PLURAL.
1. I called, *vocavi*.	1. we called, *vocavimus*.
2. you called, *vocavisti*.	2. you called, *vocavistis*.
3. he called, *vocavit*.	3. they called, *vocaverunt*.

Some Irish writers, however, among whom may be reckoned the two of the most remarkable Irish antiquaries of the seventeenth century, namely, Dr. Keating and Duald Mac Firbis, use the synthetic form of the verb in the present and future tenses of the indicative mood, when the third person plural is expressed, as ceilıὃ ᵽıαὄ, they conceal; ceilᵽıὄ ᵽıαὄ, they will conceal.   But in

the past tense this could not be done, for ceileavap piav would be incorrect, and seems to warrant the conclusion, that the introduction of the termination io for ió, in the other two tenses, is not analogical. When, however, the nominative is a substantive, the synthetic termination is retained, as ceileavap vaoine an nió pin, "men concealed that thing."

When the personal pronoun is not expressed separately, the verb has a distinct terminational form (which in reality indicates the pronoun), for all the persons except the third person singular, with the termination of which the pronoun is never synthetically combined; and the form for this person, which ends in ió, or aió, in the present and future tenses of the indicative, is that which is adopted for all the other persons, singular and plural, in the analytic form of the verb, when the pronouns are separately expressed. The two forms are here given, with their English and Latin parallels.

Analytic Form.

SINGULAR.	PLURAL.
1. ceilió mé, I conceal.	1. ceilió pinn, we conceal.
2. ceilió tú, thou concealest.	2. ceilió pib, ye conceal.
3. ceilió pé, he conceals.	3. ceilió piav, they conceal.

Synthetic Form.

SINGULAR.	PLURAL.
1. ceilim, *celo.*	1. ceilimío, *celamus.*
2. ceilip, *celas.*	2. ceilti, *celatis.*
3. ceilió pé, *celat ille.*	3. ceilio, *celant.*

As the third person singular has no synthetic form, the pronoun must be always expressed, unless it be understood, where the construction of the sentence permits an ellipsis of it. Indeed, it is very convenient in this, and all other languages, that this person

should be always expressed, because the third person is generally absent, and it becomes, therefore, necessary to express the pronoun, to denote its gender; whereas the first and second persons, being always supposed to be present, there is no necessity of marking any distinction of gender in them.

It will be observed that in this particular the Irish essentially differs from the classical languages; for although in Latin it is correct to say *tu legis, vos negligitis*, yet in Irish we cannot say ceilim mé, or ceilɪɲ τú, but ceiliò mé, ceiliò τú; for as the verbal termination is actually the personal pronoun amalgamated with the verb, it would be obviously redundant to place the pronoun after this termination, which would be in reality expressing the pronoun twice.

To explain this, it must be observed, that the word ceilim, I conceal, is as much a compound of the verb ceil, conceal, and the pronoun mé, I, as the word aɡam, with me, is of the preposition aɡ, with, and me, I; and as it would be clearly tautology to place me after aɡam, so would it be equally redundant to place it after ceilim; hence, whenever mé occurs after the synthetic form of any verb active we know it to be not the nominative, but the accusative, governed by the verb; for example, ceilim me would not mean "I conceal," but "I conceal me," or "I conceal myself." The other persons are much more disguised in the verb than the first person singular, as ceilimío, for ceili ɲinn[k]; but the same disguising also takes place in the combination of the pronouns with the prepositions, as ɲompa, before them, for ɲoiṁ iao; leo, for le iao, &c.

Notwithstanding this evident principle of the language, some writers, following the analogies of Latin, often place the pronoun after the synthetic form of the third person plural, in the present and future tenses of the indicative mood.—See above.

[k] So much is the termination mío, or maio, considered to contain the pronoun, that some Irish scholars consider it an old form of the pronoun retained in the verb, though obsolete as a personal pronoun. The author has also often heard young persons use it for the pronoun, as cuiɲeaò maio-ne ɡo o-τi τuɲa, for cuiɲeaò ɲinne, &c., "we were sent to thee."

ᴵ Each of the tenses has a *relative* form ending in ⱥꞃ, eⱥꞃ, or ıoꞃ, in the present and future tenses of the indicative mood in the modern language, but licentiously varied in the ancient language to ⱥꞃ, oꞃ, uꞃ, eꞃ, ıꞃ, ıuꞃ, but in all the other tenses it is like the form for the third person singular, as ⱥ ceıleⱥꞃ, who conceals ; ⱥ ceılꝼeⱥꞃ, who will conceal ; ⱥ ceıl, who concealed ; ⱥ ceıleⱥꝺ, who used to conceal.

This rule is sufficient to point out the relative form with sufficient accuracy, and it will not be, therefore, necessary to repeat the relative form in each tense, in giving the conjugation of the verb, as Haliday has done.

This form of the verb in ⱥꞃ is also used as the historic present ; namely, when the present tense is put for the past, to express that an action now passed was, at the time of which we speak, present, as ⱦóᵹbⱥꞃ ⱥ lⱥ́m, he raises his hand, i. e. he was, at the time we speak of, in the act of raising his hand.

In ancient MSS. this termination is variously written, ⱥꞃ, eꞃ, ıꞃ, oꞃ, uꞃ, ıuꞃ, exactly like the variations of the relative termination, as will appear from the following examples, selected from various manuscripts of authority : Ꝼoⱦⱥıᵹıꞃ Colⱥm Cılle eclⱥıꞃ ı Rꞃⱥċꞃⱥınꝺ Oıꞃⱦıꞃ ꝺꞃeᵹ, ocuꞃ ꝼⱥᵹbⱥꞃ Colmⱥ́n Ꝺeoċⱥın ınⱦe, " Columbkille *erects* a church on Rachrainn [an island] of the east of Bregia, and *leaves* Colman, the Deacon, in it," *Leabhar Breac*, fol. 16, *b*, *a ;* ꝼⱥᵹbuꞃ nⱥ ꝼılıꝺ ⱥꞃ ⱥ h-ⱥıⱦle, ocuꞃ ⱦımnⱥıꞃ ceıleⱥbꞃⱥꝺ ꝺóıb, " he then *leaves* the poets, and *bids* them farewell," *Battle of Magh Rath*, p. 42 ; ꞃuıꝺıꞃ ın ꝼılıꝺ ⱥıcı ꝼoꞃ ⱦⱥeb nⱥ ⱦelċⱥ, ocuꞃ ıⱥꞃꝼⱥıᵹıꞃ ꞃcelⱥ ꝺe, " the poet *sits* down with him on the side of the hill, and *asks* him the news," *Id.*, p. 67 ; eıꞃᵹıꞃ ⱥn ꞃıᵹ ꝺıⱥ ⱥꝺⱥꞃⱦ, " the king *rises* from his pillow," *Book of Fermoy*, fol. 52 ; ceılıoꝺꞃⱥıꞃ ꝺóıb ıⱥꞃ ꞃın, ⱥᵹuꞃ ⱦꞃıⱥllⱥıꞃ ᵹo n-ⱥ ċéo

laoċ ɒ' ḟıoɾ a luınᵹe, " he then *bids* them farewell, and *proceeds* with his hundred heroes towards his ship," *Keat. Hist.*, p. 51.

This termination is also used in the simple present tense, and even in the future of the indicative, as cıò ɾıò ıaɾɾuɾ ɾıᵹ Ⲧemɾaċ, " though the king of Tara seeks peace," *Battle of Magh Rath*, p. 42 ; ceċ nı cınɒeɾ Ɒıa ɒo neoch, "whatever God *predestines* for a person," *St. Columbkille* (H. 3. 18.); Aᵹ Sɾu, mac Ɛaɾɾu ɾᵹaɾuɾ Paɾċálón aᵹuɾ clanna Neıṁıò ɾe ɾoıle, " In Sru, son of Easru, Parthalon and the Clann Neimhidh branch off from each other," *Keat. Hist.*, p. 33 ; cnáṁ éıɾᵹ ḟluıcɾeaɾ, " the bone of a fish which he shall swallow," *Id.*, p. 90; maɾ ḟoıllɾıᵹıoɾ an ɾann, " as this quatrain shews," *Id.*, p. 50.

To account for the initial changes which will appear in the conjugation of the verb, it will be necessary to give here a list of such particles as aspirate the initial consonant of all regular, and most of the irregular verbs[1] :

1. Aɾ, whether (an abbreviation of an, whether), and ɾo, sign of the past tense. This is never prefixed but to the past tense, as aɾ ċeıl ɾe ? did he conceal ?

2. Ɒo and ɾo, signs of the past tense, as ɒo ċeıleaɾ, or ɾo ċeıleaɾ, I concealed.

3. Ᵹuɾ, that (compounded of ᵹo, that, and ɾo, sign of the past tense), as ᵹuɾ ċeılıɾ, that thou didst conceal. This is never used except before the past tense, save only in its union with the assertive verb ıɾ, or ab, as ᵹuɾab é, that it is he.

4. Má, if, prefixed to all the tenses of the indicative mood, as má ceılım, if I conceal ; má ceıleaɾ, if I concealed ; má ċeılɾeaɒ, if I will conceal ; má ċeılɾeaɾ é, if it will be concealed.

5. Maɾ, as, like as ; maɾ ḟoıllɾíᵹeaɾ an ɾıle, " as the poet shews ;" maɾ a n-abaıɾ, " where he says," *Keat. Hist. Irel.*, p. 41.

---

[1] The irregular verbs ɒeıɾım,　some exception.
I say, and ɾaᵹaım, I find, offer

6. Naċaη, which not, that not, *ut non;* as naċaη ċeıl ηé, that he did not conceal. This is compounded of naċ and ηo, sign of the past tense, and is often contracted to náη, as Deıηım-ηé náη ċeıl, I say that he concealed not.

7. Ní, not, *non ;* prefixed to the present and future, as ní ċeı- lım, I conceal not; ní ċeılꝼıη, thou wilt not conceal.

8. Níoη, not. This, which is compounded of ní, not, and ηo, sign of the past tense, is never prefixed except to the past tense, as níoη ċeıl, he did not conceal.

9. Noċaη, not; as noċaη ꝼáᵹaıƀ, " he did not leave," *Keat. Hist. Irel.,* p. 44.

10. Sul, before; as ꝼul ċeılꝼeaη é, before it will be concealed.

Dó is the only simple prefix used in the modern language to denote the past tense, ηo being never employed, except as con- tracted in the combinations aη, ᵹuη, naċaη, náη, níoη, which, as has been said, are abbreviations of ᵹo ηo, naċ ηo, ná ηo, ní ηo. But in ancient MSS. various particles are used, as ao, aτ, aττ, oo, ooη, ꝼo, ꝼoη, no, noη, noτ, ηa, ηo, ηoouη, ηoη, ηon, ηoη, ηoτ; and these frequently carry the force of the relative a, *who,* and even of a personal pronoun in the accusative case, as shall be shewn in the Syntax.

Stewart has fallen into a great error in saying (*Gælic Grammar,* second edition, p. 84, note *x*), that ono is used in one Irish MS. of high authority as a prefix to the preter tense, for the ono, which occurs in ancient MSS., is an expletive particle, having nearly the same force as the Latin *autem,* or *vero,* or the Greek δὲ or ἀλλὰ, as I shall shew in treating of Adverbs and Conjunctions.

The níoη of the modern language is generally written níη in ancient writings, and sometimes ní ηo, as ní ηo aıηıη, " he did not delay."—*Battle of Magh Rath,* p. 46.

In most parts of Ireland ꝼul, *before,* has some syllable post- fixed, as a, ꝼá, má ; but such postfixes are seldom found in correct manuscripts. The following examples of its use occur in John Mac Torna O'Mulconry's copy of *Keating's History of Ire- land :* ꝼul ηuᵹaó Aƀηaham, " before Abraham was born," p. 30 ; ꝼul τáınıᵹ Paoηuıᵹ a n-Єıηınn, " before St. Patrick came to Ire-

land," p. 41 ; ꞃul ꝺo ꞓꞲonnꞃᵹaꞇn Ƒenꞇuꞃ an ꞃᵹol, " before Fenius began the school," p. 43 ; ꞃul lꞇꞇbeoꞃam aꞃ ꞓꞃꞇall Nꞇuꞇl ó'n Sꞓꞇꞇꞇa ꝺo'n Eꞇᵹꞇꞃꞇ, " before we shall speak of Niul's departure from Scythia for Egypt," p. 44 ; ꞃul ꝺo ꞓꞃꞇallaꝺaꞃ mꞇꞓ Ippael ꞇꞃe Mhuꞇꞃ Ruaꞇꝺ, " before the sons of Israel passed through the Red Sea," p. 47 ; ꞃul Ƒuaꞇꞃ báꞃ, " before he died," p. 111 ; ꞃul ꞇanᵹaꝺoꞃ Ꝺaꞇll a n-Eꞇꞃínn, " before the English came to Ireland," *Ibid.;* ꞃul ꞃáꞇnꞇᵹ an láꞇaꞇꞃ, " before he reached the spot," p. 124; ꞃul ꞃáꞇnꞇᵹ leꞇꞃ Ƒéꞇn ꞇeaꞓꞇ, " before he himself could come," p. 167; ꞃul Ƒáꞃ cꞃíoꞓnuíᵹꞇꝺ í, " before it was concluded," p. 174.

In some parts of the county of Kilkenny, ꞃul is pronounced ꞃeaꞃ ; but this is a mere local barbarity.

The following particles cause ellipses of such conso- nants as admit of eclipsis, and require n prefixed to ini- tial vowels :

1. Ɑn, whether; Lat. *an ;* as an ᵹ-ceꞇlꞇꞃ ? Dost thou conceal ?

2. Ꝺo, that ; *ut,* or *utinam ;* as ᵹo ᵹ-ceꞇlꞇꞃ, that thou conceal- est, or, mayest thou conceal.

3. Ꝺá, náꞃ, if ; in the past tense ; sign of the conditional mood, as ꝺá ᵹ-ceꞇlꞃꞇnn, if I would or should conceal.

4. Ꞇaꞃ, after ; as ꞇaꞃ ᵹ-ceꞇlꞇ, after concealing. But this is placed before verbal nouns, and is never used before any tense of the indicative or other moods.

5. Maꞃ a, where, in which ; as maꞃ a n-ꝺeꞇꞃ, where he says.

6. Muna, unless ; as muna ᵹ-ceꞇlƑꞇꞃ, unless thou wilt conceal.

7. Naꞓ, which not, that not, *non, nec, neque, qui non, anne ;* as ꝺeꞃꞇm-ꞃe naꞓ ᵹ-ceꞇlꞇm, I say that I conceal not ; an ꞇé naꞓ ᵹ-ceꞇleann, he that does not conceal. This becomes naꞓaꞃ and náꞃ in the past tense.

8. Noꞓa, not ; as noꞓa ᵹ-ceꞇlꞇm, I do not conceal. This causes n to be prefixed to Ƒ, as noꞓa n-Ƒaᵹam, we do not find ; noꞓa n-Ƒꞇꞓꞇꞃ maꞓ ꝺuꞇne cuꞇꞓ ꝺ'a n-ꝺénann ꞃé cꞃuꞇnne, " the son of a man knoweth not for whom he maketh a gathering," *St. Co- lumbkille's Poem*, in H. 3. 18., p. 320.

When the relative α, who, is preceded by a preposition expressed or understood, the initial consonant of the verb which immediately follows it will be eclipsed, if of the class which admits of eclipsis; and if the initial of the verb be a vowel it will have n prefixed; as ó α ɒ-τάɪnɪ҆, from whom came; ó α n-eɪꝓɪ҆ɜeαnn, from which rises; but if the particle ꝓo, or an abbreviation of it, follows the relative α, then the initial consonant of the verb immediately following it will be under the influence of this particle, and suffer aspiration instead of eclipsis, as Αɒαṁ óꝓ ꝓαꝱαmαꝓ, i. e. Αɒαṁ ó α ꝓo ꝼάꝱαmαꝓ, "Adam from whom we have sprung."

In the counties of Kilkenny, Waterford, and Tipperary, nαċ is generally pronounced nά, except in those situations where the assertive verb ιг is understood; as ɒeɪꝓɪm-ꝓe nαċ b-ꝼuɪl, pronounced as if written ɒeɪꝓɪm-ꝓe nά ꝼuɪl. In John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, the initial of the verb is never eclipsed after nαċ; ex. Rάɪɒɪꝓ Moċuɒα ꝓɪг nα τeαċταɪb nαċ ꝼuɪcꝼɪoɒ, αɜuꝓ nαċ τꝓéɪɜꝼɪoɒ Rαċαɪn, "St. Mochuda says to the messengers that he would not leave or depart from Rathain."— *Keat. Hist.*, p. 130. When ιг is understood, the ċ is pronounced in these counties, as ɒeɪꝓɪm-ꝓe nαċ é, I say that *it is* not he; meαꝓαɪm nαċ eαɒ, I suppose *it is* not.

SECTION 2.—*Of the Assertive or Impersonal Verb* ιг.

The simplest verb in this language is ιг, which corresponds with the *copula* of logicians, and may with propriety be called the assertive verb. In the modern language it always takes the accusative forms of the pronouns é, í, and ɪαɒ, after it, and is thus inflected :

INDICATIVE MOOD.

Present tense, ιρ, it is.
Past tense, ba, it was.
Future tense, buρ, it will be.

SUBJUNCTIVE MOOD.

ξυρ ab, that it is.

CONDITIONAL MOOD.

oa m-baờ, if it were.
ξe m-baờ, though it were.

Although these are the usual and most correct forms of this verb, still a variety of spellings occur in ancient, and even in modern MSS. and books, to the no small confusion of the learner. These shall be here set down :

INDICATIVE MOOD.

Present tense, ιρ, aρ, it is.
Past tense, ba, buờ, ρa, ροbaờ, ρob, ρορ, it was.
Future tense, buρ, buờ, bιờ, pu, it will be.

SUBJUNCTIVE MOOD.

ξυρ ab, coρb, that it is.

CONDITIONAL MOOD.

oá m-baờ, oamaờ, oιamaờ, if it were.
ξe m-baờ, ξémaờ, though it were.
co m-baờ, comaờ, cumaờ, coniờ, so that it might be.

A synthetic union of this verb with personal pronouns and conjunctions is often found, in the present and past tenses, in ancient manuscripts. The following synopsis of these forms is here annexed, for the use of such as wish to study ancient Irish writings:

INDICATIVE MOOD.

Present Tense.

SINGULAR.

1. ιγαm, *or* αm, it is I.
2. ιγατ, *or* ατ, it is thou.
3. ιγ he, *or* ιτ é, it is he.

PLURAL.

1. ιγιnn, *or* αmne, it is we.
2. ιγιb, it is ye.
3. ιγιτ, ιτιατ, ιτ, ατ, it is they.

Past Tense.

SINGULAR.

1. bαm, ροbγαm, *or* ροργαm, it was I.
2. bατ, *or* ροbατ, it was thou.
3. bα h-e, ροbe, ροbαò, ροραò, *or* ρορé, it was he.

PLURAL.

1. bαm, *or* ροbγαmne, it was we.
2. bαγιb, *or* ροργιb, it was ye.
3. bατ, bαòíγ, ρογταγ, *or* ροργατ, it was they.

SUBJUNCTIVE MOOD.

SINGULAR.

1. coγbαm, that it was I.
2. coγbατ, that it was thou.
3. coγb é, *or* ʒuγαb é, that it was he.

PLURAL.

1. coγbαmne, that it was me.
2. coγbγιb, that it was ye.
3. comòαγ, that it was they.

Various other combinations of the pronouns and conjunctions with this verb occur in old manuscripts, which the student of the ancient Irish language should become familiar with; as nαγbατ, be thou not, or mayest thou not be; comoíγ, until they would be; nιγbγαm, I was not; ʒéγγαm, although I was; mιnαb, unless it be; níγ, it was not; nαγτíγ, that it would not be they; ceγταγ, who they were; ροργ, or ροbγ, it would be.

The following examples of the simple and combined forms of this verb are here subjoined, to point out its application, particularly in ancient compositions: ιγ mé αn ʄeαγ, I am the man; bα bγó-nαċ ιn γιʒ òe γιn, "the king was sorry for that," *Battle of Magh Rath*, p. 24; Ὀeαγbʄoγʒαιll ʄα h-αιnm òι, "Dervorgilla was her name," *Keat. Hist.*, p. 5; Θunnα Αιʒnιoċ ʄα h-αιnm òo, "Enna Aighnioch was his name," *Id.*, p. 71; oιn αγ τu buγ αoιn-beαn òαṁ-γα ó γo αmαċ, "for thou shalt be my only wife from this out," *Id.*, p. 90; nι pu γen mαιċ, it will not be good success,"

Battle of Magh Rath, p. 18; biọ olc ouiḃ, "it shall be evil to you," *Id.*, p. 22; Cm ua piġ, "I am the grandson of a king," *Id.*, p. 202; Iram cuiḃoi-ri, "I am more fit," *Id.*, p. 68; Cm buiọeċ ọe, "I am thankful of him;" am mac ọo piġ Cochlanọ, "I am the son of the king of Lochlann," *Id.*, p. 80; am cinnce ọe anọr, "I am certain of it now," *Id.*, p. 145; am uaiṁnioċ rér an piġ, "I am fearful of the king," *Keat. Hist.*, p. 126; maọ am caillioċ-ra, ol riri, ar caillioċ ọo máċair-ri, "if I am a hag, said she, thy mother is a hag," *Id.*, p. 109; ac mac piġ-ra, "thou art the son of a king," *Battle of Magh Rath*, p. 80; an acġéon-ra irac filiọ, "for I perceive that thou art a poet," *Id.*, p. 68; ac firiġ, "thou art a seer," *Id.*, p. 14; po fearr ic fár in Fenechur i conọelġ fenḃ n-Oe, "it is known that the Fenechus law is void in comparison with the word of God," *Cor. Gloss.*, *voce* Fenḃ; iric imọa a loċa, "many are its lakes," *Irish Version of Nennius;* ac mópa na h-aiċiri ọo paọac forc, "great are the injuries which were inflicted on thee," *Battle of Magh Rath*, p. 30; ic Ġaill po fuiọercar a n-Erinn an cúr, "for it was the Gauls that first fixed them in Ireland," *Cor. Gloss.*, *voce* Ġall; Ceocoiri por áirọ-piġ in ọomain in can rin, "Theodosius was monarch of the world at that time," *H.* 3. 17. p. 1; porcar iaọ baọar aurọarcu, "they were the most illustrious," *Annals of the Four Masters, ad ann.* 1567; porcar lia ammarḃ inna a m-beo, "their dead were more numerous than their living," *Book of Leinster*, p. 25, *b ;* ocur ba ọo arġaọ baọír mence, "and it was of silver they were oftenest made," *Cor. Gloss.*, *voce* Cna; narḃac bronaċ-ra, "be thou not sorrowful," *Battle of Magh Rath*, p. 50; po poinn ọoiḃ comọar ọaeċnaiọ, "he distributed [the food] among them till they were satiated," *Vit. Moling ;* riḃ-ri aġ oul poḃr fenn anaọ, "ye are going, better it were to stay," *Battle of Magh Rath*, p. 62; narḃac oimọaċ-ra, "be not thou sorrowful," *Id.* ; ar bearcacar riọe narọír ọnuích no ḃearnfaọ a ḃ-fleiġ an cúr, "they said that it should not be Druids that would first partake of their banquet," *Book of Lismore*, fol. 47, *b, b ;* an naḃ cuirleọaċ, "in order that it might not be slippery, *Cor. Gloss.*, *voce* Oroiċec; ní ọír ọo peċc minaḃ maiċ, "law is not right unless it be good," *Id., voce*

ᵹno ; nıp mαċταὁ la nech, " it was not wonderful to any one ;"
comαnc cepταn ıαὁ, " she asked who they were," *Id.*, *voce* Pnull.

Having now pointed out the various ancient forms and synthetic
combinations of this verb, I shall next exhibit its peculiar idiomatic
applications in the modern language. But before I enter upon this
subject, it will be curious to notice, that O'Molloy, who calls it by
the strange appellation of *articulus*, has the following remarks on
this verb.

" Articulus αρ in Oratione importat affirmatiuum tanquam esset
verbum affirmans, sicut nı negationem de se præsentis temporis, vt
αρ mαıch Cαὁhᵹ, latinè, *Thadæus est bonus ;* nı mαıch Cαὁhᵹ,
id est, *Thadæus non est bonus ;* verùm si post nı præcedat buὁh,
significabitur negatio pro futuro, vt nı buὁh mαıch Cαὁhᵹ, latiné,
Thadæus non erit bonus, cuius tamen contradictio significabitur
deleto nı, remanente buὁh, vt buὁh mαıch Cαὁhᵹ. Si autem sermo
sit de præterito, ita vt bonitas de Thadæo negetur, transit nı in nıp,
vt nıp mhαıch Cαὁhᵹ, vel si ita, vt affirmetur bonitas, sufficit præ-
mitti buὁh ante mαıch, si aspiretur m, vt buὁh mhαıch Cαὁhᵹ,
latinè, *Thadæus erat bonus ;* si enim non aspiretur m, sensus erit
Thadæus erit bonus. Item si præmittatur nı ante buὁh, sensus
erit *Thadæus non erit bonus.* Similiter b transit in buρ, ad affir-
mandum de futuro, vt in bhuρ ρeαnn, id est *melius erit,* sed nec
malè dicitur in eodem sensu buὁh ρſnn, cuius contradictio est nı
buὁh ρeαnn. Sic ὁu buὁh ρſnn, de futuro affirmat quòd meliùs
foret. Item transit nı in nαch, vt cum dico ὁeınım nαch ρeαnn,
latinè dico *quod non melius,* cuius oppositum significatur commu-
tatione prædicti nαch in ᵹun. Pòrro articulus nαch et αρ præpo-
situs adiectiuo comparatiuo importato per ρeαnn, sicuti αρ et nı
opponuntur sicut affirmatio et negatio, vt ıρ ρeαnn, nı ρeαnn, vel
nαch ρeαnn. Similiter nı et nαch, transeunt in articulum nαn
afficientem tempus præteritum, vt nαn ρheαnn, cui contradicit
ᵹunαb seù ᵹun appositione bh ad ρeαnn vt ᵹunαb ρheαnn, vel
potius ᵹun bhρeαnn."—*Grammatica Latino-Hibernica,* pp. 103,
104, 105.

It has sometimes puzzled Irish grammarians to point out the dif-
ference of meaning between the verbs ıρ, ταım, bíὁım, and ὁ-ρuılım ;

but to any one who has studied the genius of the language this dif-
ference is obvious. It is this : ιρ is the simple copula of logicians,
being merely used for assertion, that is, to connect an attribute with
its subject, or to predicate one thing of another, as ιρ mé ροluρ an
ɒoṁaιn, I am the light of the world. But in all sentences in which
existence is combined with locality cá is to be used. Mr. Patrick
Lynch, in his *Introduction to the Irish Language*, has the follow-
ing very accurate remarks on this subject, which are well worth
quoting here for the consideration of the learner, pp. 16, 17 :
" Every Proposition or Phrase includes two separate ideas or terms.
That of which something is affirmed or denied is called the sub-
ject or agent, stiled by grammarians the *nominative* or preceding
case ; the other term, denoting what is affirmatively or negatively
asserted of the subject, is called the *Attribute*. There is another
word employed to connect these two ideas, denominated a *Copula*,
or Verb. In various languages there is, strictly speaking, but one
Verb for designating this mental affirmation viz. *is* and the inflec-
tions of *am, was, be.* All other Verbs express not an act of the
mind, but so far as they severally include the *substantive* Verb *is*,
into which all adjective Verbs may be ultimately resolved ; thus
Patrick *loves, reads, walks*, are of equal import with the phrases
Patrick *love-is, read-is, walk-is*, or, as logicians make it, *is* loving,
is reading, *is* walking.—*Vide Lynch's English Grammar in
Verse and Prose*, pp. 33, 34. In English and Latin the substan-
tive verb *est, is*, serves for this affirmation. But in Irish we have
two substantive verbs for designating it : and though *is-me* and
ataim may, to some, appear to be of a similar import, yet they are
not in reality so, nor can the one be substituted for the other. The
radical Verb *is (iss) me* seems to have been originally invented for
simply shewing, that the subject of discourse barely *is*, or *exists*,
while *atá-me*, or *'taim*, denotes existence with reference to its state
or locality, thus modifying the affirmation of simple *being* or *essence*
by determining its condition place or time : as *is me ata ann.
It is me* (or *I*), *that am here.* This with many other peculiarities
in our Irish Verbs seems to require further investigation."

It is a very strange peculiarity in this language that the sub-

stantive verb τά can never ascribe a predicate to its subject without the aid of the preposition ι, or απη, as τά ρε 'n α ράзαρτ, he is a priest; lit. he is *in his* priest; bι ρé 'n α ριз, he was a king; lit. *in his* king. It may be curious to remark, that although in the application of these two verbs a strict attention to logical distinctions must be observed, still the native Irish speaker never finds any difficulty in applying them correctly.

When one substantive is predicated of another by this verb ιρ, and an adjective of praise or dispraise is connected with the predicate, it is never put in the genitive case, as ρεαρ ιρ mór ραċ, a man who is of great prosperity ; ρεαρ ba mór ραċ, a man who was of great prosperity ; απ ρεαρ ba caoιme cρuτh, the man who was of fairest form ; απ ρεαρ ιρ mó cιall, the man of greatest sense. In such sentences the predicated noun would be in the genitive or ablative case in Latin, and in English would be governed by the preposition *of ;* but in Irish it is actually the nominative case, coming after the assertive verb ιρ; and it is not easy to explain grammatically how it comes to have the force of the genitive or ablative in Latin ; yet such it has, beyond a doubt. When no verb is used, the latter noun may be connected by the preposition зο, or co, *with,* as ρεαρ зο nзnúιρ beoόα, a man *with* a lively countenance. But when the verb ιρ is used, this preposition cannot be introduced, but we must say ρεαρ ιρ beoόα зnúιρ. It should be noticed here, that this form of expression cannot be resolved by ρεαρ—ιρ beoόα α зnúιρ, a man—lively is his countenance ; but that it means fully and distinctly " a man of a lively countenance," though no satisfactory grammatical reason has yet been assigned for this mode of construction. In examining this idiom, the student should have the following accurate observation on the English language before his mind :

" In the English, as in all other languages, a great number of expressions, scarcely warrantable in strict Syntax, become part and parcel of the language. To condemn these at once is unphilosophical. The better method is to account for them. The currency of an expression is *primâ facie* evidence of some grammatical reason existing for it."—*The English Language*, by Professor Latham, p. 358.

Before closing the remarks on this verb, it will be necessary to correct an error of the Rev. Paul O'Brien, who says, in his Irish Grammar, p. 91, the verb ιр "can form no sentence without a repetition of itself, the aid of its past tense, or of τα." No error could be greater than this; for, ιр ғеαр me, "I am a man;" ιр ғ́uαр αn lα é, "it is a cold day," are perfect sentences, and contain no repetition of the same verb, and require no other verb to complete the sense.

SECTION 3.—*Of the Verb Substantive.*

The verb substantive τάιm, or bím, is thus conjugated :

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. τάιm, I am.	1. τάmαοιο, we are.
2. τάιр, thou art.	2. τάτ́αοι, you are.
3. τά р́é, he is.	3. τάιο, they are.

The particle α is often prefixed to the present tense of this verb, for the sake of euphony, or emphasis, as ατάιm.

Τ́αιр is the synthetic form to express *thou art*, usually found in modern MSS. and books, and that most generally in use, in common conversation, in the southern half of Ireland. But ατ́αι often occurs in ancient writings, and ατ́αοι in modern, as ατ́αí ατ' αenαр, "thou art alone," *Battle of Magh Rath*, p. 136 ; οιр ιр ocum-р́α ατ́αí, "for it is to me thou *art*, i. e. belongest," *Id.*, p. 48 ; conзmάιl nα b-ϝιlιοὁ ατ́αοι υ'ατ́ὁoр α h-Єιр́ιnn, "thou art keeping the poets from being banished from Ireland," *Keat. Hist.*,p. 125; α Ṡhuαιр́е, οl αn р́ι, αn ϝαm ċúṁ́αċταιb-р́e υο ὁol oр́τ α ταοι αз τр́om-зul υο'n ιοnnuр́ р́οιn, "O Guaire, said the king, is it because my

powers have prevailed over thee, that thou weepest in that manner?"
Id., p. 119. In the county of Kerry they say ⲧⲁⲟⲓⲛ ⲧⲩ, thou art;
but this is corrupt, and not to be imitated.

The synthetic form for the first person plural of this tense is
variously pronounced in the provinces, as ⲧⲁ́ⲙⲩ̆ⲓⲟ, ⲧⲁ́ⲙⲁⲟⲓⲟ, and
ⲧⲁ́ⲓⲙⲓⲟ. Keating writes ⲁⲧⲁ́ⲙⲁⲓⲟ (mă̆ⲓⲟ short), as ⲟⲓⲡ ⲁⲧⲁⲙⲁⲓⲟ
ⲁ⳨ⲁ́ ⲥ̇lⲟⲡ ⲟ ⲃⲉⲗ ⳨ⲟ ⲃⲉ́ⲗ, " we are hearing it from mouth to mouth,"
Hist. Irel., p. 94. But O'Molloy and others write it—ⲙⲁⲟⲓⲟ. This
stands in great need of some established rule.—See Regular Verb.

Ⲧⲁⲥ̇ⲁⲟⲓ, *ye are*, is found in the best manuscripts, except that
in the more ancient ones it is written ⲧⲁⲥ̇ⲁⲓ, or ⲁⲧⲁ́ⲥ̇ⲁⲓ, as ⲁⲧⲁ́ⲥ̇ⲁⲓ́
ⲁ n-oenⲃⲁⲓle, " ye are in one place," *Battle of Magh Rath*, p. 62.
The synthetic form for the third person plural is variously written
in old manuscripts, ⲁⲧⲁ́ⲓⲟ, ⲁⲧⲁ́ⲓⲧ, ⲁⲧⲁ́ⲟ, ⲁⲧⲁ́ⲧ; *vide Id.*, pp. 38, 82,
et passim.

Consuetudinal Present.

<table>
<tr><td>SINGULAR.</td><td>PRESENT.</td></tr>
<tr><td>1. bⲓ̀ⲟⲓⲙ, <i>or</i> bⲓ́ⲙ, I usually am.</td><td>1. bⲓ́ⲙⲓ́ⲟ, bⲓ́ⲟⲙⲁⲟⲓⲟ, <i>or</i> bⲓ́ⲟ-ⲙⲁⲓⲟ, we usually are.</td></tr>
<tr><td>2. bⲓ̀ⲟⲓⲡ, <i>or</i> bⲓ́ⲡ, thou usually art.</td><td>2. bⲓ́ⲥ̇ⲓ́, you usually are.</td></tr>
<tr><td>3. bⲓ́ⲟ̀ⲉⲁⲛⲛ ⲣⲉ́, <i>or</i> bⲓ́ⲟⲛⲛ ⲣⲉ, he usually is.</td><td>3. b·ⲟ̇ⲓⲟ, <i>or</i> bⲓ́ⲟ, they usually are.</td></tr>
</table>

Or bⲓ́ⲟ̀ⲉⲁⲛⲛ, or bⲓ́ⲟⲛⲛ ⲙⲉ́, ⲧⲩ́, ⲣⲉ́, &c., the verb having the same
termination, to agree with all the persons. ⲟ̀ⲓ̀ⲟ̇ⲙⲓ́ⲟ, or bⲓ́ⲙⲓ́ⲟ, the
synthetic form of the first person plural of this verb, is as often
written bⲓ́ⲟⲙⲩⲓⲟ, or bⲓ́ⲟⲙⲁⲟⲓⲟ, and pronounced bⲓ́ⲟⲙⲟⲓ̇ⲟ (the m
being broad, and the last syllable short or long.—See Regular Verb.

Past Tense.

<table>
<tr><td>SINGULAR.</td><td>PLURAL.</td></tr>
<tr><td>1. bⲓ́ⲟ̀ⲉⲁⲣ, <i>or</i> bⲓ́ⲟⲣ, I was.</td><td>1. bⲓ́ⲟ̀ⲉⲁⲙⲁⲡ, <i>or</i> bⲓ́ⲟⲙⲁⲡ, we were.</td></tr>
<tr><td>2. bⲓ́ⲟ̀ⲓⲡ, <i>or</i> bⲓ́ⲡ, thou wast.</td><td>2. bⲓ́ⲟ̀ⲉⲁⲃⲁⲡ, <i>or</i> bⲓ́ⲟⲃⲁⲡ, thou wert.</td></tr>
<tr><td>3. bⲓ́ⲟ̇, <i>or</i> bⲓ́ ⲣⲉ́, he was.</td><td>3. bⲓ́ⲟ̀ⲉⲁⲟⲁⲡ, <i>or</i> bⲓ́ⲟⲟⲁⲡ, they were.</td></tr>
</table>

Do and no are generally prefixed to this tense in ancient and modern writings. In ancient manuscripts the past tense of this verb is written bár, or bádar, bádair, or báir, bá ré, bamar, bábar, báoar. And this form is used by Keating, the Four Masters, Duald Mac Firbis, and other writers of the seventeenth century, but no trace of it is now observable in the spoken language. For the modern bí, was, ancient writers often use baoi, boi, bui, boei, uoei, which renders their writings very obscure to modern Irish scholars.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. bíoinn, or bínn, I used to be.	1. bíbmír, or iomaoir, we used to be.
2. bíočeá, or bíčea, thou usedst to be.	2. bičí, you used to be.
3. bíoeaò ré, or bíoò ré, he used to be.	3. bíoír, they used to be.

Dhíoeaò, or bíoò ré ; the third person singular of this tense is pronounced bíoeač, or bíoč ré, throughout the southern half of Ireland.

Future Tense.

SINGULAR.	PLURAL.
1. biaò, or beiòeaò, I will be.	1. biaòmaoiò, or beiòmiò, we will be.
2. biaip, or beiòip, thou wilt be.	2. biaòaíò, or beiòíò, you will be.
3. biaiò, or beiò ré, he will be.	3. biaòaiò, or beiòiò, they will be.

The emphatic form of beiòip, or biaòaip, thou shalt be, is sometimes written biaru for biaip-re, as in the *Battle of Magh Rath*, p. 190 : ni biaru az bazup o'n láičí-rea amač, "for thou shalt not threaten from this day forth." The negative of the third person singular is written noča bia, i. e. " it shall not be," in the Poem attributed to St. Columbkille, preserved in a MS. in Trinity College (H. 3. 18.), already quoted. In many parts of Munster beiz ré is used for beiò, or biaiò ré, he will be, but it must be considered a great corruption, and is ascribed to the tendency of the Munster dialect to terminate in iz.

IMPERATIVE MOOD.

SINGULAR.   PLURAL.

1. . . . .

2. bí, be thou.

3. bíꝺeꜵ ꞃé, *or* bíoꝺ ꞃé, let him be.

1. bíoꝺmꜵoiꞃ, bimíꞃ, *or* bio-mꜵoiꝺ, let us be.

2. bíꝺíꝺ, be ye.

3. bíoíꞃ, let them be.

The form for the third person singular is pronounced bíꝺeꜵċ, or bíoċ ꞃé, throughout the southern half of Ireland, but bíoṁ in the north and west. The form for the first person plural varies a good deal throughout the provinces, and wants a grammatical stan-dard. The author would recommend the form bimíꞃ, as it would perfectly agree with bíoíꞃ, the universally approved form for the third person plural. In South Leinster and East Munster they say bíomuiꞃꞇ, and Dr. Neilson gives bíoꝺmꜵoiꝺ, which is the form used in Ulster. But bíoꝺmꜵoiꝺ is more properly the indicative form, and means *we are* rather than *let us be.* ꝺíꝺíꝺ is the only form for the second person plural found in correct printed books and manuscripts, and yet bíꞅíꝺ is the form used in the spoken language[m] in every part of Ireland, and *bigidhe* is given as the only synthetic form by Neilson, who had little or no acquaintance with the ancient Irish manuscripts.

SUBJUNCTIVE MOOD.

Present Tense.

SINGULAR.   PLURAL.

1. ꞁo ꞇ-ꝼuilim, that I am.

2. ꞁo ꞇ-ꝼuiliꞃ, that thou art.

3. ꞁo ꞇ-ꝼuil ꞃé, that he is.

1. ꞁo ꞇ-ꝼuilmio, ꞁo ꞇ-ꝼuileꜵm, that we are.

2. ꞁo ꞇ-ꝼuilꞇí, that ye are.

3. ꞁo ꞇ-ꝼuilio, that they are.

[m] So much is this termination now established for this person in all the verbs, that in some of the mountainous districts some boys, when beginning to speak English, are heard to say *come-*ꜵiꞃꞅíꝺe, for " come ye."

Past Tense.

<div style="display:flex">

SINGULAR.

1. ᵹo ραϑαρ, that I was.
2. ᵹo ραϑαιρ that thou wast.
3. ᵹo ραιϑ, *or* ραιϑe ρé, that he was.

PLURAL.

1. ᵹo ραϑαмαρ, that we were.
2. ᵹo ραϑαϑαρ, that ye were.
3. ᵹ ραϑαoαρ, that they were.

</div>

Ƃh-ρuιlιм, in the present tense, and ραϑαρ, in the past, are called the subjunctive mood of the verb ταıм, although, properly speaking, derived from other obsolete verbs. This mood (which the regular verbs want altogether—see p. 179) is never used in the modern language, except after the particles αn, whether; ᵹo, that; cá, where; ní, not; ναċ, not, or which not; noċα, not; or after the relative when preceded by a preposition, as αn Ƃ-ρuιl ρé, is he? ραoιlιм ᵹo Ƃ-ρuιlιρ, I think that thou art; cá Ƃ-ρuιlιo, where are they? ní ρuιl ρé beo, he is not alive; ναċ Ƃ-ρuιl ρe beó, is he not alive; αn τé ναċ Ƃ-ρuιl ραιϑϑιρ, he who is not rich; ó α Ƃ-ρuιlιo, from whom they are; ϑála Néιll αρ α b-ρuιlмío αᵹ τράċτα, "with respect to Niall, of whom we are treating," *Keat. Hist.*, p. 109. The form τá is never used after any of these particles in the modern language, but in the ancient manuscripts τá is as often used in these situations as ρuιl, or ριl, as Ᵹαeϑαl Ᵹlαρ ó τáιτ Ᵹαeóιl, "Gaedal Glas, from whom the Gaels are [descended]," *B. Ballymote*, fol. 11 ; or, as written by Keating, Ᵹαoıϑιol Ᵹlαρ ó ϑ-τáιϑ Ᵹαoıϑιl, *Hist. Irel.*, p. 49; Ruмαnn, мαc Colмáın ın ριlιϑ, ó τáιτ Sıl Ruмαınn ı n-αϑ Τρuıмм, "Ruman Mac Colmain, the poet, from whom are the Sil Ronain, at Ath Truim." Even Duald Mac Firbis, who wrote about the middle of the seventeenth century, frequently uses τá for Ƃ-ρuιl in the situations above mentioned, as Ƒeólıмıϑ, мαc Αмαlᵹαıϑ, ϑια ϑ-τá Ceneul Ƒeól-lıмıϑ, "Fedhlimidh, son of Amhalgaidh, from whom are the Ceneul Fedhlimidh," *Tribes and Customs of Hy-Fiachrach*, p. 4, line 13; Cucoınᵹelτ, мαc Αмαlᵹαıϑ, ó ϑ-τáιo Muınτιρ Τhoмαlταıᵹ, "Cucoingelt, the son of Amhalgaidh, from whom are Muintir Thomaltaigh," *Id.*, p. 12, line 4.

In ancient manuscripts ρıl is very frequently used for ρuιl, and

even for αϲά, particularly in the relative form, as ʒαċ luiḃ ꝼil 'ꝛan moiʒ, " every herb which is in the plain;" ꝺeʒ-Eiꝛe, .i. iniꝛ ꝼil ꝼoꞃ muiꞃ amuiʒ la h-Uiḃ Ceinnꞃealaiʒ, " Beg-Eire, an island which is out in the sea in Hy-Kinsellagh," *Irish Calendar*, 23rd April; alii ꝺicunꞇ cumaꝺ h-e Colmán, mac Qeꝺα ꝼil i n-Qꞃꝺ bo ꝼoꞃ bꞃu Cocha Echach, " others say that it is Colman, the son of Aedh, that is at Ard bo, on the brink of Lough Neagh," *Felire Aengus*, 17th February. It should be also remarked here that the forms bí, bui, boi, &c., are often used in ancient writings for the subjunctive ꝛaiḃ, as co naċ bui for ʒo naċ ꝛaiḃe, *Battle of Magh Rath*, p. 232; co h-aiꝛm a m-bui for ʒo h-áiꞇ a ꝛaiḃe, *Id.*, p. 10; co m-báꝺaꞃ, for ʒo ꝛaḃaꝺaꝛ, *Id.*, p. 24.

Future Tense.

	SINGULAR.		PLURAL.
1.	ʒu m-biαꝺ, that I shall be.	1.	ʒo m-biαmαoiꝺ, that we shall be.
2.	ʒo m-biαiꝛ, that thou shalt be.	2.	ʒo m-biαꝺáiꝺ, that you shall be.
3.	ʒo m-biαiꝺ, that he shall be.	3.	ʒo m-biαꝺαiꝺ, that they shall be.

CONDITIONAL MOOD.

	SINGULAR.		PLURAL.
1.	ḃeiꝺinn, *or* ḃeinn, I would be.	1.	ḃeiꝺmíꝛ, *or* ḃeimíꝛ, we would be.
2.	ḃeiꝺċeá, *or* ḃeiċeá, thou wouldst be.	2.	ḃeiꝺċíꝺ, ye would be.
3.	ḃeiꝺeaꝺ ꝛé, he would be.	3.	ḃeiꝺíꝛ, they would be.

The conjunctions ꝺá, if, and munα, unless, are signs of this mood, and eclipse the initial consonant; it can, however, be used independently of any conjunction; but it has then generally the emphatic particle ꝺo before it, as ꝺo ḃeiꝺinn. The first person singular of this mood is always pronounced in Munster as if written ḃeiꝺinn, which, in the eastern countries, is pronounced ḃeiꝺinʒ. But in the *Battle of Magh Rath*, and most ancient writings, it is generally

written ḃeino; ḃeiḋeaḋ, the form for the third person singular, is pronounced in Munster as if written ḃeiḋeaċ, or ḃeiċ. In ancient writings we find co m-biaḋ, that it would be; ḋia m-beḋ, if it would be; no ḃeiċ, it would be, for the modern ᵹo m-beiḋeaḋ, ḋá m-beiḋeaḋ, ḋo ḃeiḋeaḋ.—See *Battle of Magh Ragh*, pp. 24, 58, 68.

INFINITIVE MOOD.

Ḋo ḃeiċ, to be.

By prefixing certain prepositions to the verbal noun ḃeiċ, being, various expressions are formed, which are equivalent to participles and ablatives absolute in other languages, as aṗ m-beiċ, on being; iaṗ m-beiċ, after being; aṗ ċí ḃeiċ, on the point of being, about to be; ċum a ḃeiċ, or ċum ḋo ḃeiċ, to be, or in order to be.

The analytic form of this verb is always the same with the form for the third person singular through all the persons, thus :

Present Tense.

SINGULAR.	PLURAL.
1. ċá mé, I am.	1. ċá ṗinn, we are.
2. ċá ċú, thou art.	2. ċá ṗiḃ, you are.
3. ċá ṗé, he is.	3. ċa ṗiaḋ, they are.

Past Tense.

SINGULAR.	PLURAL.
1. ḃí mé, I was.	1. ḃí ṗinn, we were.
2. ḃí ċú, thou wert.	2. ḃí ṗiḃ, ye were.
3. ḃí ṗé, he was.	3. ḃí ṗiaḋ, they were.

This analytic mode of inflecting the verb is becoming very general in the spoken language, particularly throughout the northern half of Ireland.

<p style="text-align:center">SECTION 4.—*Conjugation of a regular Verb.*</p>

<p style="text-align:center">ᵹlanaim, I cleanse.</p>

<p style="text-align:center">ACTIVE VOICE.</p>

<p style="text-align:center">INDICATIVE MOOD.</p>

<p style="text-align:center">*Present Tense.*</p>

SINGULAR.	PLURAL.
1. ᵹlanaim, I cleanse.	1. ᵹlanamaio, *or* ᵹlanamaoio, *or* ᵹlanam, we cleanse.
2. ᵹlanaip, thou cleansest.	2. ᵹlantaíó, you cleanse.
3. ᵹlanaió ᵱé, he cleanseth.	3. ᵹlanaio, they cleanse.

<p style="text-align:center">*Consuetudinal Present.*</p>

SINGULAR.	PLURAL.
1. ᵹlanann mé, I usually cleanse.	1. ᵹlanann ᵱinn, we usually cleanse.
2. ᵹlanann tú, thou usually cleansest.	2. ᵹlanann ᵱib, you usually cleanse.
3. ᵹlanann ᵱé, he usually cleanses.	3. ᵹlanann ᵱiao, they usually cleanse.

Some modern writers terminate the first person singular of the present indicative in am; but this is properly the first person plural. The second person singular sometimes terminates in e, or i, in old manuscripts, but never in the modern language. See observations under Ⴀáiᵱ, p. 166. The third person singular of this tense has no synthetic form, either in the ancient or modern language; for some observations on which see p. 153. The termination for the first person plural, which always ends alike in the present and future indicative, varies throughout the provinces. In the south of Leinster and east of Munster it is pronounced amŭĭo, or mŭĭo (short), whether the characteristic vowel of the root be broad or slender; and maoio (long) in Thomond; while in other parts of Ireland it is sometimes pronounced maoio, long; sometimes

mŭĭo, or măĭo, short; and sometimes mío, long and slender. The terminations found in ancient manuscripts are maio, maiτ, mio, and miτ; but it is not easy to prove whether these terminations were pronounced long or short. Giolla Iosa Mor Mac Firbis writes maio, in 1417; thus, ó Raié óranouib aṗ bino cluiʒ, co Τραιʒ cell, conaiṗ éiaʒmaio, "from Rath Branduibh of the sweet bells, to Traigh Ceall, a road which we go." — *Tribes and Customs of Hy-Fiachrach*, pp. 224, 225. It is written maiτ in the *Leabhar Breac*, a manuscript of the highest authority; as, Loʒ oún áṗ riachu aṁail loʒmaiτ-ne o'áṗ ṗecéṁnaib, "*dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*," fol. 124, *b, a*. It is written muio, maiτ, and mio, in an old vellum Life of St. Moling, and in H. 3. 18.; thus, raʒmuio-ne a coinne in cléiṗiʒ, "we will go meet the cleric;" recmaiτ a leṗ, ol in cléiṗeé, aṗ ní ṗuaṗamaṗ ṗáilτi i τiʒ aile iṗ in baile, "we stand in need of it, said the cleric, for we have not received welcome in any other house in the town;" bemio-ne ṗṗiṗ in recht ṗin, "we will be for that law," H. 3. 18. p. 358. It is written miτ in a very old vellum copy of *Cormac's Glossary*, as ṗṗoimṗimiτ ṗṗiṗ, ol, ṗé, "we shall try it, said he," *voce* Ṗṗull. It is not easy to decide what termination should be adopted in the general modern language, as the provincialists would not agree. The author would recommend it to be settled by the following rule. When the characteristic or last vowel of the root is broad, the first person plural of the present indicative active should, in the synthetic form, terminate in măĭo or maoio, long; it is difficult to decide which; the second in éaí, τaoi, or τaíó; and the third in ăĭo (short). But when the characteristic vowel is slender, they should terminate in mío, τí, or τíó, and ĭo (short). This rule is almost invariably observed by O'Molloy, in his *Lucerna Fidelium*, which was printed at Rome in 1676, as in the following instances: i, of the broad termination,—aóramaoio, "we adore," p. 195; oiulτamaoio, "we renounce," p. 279; ʒlacamaoio, "we receive," pp. 257, 279; meaṗamaoio, "we think," pp. 212, 213, 216; oṗṗalamaoio, "we offer," p. 251; onóṗamaoio, "we honour," pp. 192, 194, 217. Of the slender termination, cṗeioimio, "we believe," p. 235; cuiṗmio, "we put," pp. 214,

224, 229; ᵹaıрmıо, "we call," p. 236; ᵹuıómıо, "we implore,"
p. 228; cuıcmıо, "we fall," p. 222. However, he sometimes
deviates from this rule, but not often. In p. 197 he writes, ıaıрр-
mıо, "we ask;" in pp. 198, 203, and 228, ıaррamаoıо; and in
p. 214, ıaррmuıо. Donlevy, in his Irish Catechism, published at
Paris in 1742, keeps more closely to this rule; and he generally
uses maoıо, and rarely muıо, for the broad termination; ex. lean-
maoıо, "we follow," p. 212; ráᵹamuıо, "we find," p. 206;
cuıрmıо, "we put," p. 200; caıllımıо, "we lose," p. 218; coım-
nıᵹmıо, "we remember," p. 284; cuıcmıо, "we fall," p. 216;
cреıᵹımíо, "we have forsaken," p. 216. It is impossible to bring
the local jargons of the different counties to a grammatical stan-
dard, and therefore some general system, drawn from the best
manuscripts, must be submitted to, in settling the orthography of
this neglected language.

In the spoken language, the synthetic form for the second per-
son plural is rarely used; but, instead of it, the analytic form
ᵹlanaıó рıḃ, or the consuetudinal present, ᵹlanann рıḃ, is always
employed.

Past Tense.

SINGULAR. | PLURAL.

1. ᵹlanar, *or* оо ᵹlanar, I did   1. ᵹlanamaр, we did cleanse.
cleanse.
2. ᵹlanaıр, thou didst cleanse.   2. ᵹlanaḃaр, you did cleanse.
3. ᵹlan ré, he did cleanse.   3. ᵹlanaоaр, they did cleanse.

The particles оо, or рo, are often prefixed to the
past tense in the modern language; but in ancient
writings the prefix is variously given, aр, ac; оо, оoр;
рo, рoр; no, noр; рo, рoр, рооuр; рoc.

In the ancient manuscripts the third person singular has a
synthetic termination, which is variously written eрcaр, uрcaр,
eрcaıр, uрcaıр, aроaıр, uроaıр, of which, strange to say, no Irish
grammarian has hitherto taken notice; as, оoıрceрcaıр, "he
poured," *Battle of Magh Rath*, p. 94; о'ғeċuрcaр, "he viewed,"

Id., p. 24 ; ɼo ımpeɼnaıʒeɼcuɼ, " he quarrelled," *Id.*, p. 110 ;
ıonnuɼ ʒuɼ óalluɼoaıɼ a óeaɼbɼacaıɼ, " so that he blinded his
brother," *Keat. Hist.*, pp. 28, 51 ; ɼo bɼeıceaṁnaɼcaıɼ, "*judica-
vit*," *Duald Mac Firbis*, in H. 2. 15. p. 208.   Of all these, aɼcaıɼ
is the most usual and best form for this termination, and it is to be
suspected that aɼcuɼ is a corruption, to be attributed to the negli-
gence of transcribers.   In the southern half of Ireland, the termi-
nation for the first person plural is pronounced as if written măĭɼ,
mŏĭɼ, or mŭĭɼ (short) ; a form sometimes used by Keating, and
always by O'Molloy, and found in manuscripts of the fifteenth cen-
tury, as oo ɼéıɼ ʒac neıc óá n-oubɼamoıɼ ɼoṁaınn, " according
to every thing which we said before," *Keat. Hist.*, p. 32.   When
the characteristic vowel of the root is broad, the synthetic form for
the first person plural is formed, in the modern language, by add-
ing amaɼ to the root, but in the ancient language more generally
by adding ɼam, as ʒabɼam, we took ; cucɼam, we gave ; for the
modern, ʒabamaɼ, cuʒamaɼ ; and when slender, by adding ɼem.—
See *Battle of Magh Rath*, pp. 38, 43.   The termination abaɼ, de-
noting the second person plural, is often written abaıɼ in good
manuscripts, and pronounced abaıɼ in the south of Ireland ; this
termination is seldom used in Ulster.   But the termination aoaɼ,
for the third person plural, is still in constant use in Connaught
and Munster, and well understood, though not often used, in Ulster.
It occurs in manuscripts of considerable antiquity, but not so often
as the terminations ɼeo, ɼec, ɼao (which are evidently corruptions
of the pronoun ɼıao), and ɼaoaɼ, ɼacaɼ ; as lenɼac, they followed,
for the modern lean ɼıao, or leanaoaɼ ; níɼ ɼécɼac, they were not
able, for níoɼ ɼéaoaoaɼ ; ʒɼáóaıʒɼec, they loved, for ʒɼaóuıʒea-
oaɼ ; ɼo aıɼıʒɼec, they perceived, for oo aıɼíʒeaoaɼ ; cucɼaoaɼ,
they brought, for cuʒaoaɼ ; ṁaɼbɼaoaɼ, they killed, for ṁaɼba-
oaɼ.—See *Battle of Magh Rath*, pp. 28, 38, 66, 178, 246, *et passim ;*
ɼo comaıɼcɼeo cıaɼa ceno, ocuɼ ac beɼcɼam ɼɼıu, "*interrogave-
runt eum cujus caput esset, et ille eis dixit*," *Cor. Gloss.*, *voce*
Coıɼe óɼecáın.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ġlanaınn, I used to cleanse.	1. ġlanamaoıp, we used to cleanse.
2. ġlancá, thou usedst to cleanse.	2. ġlancaíò, you used to cleanse.
3. ġlanaò pé, he used to cleanse.	3. ġlanaòaoıp, *or* ġlanaıòíp, they used to cleanse.

The particles òo, po, &c., may be prefixed to all the persons of this tense also.

The termination aò in the third person singular is pronounced, in Connaught and Ulster, as if written úò, or úṁ, but in the south, as if aċ; but aò, eaò, or eò is the true termination, as appears from the best manuscripts: ocup ní ċluıneaò aċc maò bec, ocup ní ċéımníżeò pon a ċopaıb, " and he heard but little, and he used not to walk on his feet."—*Battle of Magh Rath*, p. 42. The termination for the first and second persons plural in this tense are far from being settled in the modern language, for in some places they are pronounced ġlanamuıpc, ġlanaòuıpc; but these forms—though strong and distinct, and adopted perhaps in imitation of the Latin terminations *vimus, vistis*—are never found in any good authority. The form for the third person plural is fixed, being nearly the same in every part of Ireland : when the characteristic vowel is slender it ends in òíp, or ïòíp, and when broad in òaoıp, modern, and òaíp, in ancient writings, as in the following examples : òo lınġoíp Ʒaoıòıl ʒap an ʒ-cloıòe, " the Gaels used to sally over the fosse," *Keat. Hist.*, p. 2 ; ap ʒaċ coċuʒaò òá ò-cuʒòaoıp òo boċcaıb aʒup òo òılleaċcaıb, " of every support they used to give to the poor and to the orphans," *Id.*, p. 1 ; cpıalluıo pop muıp, aʒup ceaʒṁaıo mupòuċaınn òóıb, aʒup òo ċanòaoıp ceol òo na loınʒpıoċaıb, no ċpıallaò cáppa ʒo ʒ-cuıpòíp coòlaò oppa, aʒup òo lınġoíp péın ċuca oıa mapbaò, " they put to sea, and syrens met them, and they used to chaunt music to the sailors as they were passing by, and brought sleep upon them, and then they used to rush upon and kill them," *Id.*, p. 48 ; òpıʒıc banòee

no αορασίρ ϝιλίο, " Brighit, a goddess whom the poets used to worship," *Cor. Gloss.*, *voce* δριξιτ; ιρ do no ċοιρεηξοαίρ mí Μάρτα, " it is to him they used to dedicate the month of March," *Id.*, *voce* Μαιρτ.

But it should be confessed that, in the south of Leinster, and the eastern counties of Munster, the third person plural of this tense terminates in δίρ, or ίοίρ, whether the characteristic vowel be broad or slender ; and the above examples are there pronounced as if written linξιο'ρ; dά δ-τυξαιοίρ; do ċαναιοίρ; ξο ξ-cuιριοίρ; do αδραιοίρ; do ċοιρεαρξαιοίρ.

Future Tense.

SINGULAR.	PLURAL.
1. ξλανϝαο, I will cleanse.	1. ξλανϝαm, *or* ξλανϝαμαιο, *or* ξλανϝαμαοιο, we will cleanse.
2. ξλανϝαιη, thou wilt cleanse.	2. ξλανϝαίδ, you will cleanse.
3. ξλανϝαιδ ρé, he will cleanse.	3. ξλανϝαιο, they will cleanse.

It should be observed here that the ϝ is scarcely heard in this tense in the spoken language in any part of Ireland, and that throughout the southern half of Ireland it is pronounced like ċ or h, as ξλανċαο, I will cleanse; ceιlċιη, thou wilt conceal; but the ϝ is more frequently found as the sign of the future tense of regular verbs in ancient manuscripts than ċ, and must, therefore, be received as its true sign[n]. The ċ, however, is also sometimes found

[n] Mr. Patrick Lynch, in his *Introduction to the Irish Language*, seems to think that ϝ is not an absolutely necessary sign of the future tense. His words are : "Some grammarians say that the letter f (ϝ) should be placed as a characteristic for the future, next to the termination of the second person singular of the Imperative mode ; but from the examples adduced above, as well as those from O'Molloy, it is obvious that ϝ (f) is not an absolutely necessary sign of the fu-

ture, and in some verbs not at all used ; neither is it employed in the grammars of the learned Messrs. Shaw and Stewart, for the Caledonian dialect of our language."—p. 24.

It is very true that in some of the irregular verbs, and in the class terminating in uιξιm, or ιξιm, and a few others, the ξ is not introduced into the future ; but in all other regular verbs the ϝ should be used, as it is found in the most correct Irish manuscripts.

in good authorities, as ιγ miγι ροτ ρυbέα, " it is I that shall wound thee," *Battle of Magh Rath*, p. 294. In ancient writings the second person singular of this tense also ends in e or ι, as well as the present, as ní múιηbγe-γιυ miγι, " thou shalt not kill me," *Id.*, p. 190. Ϝαιὃ, or ϝιὃ, the analytic termination for all the persons when the pronouns are expressed, is pronounced *fwee*, or *fee*, in Connaught, but *fwĭ*, or *fĭ*, in Munster. This termination is written ϝαὃ by the Rev. Paul O'Brien and others, which is very incorrect. In the ancient manuscripts it is often written ϝα, or ϝι, without the final ὃ, as ʒonϝα γέ, " he will wound ;" ϝαιcϝι γέ, " he will see," *Battle of Magh Rath*, pp. 136, 194 ; ʒnomϝα, .ι. αeγϝα, " he will satirize," *Cor. Gloss.*, *voce* Ϭnoma. Sometimes, but rarely, the termination αὃ is found for the first person singular of this tense after a negative, as ní molaὃ, " I shall not praise," *Teige Mac Dary ;* ní ϝυιcέαb ναmnα νο'n νγοιηʒ, " I will not omit one of the people," *Giolla Iosa Mor Mac Firbis*, A.D. 1417.

The termination ϝeαm, or ϝιom, ϝαm, ϝem, is often found in the best manuscripts for the first person plural, as ʒo n-ʒlanϝαm, till we shall cleanse ; ʒo n-ʒυιὃϝeαm, till we shall implore.—*Keating*.

SUBJUNCTIVE MOOD.

Properly speaking, no regular verbs in Irish have any subjunctive mood ; the form of the verb which follows the particles governing the subjunctive (see p. 170), always terminates like the indicative. But in irregular verbs these particles are followed by a peculiar form.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. ʒlanam, *or* ʒlanamαoιγ, let us cleanse.
2. ʒlαn, cleanse thou.	2. ʒlanαíὃ, you cleanse.
3. ʒlanaὃ γέ, let him be cleansed.	3. ʒlanαιὃíγ, let them cleanse.

The third person singular is pronounced ʒlanαċ γέ throughout

the southern half of Ireland, but ᵹlanaṁ, or ᵹlanúó ꞃe in Connaught and Ulster. In the topographical poems of O'Dugan, O'Heerin, and Giolla Iosa Mor Mac Firbis, the termination am, or eam, is almost invariably used for denoting the first person plural, as in the following examples: cꞃiallam cimċeall na Ꝼoóla, "let us travel round Ireland," *O'Dugan;* laḃꞃam oo ċloinn Choꞃpmaic Chaiꞃ, cꞃiallam caꞃ Sionainn ꞃꞃuċ-ᵹlaiꞃ, "let us speak of the race of Cormac Cas, let us proceed across the green-streamed Shannon," *O'Heerin;* Clann Ꝼiaċꞃa úiꞃ aꞃ m'aiꞃe, leanam lonᵹ na laeċꞃaióe, "the race of the noble Fiachra are my care, let us follow the track of the heroes," *Giolla Iosa Mor Mac Firbis.* In the county of Kilkenny the first person plural of this mood terminates in muiꞃc, as ᵹlanamuiꞃc, but this is never found in correct manuscripts, and must be regarded as a local barbarism. The termination ió is that most generally found in ancient manuscripts for the second person plural of this mood, as eiꞃᵹió, eiꞃᵹió, a óᵹa! "arise, arise, O youths," *Battle of Magh Rath,* p. 122; cóᵹbaió ocuꞃ caiꞃbenaió, "raise and shew," *Id.,* p. 178; caḃꞃaió ceno na ꝼleꞃci ꝼilió ꝼaiꞃ, place ye the end of the poet's wand upon it," *Cor. Gloss.,* *voce* Coiꞃe ḃꞃecam; cuiꞃió amach in ceno, "put ye out the head," *Id., voce* Oꞃc. In the *Book of Ballymote* it is sometimes written ói, as ocuꞃ ciᵹeꞃnaiói oo iaꞃcaib in maꞃa, ocuꞃ oo eacaicib in nime, ocuꞃ oo na h-uilib anmannaiḃ, "and rule over the fishes of the sea, and the birds of the air, and over all the animals." At present, however, the termination iᵹió is that used in every part of Ireland except the county of Kerry, and parts of Cork, where it is íᵹ. This West Munster termination, which sounds so strangely in the ears of the inhabitants of the provinces of Connaught and Ulster, is strikingly exemplified in the following verses by Andrew Magrath, a Munster poet of the last century:

> "Sin aᵹaib an c-am, aᵹuꞃ ᵹaḃaiᵹ le n-a céile,
> Ppeabaiᵹ le ꝼonn, aᵹuꞃ planncaiᵹ méiċ-ṗuic,
> Leanaiᵹ Ꝼoᵹa aꞃ óꞃeam an éiċiᵹ,
> 'S ná h-ionncoiᵹeaó aen le ꞃᵹáċ o'n nᵹleo."

The East Munster form, which also extends into Connaught

and Ulster, is exemplified in these lines, from a Jacobite song by
Timothy O'Sullivan, a native of the county of Waterford :

" Ceónaɩʒíó, léanaɩʒíó, léaꝒaɩʒíó, leaʋbaɩʒíó
     CéaꝒaɩʒíó, claoɩóʒíó ʋaꝐ námaɩʋ."

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ʒlanꝒaɩnn, I would cleanse.	1. ʒlanꝒamaoɩꝐ, we would cleanse.
2. ʒlanꝒá, thou wouldst cleanse.	2. ʒlanꝒaíó, you would cleanse.
3. ʒlanꝒaó Ꝑé, he would cleanse.	3. ʒlanꝒaɩoíꝐ, they would cleanse.

The particles oo, Ꝑo, &c., may be prefixed to this
mood, and the conjunctions oá, if, and muna, unless,
are usually its signs.

In ancient writings Ꝓaɩnn, the termination for the first person sin-
gular, is written Ꝓaɩno, Ꝓoɩno, or Ꝓuɩno, and, when the characteristic
vowel of the root is slender, Ꝓɩno, as Ꝑo aɩnɩcꝒɩno Ꝑɩʋ, " I would
protect you," *Battle of Magh Rath*, p. 78 ; Ꝑo aɩꝐɩꝒꝒɩno, " I would
stay," *Id.*, p. 66. The Ꝓ is sometimes omitted, as Ꝑo éꝐɩallaɩno for
oo éꝐɩallꝒaɩnn, " I would proceed," *Id.*, p. 172 ; co clanoaɩno for
ʒo ʒ-clannꝒaɩnn, " that I would thrust," *Id.*, p. 42.

The termination Ꝓá is not always used in the spoken language,
for, in the south-east of Ireland, éá is most generally substituted in
its place, and this termination often occurs in ancient writings, as
oɩa n-ʒaʋéá, " if thou wouldest take," *Battle of Magh Rath*, p. 42;
muna ɩmʒaɩʋéeá ɩn ɩnao, " if thou wouldst not quit the place,"
Id., p. 202. This termination is also used in John Mac Torna
O'Mulconry's copy of *Keating's History of Ireland*, as oo ʒeaʋéá
ní ba mó uaɩm-Ꝑe oá ꝐíꝐéeá oꝐam é, "thou wouldst obtain a greater
request of me if thou wouldst ask it of me, p. 118. The termina-
tion for the third person singular is pronounced aé, or eaé, in this
mood, throughout the south of Ireland, but in Connaught and Ulster
úó, or ɩúó, the Ꝓ being very seldom heard. The Ꝓ, however, should

not be rejected, as it adds force and distinctness to the termination, and is found in Irish manuscripts of the highest authority, as no ḟéoṗaḋ, "he would be able," *Battle of Magh Rath*, p. 68 ; ní anṗaḋ "he would not stay," *Id.*, p. 192 ; noṗ ḟoᵹaiḃṗeḋ, "he would distribute," *Id.*, p. 56 ; o'ṗaiṗnéṗeḋ, "he would relate," *Id.*, p. 318 ; ḋo éuiṫṗeaḋ, "he would fall," *Id.*, p. 280. In an analytic form this mood always terminates in aḋ, or eaḋ (in old writings eḋ, or íḋ), whether the ṗ be used or not, and Haliday is wrong (*Gælic Grammar*, p. 75) in writing ḋo ċéṗṗaíḋ ṗinn as the analytic form of the ḋo ċéṗṗamaíṗ. It should be ḋo ċéṗṗaḋ ṗinn.

It should be here remarked, that the terminations for the first and second persons plural of this mood vary throughout the provinces, and stand in great need of a grammatical standard. But it is not easy to establish a standard, as the differences are so great and the ancient authorities so uncertain as to quantity. In the county of Kilkenny they are pronounced muiṗṫ, ḃuiṗṫ, and the other parts of Munster maoiṗ, ḃaoiṗ. In most parts of Ireland, however, the second person plural has no synthetic form, but is pronounced ᵹlanṗaḋ ṗiḃ, which shews that the language is suffering decomposition from the want of Irish literature. The third person plural is fixed, and is ṗaïoíṗ, or ḟíoíṗ, in most parts of Ireland, except that the ṗ is often aspirated, or pronounced like h or é.

INFINITIVE MOOD.

Ḋo ᵹlanaḋ, to cleanse.

Phrases equivalent to participles in other languages are formed by prefixing the prepositions aṗ, upon ; aᵹ, at ; and iaṗ, after, to the infinitive or verbal noun, as aṗ nᵹlanaḋ, on cleansing ; aᵹ ᵹlanaḋ, a' cleansing° ; iaṗ nᵹlanaḋ, after cleansing.

° Aᵹ ᵹlanaḋ, a' cleansing. This is exactly like the old English participle *a' hunting*, *a' doing*, *a' building*, which some explain as abbreviated forms of *at hunting*, *at doing*, *at building*, and others of *on hunting*, *on doing*, *on building*. The very recent rejection of the *a* in such phrases, and the adoption of *being done*, *being built*, have much altered the original character of the English language.

The Rev. Paul O'Brien and others call these phrases by the name of participles; but though they are *equivalent* to the participles of other languages, it is quite obvious that they do not merit this appellation. The fact is, that there are no participles of the active voice in this language, which, adjective like, agree with their nouns, as in Latin, and their place is supplied by verbal nouns preceded by prepositions.—See *Syntax*, Rule 36.

The various modifications of time may be expressed by compound tenses formed of the verb substantive and the verbal noun, or the infinitive mood of the verb.

Stewart has attempted to reduce these compound expressions into regular tenses, like the Latin and Greek; but nothing is gained by so doing, as it is merely adding the tenses of ʐáιm, to the verbal noun preceded by prepositions, as ʐáιm aʒ ʒlanaъ, I am a' cleansing; ъíοοaη aʒ ʒlanaъ, they were a' cleansing; ъιaъ ιaη nʒlanaъ, I will be after cleansing.

Passive Voice.

The passive voice has no synthetic form to denote the persons or numbers; the personal pronouns, therefore, must be always expressed, and placed after the verb; and by a strange peculiarity of the language they are always *in the accusative form*.

For this reason some Irish scholars have considered the passive Irish verb to be a form of the active verb, expressing the action in an indefinite manner, as ъuaιlʐeaη me, i. e. some person or persons, thing or things, strikes or strike *me*; ъuaιleaъ é, some person or thing (not specified) struck him. But it is more convenient in a practical grammar to call this form by the name *passive*, as in other languages, and to assume that ʐu, é, í, and ιaъ, which follow it, are ancient forms of the nominative case, which, indeed, is not unlikely, as they are placed as nominatives, even after active verbs, in the Erse dialect of this language. Be this, however, as it may, we never place ɼé, ɼí, or ɼιaъ, after any passive verb. In Latin and

most other languages, when a verb active is turned into the passive, the accusative of the verb active becomes the nominative of the verb passive; but in the Irish the accusative still retains its form and position, thus, in buail iαo, strike them, and buailτeαp iαo, let them be struck, iαo has the same form and position; and some have thought that it is the accusative case, governed by buailτeαp, like the accusative after the Latin impersonal verbs, as *oportet me, tædet me vitæ*, &c.

In ancient manuscripts the termination αip is found instead of the modern ταp, as allαip, he is fostered; ᴣenαip, he is born.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ᴣlαnταp mé, I am cleansed.	1. ᴣlαnταp pinn, *or* inn, we are cleansed.
2 ᴣlαnταp τú, thou art cleansed.	2. ᴣlαnταp pib, *or* ib, you are cleansed.
3. ᴣlαnταp é, he is cleansed.	3. ᴣlαnταp iαo, they are cleansed.

This tense is used also for the imperative, and its several persons signify, according to the context, either I am cleansed, Thou art, &c.; or, Let me be cleansed, Be thou cleansed, &c.

The consuetudinal present is the same as the simple present.

Past Tense.

SINGULAR.	PLURAL.
1. ᴣlαnαò me, I was cleansed.	1. ᴣlαnαò pinn, *or* inn, we were cleansed.
2. ᴣlαnαò τú, thou wast cleansed.	2. ᴣlαnαò pib, or ib, you were cleansed.
3. ᴣlαnαò é, he was cleansed.	3. ᴣlαnαò iαo, they were cleansed.

Ꝺo, or ꝑo, is prefixed to this tense as well as in the active voice, but with this peculiarity, that it never causes aspiration, as in the active.

In the spoken Irish throughout the provinces, and in all printed books and most manuscripts of the last three centuries, the past passive of the indicative mood is formed by adding aꝺ, or eaꝺ, to the root of the verb; but in ancient writings it is often formed exactly like the present passive participle, that is to say, by adding ꞇă or ꞇĕ, ꞇă or ꞇĕ, to the root, as ꝑo maꝑbꞇa, " he was killed;" ꝑo h-moaꝑbĕa eiꝑium, " he was expelled;" ꝑo ꝺíꞓuiꝑꞇea na ꝺibeaꝑ�need5aiꝣ, " the rebels were banished," *Battle of Magh Rath*, pp. 48, 52, 100; ꝑiaꝑiu ꝺo ꝑonꞇa na muilmo, " before the mills were made," *Cor. Gloss.*, *voce* Cumal; ꝑo ꝑanꝺꞇa i n-ꝺó, " it was divided into two parts," *Tighernach, ad ann.* 162.

In some parts of Munster the termination aꝺ in this tense is pronounced aꝣ (ꝣ hard and broad); and in others, particularly in Kerry, aꞓ; but in Connaught and Ulster, úꝺ, uṁ, or aṁ.

This and other differences of termination in the verb, added to the difference in the position of the accent, often render it difficult for the inhabitants of the northern and southern parts of Ireland to understand each other, when speaking Irish.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ꝣlanꞇaoi mé, *or* ꝺo ꝣlanꞇaoi mé, I used to be cleansed.	1. ꝣlanꞇaoi ꝑmn, *or* inn, we used to be cleansed.
2. ꝣlanꞇaoi ꞓú, thou usedst to be cleansed.	2. ꝣlanꞇaoi ꝑib, *or* ib, you used to be cleansed.
3. ꝣlanꞇaoi é, he used to be cleansed.	3. ꝣlanꞇaoi iaꝺ, they used to be cleansed.

In ancient Irish manuscripts this tense often ends in ꞇe and ꞇea, as ꝼꝑiꝑ a ꝑáiꞇea, for leiꝑ a ꝑaiꝺꞇí, *Four Masters, passim.* But in the best modern manuscripts it is written ꞇaoi, or ꞇí, according to the characteristic vowel of the root, as a ꝺeiꝑ naꞓ ꝺíolꞇaoi an ꝺeaꞓmuiꝺ a n-Єiꝑinn, " he says that tythes used not be paid in

2 B

Ireland," *Keat. Hist.*, p. 5 ; aċċ ᚱóᚱ ᵹuᚱ ab ınnᚈe oo cuṁoaıᵹᚉí luċᚈ na ᵹ-cᚱíoċ oıle ó Róṁánċaıḃ, " but that it was in her [Ire-land] the inhabitants of the other countries were preserved from the Romans," *Id., ibid.*

Future Tense.

<div style="display:flex">

SINGULAR.

1. ᵹlanᚱaᚱ, *or* ᵹlanᚱaíoeaᚱ mé,
   I shall be cleansed.

2. ᵹlanᚱaᚱ, *or* ᵹlanᚱaíoeaᚱ ċú,
   thou shalt be cleansed.

3. ᵹlanᚱaᚱ, *or* ᵹlanᚱaíoeaᚱ é,
   he shall be cleansed.

PLURAL.

1. ᵹlanᚱaᚱ, *or* ᵹlanᚱáıoeaᚱ
   ınn, *or* ᚱınn, we shall be cleansed.

2. ᵹlanᚱaᚱ, *or* ᵹlanᚱáıoeaᚱ
   ıḃ, *or* ᚱıḃ, you shall be cleansed.

3. ᵹlanᚱaᚱ, *or* ᵹlanᚱáıoeaᚱ
   ıao, they shall be cleansed.

</div>

The termination ᚱaᚱ is used in Munster, and ᚱaíoeaᚱ in Connaught. In ancient manuscripts, ᚱaíoċeᚱ is sometimes found for this tense, as ᚈaḃaıᚱ a ḃel ᚱuaᚱ, ocuᚱ línᚱaıoċeᚱ é, " turn its mouth up, and it shall be filled."—*Vit. Moling.*

IMPERATIVE MOOD.

This mood is always the same form as the present indicative.

CONDITIONAL MOOD.

<div style="display:flex">

SINGULAR.

1. ᵹlanᚱaıoe mé, I would be cleansed.

2. ᵹlanᚱaıoe ċú, thou wouldest be cleansed.

3. ᵹlanᚱaıoe é, he would be cleansed.

PLURAL.

1. ᵹlanᚱaıoe ᚱınn, we would be cleansed.

2. ᵹlanᚱaıoe, ᚱıḃ, you would be cleansed.

3. ᵹlanᚱaıoe ıao, they would be cleansed.

</div>

In ancient manuscripts the termination for this tense is often written ᚈea, as oıa n-eᚱcaınᚈea mıᚱı lıḃ, " if I should be cursed by you."—*Battle of Magh Rath*, p. 38. But ᚱaíoe, or ᚱíoe, in

the best modern manuscripts, as in the following examples in John
Mac Torna O'Mulconry's copy of *Keating's History of Ireland* :
ᵹo maὀ ὀpuᴄia no ὀpuᴄica ᴅo ᵹoippiὀe ὀi, "that she should be
called *Brutia,* or *Brutica,*" p. 6 ; eoċaip iapainn le m-bpippiὀe
baiċiop ap biċ, "an iron key by which any skull would [might]
be broken," p. 14 ; ᵹo ᵹ-caiċpiὀe, "that there would be spent,"
p. 30 ; cia ᴅo ċuippiὀe ᴅ'ά ὀeunaṁ, "who would be sent to do it,"
p. 50 ; ionnup ᵹup ab móiᴅe ᴅo ċuiᵹpiὀe an ní pi, "in order that
this thing might be the better understood," p. 99.

INFINITIVE MOOD.

Ὀo beiċ ᵹlanᴄa, to be cleansed.

Passive Participle.

Ᵹlanᴄa, cleansed.

The termination of the participle passive is generally written
ᴄa, or ᴄi, in ancient manuscripts ; and it is pronounced in the
province of Connaught, and sometimes written ᴄaiὀ, or ᴄiὀ, by
Connaught Irish scholars ; thus, ᵹlanᴄaiὀ, bpipᴄiὀ (with the i long,
but not accented). But in the southern half of Ireland it is more
correctly pronounced ᵹlanᴄᾰ, bpipᴄĕ, or bpipᴄῐ.

The passive voice may also be formed, as in English,
by prefixing the different moods and tenses of the verb
ᴄάim to the passive participle, as ᴄά mé ᵹlanᴄa, I am
cleansed ; bí pé ᵹlanᴄa, he was cleansed ; biaiὀ ᴄú
ᵹlanᴄa, thou wilt be cleansed ; bíoὀ, or bíὀeaὀ pé
ᵹlanᴄa, let him be cleansed ; ᴅά m-beinn ᵹlanᴄa, if I
would or should be cleansed.

SECTION 5.—*Formation of the Tenses of regular Verbs.*

The *root*, or theme of the verb is found to be the
second person singular of the imperative mood, as ᵹlan,

cleanse thou ; bᴘıᴘ, break thou ; or it may be generally
found by cutting off the aım, or ım, of the first person
singular present indicative active, as ᴣlanaım, I cleanse,
root ᴣlan ; bᴘıᴘım, I break, *root* bᴘıᴘ ; meallaım, I
deceive, *root* meall.

Shaw and Stewart, the ablest writers on Erse grammar, have
attempted to make it appear that, as the Erse dialect has not
the inflections in the termination of its verbs which characterize
the Irish, it is therefore more original than the Irish ; and this
argument has been urged by them, without producing any speci-
men of the language in proof of the statement on which it rests,
except the corrupt patois spoken in the Highlands.   But it is
well known that the Albanic *duan* of the tenth century, published
by O'Flaherty, and by Pinkerton in his *Inquiry into the Antiqui-
ties of Scotland*, is exactly the same, in words and inflections, as
the Irish poems of that age.   And it may be here remarked, that
the oldest specimen of the Erse dialect, given by Stewart himself,
in the second edition of his Grammar—(namely, the Epistle Dedi-
catory to Bishop Carsuel's Gælic translation of the Confession of
Faith, &c., used in the Reformed Church of Scotland, and first
printed in the year 1567)—is identical with the Irish, both in its
words, grammatical inflections, and orthography.   It is indeed
strange that Stewart, who had this specimen before him—a speci-
men which ought to be sufficient to satisfy any rational mind that
the Erse dialect has been adulterated since that period,—should
nevertheless repeat his favourite argument in support of the origi-
nality of the oral patois of the Highlands, in the following words :
" It may appear a strange defect in the Gælic" (of Scotland), "that
its verbs, excepting the substantive verb ' Bi, Is,' have no *simple*
Present Tense.   Yet this is manifestly the case in the Scottish,
Welch, and Cornish dialects (see Arch. Brit., page 246, col. 1 ; and
page 247, col. 1) ; to which may be added the Manx.   ' Creiddim,'
I believe ; ' guidheam,' *I pray ;* with, perhaps, one or two more
Present Tenses, now used in Scotland, seem to have been imported
from Ireland'; for their paucity evinces that they belong not to our

dialect.—The want of the simple Present Tense is a striking point
of resemblance between the Gælic and the Hebrew verb.

" I am indebted to a learned and ingenious correspondent for
the following important remark ; that the want of the simple Pre-
sent Tense in all the British Dialects of the Celtic, in common with
the Hebrew, while the Irish has assumed that Tense, furnishes a
strong presumption that the Irish is a dialect of later growth ; that
the British Gælic is its parent tongue ; and consequently, that
Britain is the mother country of Ireland."—*Gælic Grammar*,
second edition, p. 97, note [m].

That the Erse originally wanted the simple present tense, is far
from being certain. Shaw gives the simple present throughout his
Grammar, and it is hard to believe that it even now lacks it altoge-
ther. We cannot, however, receive the present oral patois of the
Highlands as evidence, whereas the early printed specimens totally
differ from it. Why have not the Scotch published any manu-
script specimens of their Gælic, with faithful translations ? The
spoken Irish is also fast falling into the decomposed state of the Erse
of the Highlands, and will, no doubt, if it continues to be spoken
for a few centuries longer, without being cultivated, lose its simple
present tense, as well as all its synthetic forms, which it has indeed
already lost, to a great extent, in many parts of Ireland. It is quite
clear, from the older specimens of the Erse given by Stewart, in
the second edition of his Grammar, that this dialect had a simple
present tense when they were written; and as we have the authority
of Shaw, who wrote in 1778, for making a simple present tense at
that period, the conclusion is inevitable, that Stewart was induced
to reject this tense, in order to establish a striking point of resem-
blance between the Erse and the Hebrew, which the Irish, supposed
to be the mother tongue, had not. But this is an idle attempt,
altogether unworthy of his learning, and will not now for a moment
stand the test of criticism ; for it is now universally acknowledged
by the learned, that the Celtic dialects of the British Isles have
little or no affinity with the Hebrew or Semitic dialects, they being
clearly demonstrated to be dialects of the Indo-European family of
languages. It is also incontrovertible that the mode of inflection

by varying the termination, is more ancient than the use of particles; so that the analytic form of the verb found in the Erse dialect, instead of proving it ancient, affords the best argument to shew that it must have assumed such a form in comparatively modern times. The Goths, Vandals, Moors, and other barbarians, finding it too troublesome to recollect the various terminations of the Greek and Latin nouns and verbs, had recourse to a number of detached particles and auxiliaries, to represent the cases and tenses, and these have been gradually introduced into all the modern languages of Europe; and it is more than probable, that if the Irish and Erse continue to be spoken among the peasantry for a few centuries longer, they will gradually lose their terminations, and adopt particles and auxiliaries in their stead; and whoever will take the trouble to compare the ancient with the modern spoken Irish, he will perceive that the language is fast progressing towards this state of decomposition.

Notwithstanding the ability of Shaw, Stewart, and other scholars, who have attempted to prove, from the oral dialect of the Highlands, that it is the parent of the Irish language, they have made no impression on the minds of the learned of Europe. Mons. Pictet, of Geneva, who has used the second edition of Stewart's Gælic Grammar, has, in his work on the Affinity of the Celtic dialects with the Sanscrit, Paris, 1837, a work which was crowned by the Royal Academy, given us his valuable opinion of the nature of the Erse in the following words :

"L'*erse* est la langue des montagnards de l'Écosse. Ses monuments écrits sont bien moins anciens, et moins nombreux que ceux de l'Irlande, et ne paraissent pas remonter au-delà du 15ᵉ siècle. Les poésies traditionelles recueillies et publiées sous le nom d'Ossian, vers la fin du siècle dernier, sont ce qu'elle possède de plus remarquable. Comparé à l'irlandais ancien l'erse offre de nombreuses traces de cette décomposition qui s'opère sur les langues par l'effet du temps, et il se rapproche à cet égard de l'irlandais oral moderne."—*Introduction,* p. ix.

From the root all the tenses and moods of the regu-

lar verbs are formed, by a mechanism extremely simple and regular, as follows :

ACTIVE VOICE.

INDICATIVE MOOD.

The present tense is formed by adding to the root aιm, or ιm, for the first person singular ; aιp, or ιp, for the second ; aιὃ, or ιὃ, for the third ; amaoιὃ, ιmíὃ, eam, or am, for the first person plural ; ċaoι, or ċí, for the second ; and aιὃ, or ιὃ, for the third.

Here it should be remarked, that when the characteristic vowel of the root is broad, the terminations are aιm, aιp, aιὃ, &c. ; but when slender, ιm, ιp, ιὃ, &c. The ancient terminations have been already pointed out. Sometimes the root suffers syncope, as labaιp, speak thou ; labpaιm, I speak ; baᵹaιp, threaten thou ; baᵹpaιm, I threaten ; coὃaιl, sleep thou ; coὃlaιm, I sleep. The relative form terminates in ap, or eap, accordingly as the characteristic vowel of the root is broad or slender, as a ᵹlanap, who cleanses ; a bpιpeap, who breaks ; a ṁeallap, who deceives.

The consuetudinal present is formed by adding ann, or eann, according to the characteristic vowel, to the root, as ᵹlannan pé, he cleanses ; bpιpeann pé, he breaks, or usually breaks. This tense has no synthetic form, but always has the persons postfixed, as bpιpeann mé, ċú, pé, &c., the verb having the same form to agree with all the persons, singular and plural ; and also with the relative, as a bpιpeam, who breaks.

In old manuscripts this tense sometimes ends in ιnn, intended for the modern ιonn, as oιbpιᵹιnn maιlle bpιᵹ conꞇpápὃa, "it works with a contrary effect."—*Med. MS.* A. D. 1414.

The preterite or *simple past* tense, in its analytic

form, is the same as the root, except that the initial
consonant is aspirated, if of the aspirable class, as, *root*
ᵹlan, *preterite* ᵹlan ré, he cleansed; *root* bριρ, *preterite*
bριρ ré, he broke. But when the consonant is not of
the aspirable class, then it is exactly like the root, or
second person singular imperative active, as *root* la-
baιρ, speak thou; labaιρ ré, he spoke. But they are
distinguished by the collocation, and often by the par-
ticles oo, ρo, &c., which are generally prefixed to the
preterite, but never to the root, or imperative. The
synthetic form has aρ or eaρ for the first person singu-
lar, accordingly as the characteristic vowel is broad or
slender; aιρ, or ιρ, for the second; while the third
terminates, in the modern language, like the root.

The relative form for this tense always terminates
like the root, as a bριρ, who broke.

In ancient manuscripts the third person singular of this tense
frequently terminates in aρταιρ, or eρταιρ, as ᵹlanaρταιρ, he
cleansed; bριρeρταιρ, he broke; for the first person plural, amaρ,
or ραm; for the second, ubaρ; for the third, aoaρ, or ραo.

The consuetudinal past has an analytic and a syn-
thetic form. The analytic is formed from the root by
adding aö, or eaö, as ᵹlanaö mé, τú, ré, &c.; bριρeaö
me, τú, ré, &c.; and the synthetic by adding ιnn, or
aιnn, for the first person singular; τá, or τeá, to the
second; while the third is, as usual, the analytic form,
with the pronoun postfixed; maoιρ, or míρ, for the first
person plural; ταíö, or τíö, for the second; and aoaoιρ,
or ιoíρ, for the third.

The relative form of this tense terminates like the

third person singular, as α ȝlanαὸ, who used to cleanse; α ḃ ṗiṙeaὸ, who used to break.

The future tense has also an analytic and synthetic form. The analytic is formed by adding ꝼaιὸ, or ꝼιὸ, to the root of the verb, that is, ꝼaιὸ (in ancient manuscripts sometimes ꝼa), if the characteristic vowel of the root be broad; and ꝼιὸ (in ancient manuscripts often ꝼι), if it be small, as ȝlanꝼaιὸ mé, τú, ṙé, &c.; ḃ ṗiṙ-ꝼιὸ mé, τú, ṙé, &c.

In the synthetic form the first person singular terminates in ꝼaὸ, or ꝼeaὸ; the second in ꝼaιṗ, or ꝼιṗ; but the third has no synthetic form. The first person plural ends in ꝼamaιὸ, ꝼamaoιὸ, or ꝼιmíὸ; the second in ꝼaíὸ, or ꝼíὸ, and sometimes without the final ὸ; and the third in ꝼaιὸ, or ꝼιὸ. The relative terminates in ꝼaṙ, or ꝼeaṙ, as α ȝlanꝼaṙ, who will cleanse; α ḃ ṗiṙ-ꝼeaṙ, who will break.

The ꝼ in this tense has totally disappeared from the Erse, or Gælic, of Scotland, as Stewart laments (*Gælic Grammar*, second edition, p. 85, note *b*); and though it is found in all the correct manuscripts and printed books in the Irish, it is fast disappearing from the modern spoken language; and throughout the southern half of Ireland a ċ is substituted in its place, as ȝlanċaὸ, pronounced *glanhad*, for ȝlanꝼaὸ; ḃ ṗiṙċeaὸ, pronounced *brish-hăd*, for ḃ ṗiṙꝼeaὸ.

In the Erse, the future is formed by adding *aidh* to the root, which marks the analytic present indicative of the Irish; and the learned Mr. Stewart, who, blinded by national predilections, looks upon many of the imperfections of this corrupted dialect as so many beauties, says, that in giving a negative answer to a request, no sign of a future tense is used. Of this form of reply some traces are indeed found in the old Irish; but a future termination in aὸ, or

2 c

eαb, is used to distinguish it from the present, as already shewn in
the observations under this tense, p.179. Stewart's words are as fol-
lows: " In all *regular* verbs, the difference between the Affirmative
and Negative Moods, though marked but slightly and partially in
the Preterite tense (only in the initial form of the second conjuga-
tion), yet is strongly marked in the Future Tense. The Future
Affirmative terminates in a feeble vocal sound. In the Fut. Neg.
the voice rests on an articulation, or is cut short by a forcible aspi-
ration. Supposing these tenses to be used by a speaker, in reply
to a command or a request ; by their very structure the former
expresses the softness of compliance, and the latter the abruptness
of a refusal. If a command or a request be expressed by such
verbs as these, ' tog sin,' ' gabh sin,' ' ith sin,' the compliant an-
swer is expressed by ' togaidh, gabhaidh, ithidh ;' the refusal by
' cha tog, cha ghabh, cha ith.' May not this peculiar variety of
form in the same Tense, when denoting affirmation, and when
denoting negation, be reckoned among the characteristic marks of
an original language ?"—*Gælic Grammar*, second edition, p. 93.

Verbs of more than two syllables, ending in ιξιm or
uιξιm, in the first person singular, present indicative
active, make the future in eoċαυ ; and the last vowel
in the preceding syllable, if broad, generally suffers
attenuation, as άρουιξιm, I exalt, fut. άιρυeoċαυ ;
ϝoιllριξιm, I reveal, fut. ϝoιllρeóċαυ ; mιlριξιm, I
sweeten, fut. mιlρeoċαυ; ιmċίξιm, I go away, fut.
ιmeoċαυ ; ρανντuιξιm, I covet, fut. ραιννтeóċαυ ;
ceαρтuιξιm, I rectify, fut. ceιρтeoċαυ.

This is the termination used in printed books and correct manu-
scripts of the last three centuries, as in *Keating's History of Ire-
land*, as transcribed by John Mac Torna O'Mulconry, pp. 136, 167,
170, where the verbs, ϝoιllριξιm, I shew ; ρανντuιξιm, I covet ;
ceαρтuιξιm, I rectify, are made ϝoιllρeoċαm, we will shew ;
ραιννтeoċαυ, I will covet ; ceιρтeoċαm, we will rectify ; and it is

still used in the Connaught dialect. But in the south of Ireland, the future of verbs of this class always terminates in eoʒꞍ, or óʒꞍ, as ꞇꞃóóʒꞍ, I will exalt; ꝼoꞇꞁꞃeóʒꞍ, I will shew; and this termination is used by O'Molloy, in his *Lucerna Fidelium,* as cꞃ�óʒꞍ, I will prove, p. 302 ; ꞃo ꝼuꞇꞃeoʒꞃ, who will remain, p. 369. In ancient manuscripts the regular termination in ꝼeꞍ is found in verbs of this class, as ꞇꞃꞃꞇꞡꝼꞃꞃꝼ, " he will rise up," *Battle of Magh Rath,* p. 12 ; ꞃuꞃꝼꞡꝼeꞇ, " I will arrange," *Id.,* p. 178. And éꞇꞇꞇ, and even eoꞇ̃ꞇꞇ, are sometimes found in old writings for the eoꞇꞃꞍ of the moderns, as cóꞇꞃéꞇꞇꞇ, " I will array," *Id.,* p. 178; noꞇꞇꞇ ꞇeꞇꞃꞇeoꞇꞇ, " there shall not be wanting," *St. Columbkille.*

To this class may be added some others, which, though not ending in ꞇʒꞇm, form the penultimate of the future in eo, and in ancient manuscripts in e long. The principal of these are the following :

PRESENT.	FUTURE.
ꞇꞇꞃ̃uꞇm, I confess.	ꞇꞇꞃeóꞃꞍꞍ.
ꞇꞇꞇꞃꞇm, I know.	ꞇꞇꞇeóꞃꞍꞍ.
ꞇꞇꞃꞇꞃꞇm, I relate.	ꞇꞇꞃꞃeóꞃꞍꞍ.
cꞃꞇꞃꞇꞇꞇm, I sleep.	cꞃꞇꞇeóꞃꞍꞍ.
cꞃꞇꞡꞇꞇꞇꞃm, I keep.	cꞃꞇꞃꞡeóꞇ̃ꞍꞍ.
cꞃꞃꞇꞇꞇm, I defend.	cꞃꞃꞃeóꞃꞍꞍ.
ꞃꞇꞃꞃꞇm, I banish.	ꞃꞇꞃeóꞃꞍꞍ.
ꞃꞇꞃꞡꞡꞇꞇꞇm, I repel.	ꞃꞇꞃꞡeóꞇ̃ꞍꞍ.
ꞃꞇꞃꞡꞇꞇꞇm, I revenge.	ꞃꞇꞡeóꞇꞍꞍ.
eꞇꞃꞇꞇm, I die.	eꞇꞃeóꞇꞍꞍ.
ꝼꞃꞡꞇꞇꞇꞇꞇm, I learn.	ꝼꞃꞇꞡꞇeóꞃꞍꞍ.
ꝼꞃꞃꞡꞇꞇꞇm, I open.	ꝼꞃꞃꞃꞡeóꞇꞍꞍ.
ꝼꞃeꞇꞡꞃꞇꞇm, I answer.	ꝼꞃeꞇꞡeóꞃꞍꞍ.
ꞇmꞃꞇm, I play.	ꞇmeóꞃꞍꞍ.
ꞇꞃꞃꞇꞃꞇm, I tell.	ꞇꞃꞃeóꞃꞍꞍ.
ꞁꞇꞇꞃꞇꞇm, I speak.	ꞁꞇꞇꞃeóꞃꞍꞍ.
ꞃꞇꞇꞇꞃꞇꞇm, I trample.	ꞃꞇꞇꞇꞇeóꞃꞍꞍ.
ꞇꞇꞇꞃꞃꞡꞇm, I draw.	ꞇꞇꞇꞃeóꞃꞡꞍꞍ.
ꞇóꞡꞇꞇꞇm, I raise.	ꞇóꞇꞡeóꞇ̃ꞍꞍ.
ꞇóꞡꞃꞇꞇm, I desire.	ꞇꞃꞇꞡeóꞃꞍꞍ.

In the county of Kilkenny, and throughout Munster, however, the attenuation does not always take place in these verbs ; and the long syllable is transposed, as if those verbs were of the regular class in físim, or uísim, as aomóżaо, I will confess ; aicneóżaо, aicpireóżaо ; coioleóżaо ; coinżeóżaо ; copaineóżaо ; oíbpeóżaо, &c. But these forms are not found in printed books, nor in the correct Munster manuscripts, as will be seen in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, pp. 20, 44, 78, where coiżeónao, laibeonaо, and aiceonaо, occur as the futures of cóżpaim, I desire; labpaim, I speak ; and aicnim, I know.   Examples of this future in eó, in the penultimate, also occur in the poems of the Munster bards of the sixteenth and seventeenth centuries, as in the inauguration Ode of Donell O'Donovan, by Muldowny O'Morrison, in 1639 :

> Ꝼaipm pocaip na nżlún óp' cin
> Coipeónaɓ ɒ'aip no ɒ'éiżin.

" The title to the wealth of the generations from whom he sprung
He will maintain by consent, or force."

Giolla Iosa Mor Mac Firbis often writes this future é long, as in the poem addressed to Teige Reagh O'Dowda, chief of Tireragh, in 1417 :

> Ɓlaɓ a ceżlaiż coiżéba.

" The fame of his household I will extol."

IMPERATIVE MOOD.

The second person singular of this mood may generally be considered the root of the verb, as żlan, cleanse thou; bpip, break thou.   The third person singular is formed from it by adding aɓ, or eaɓ, accordingly as the characteristic vowel is broad or slender, as żlanaɓ pé, let him cleanse; bpipeaɓ pé, let him break.   The first person plural by adding am, eam, amaoip ; the second, íɓ (very long) ; the third, aɓaoip, iɓíp.

CONDITIONAL MOOD.

This mood, which has but one tense, has an analytic and synthetic form.

The analytic is formed from the future indicative by changing ꝼaıꝺ, or ꝼıꝺ, into ꝼaꝺ, or ꝼeaꝺ, as ꝺo ᵹlanꝼaꝺ ꞃıaꝺ, they would cleanse; ꝺo bꞃıꞃꝼeaꝺ ꞃé, he would break, &c.

The synthetic form has ꝼaınn in the first person singular; ꝼá in the second; but the third, as before remarked, has no synthetic form. In the first person plural, the termination is ꝼamaoıꞃ, or ꝼımíꞃ; in the second, ꝼaíꝺ, or ꝼıꝺ (very long); in the third, ꝼaꝺaoıꞃ, or ꝼaıꝺíꞃ, or ꝼıꝺíꞃ.

Verbs in ıᵹım, or uıᵹım, and those which form the penultimate of the future in eo, also form the conditional mood from the future indicative, by changing the final syllables to aınn, for the first person singular; ċá, for the second; aꝺ, for the third, &c.

In ancient manuscripts, the termination oꝺao, or oꝺaꝺ, often appears in this mood, as ın ꞇan noꞃ claeċlobaꝺ, "when it would change."—*Cor Gloss.*, *voce* ℳanannán.

INFINITIVE MOOD.

General Rule.—The infinitive mood is formed by adding aꝺ, or eaꝺ, to the root of the verb, as ꝺo ᵹlanaꝺ, to cleanse; ꝺo bꞃıꞃeaꝺ, to break. But it may be generally observed, that if there be a diphthong, or triphthong, closed by ı in the root, the ı is most generally dropped in forming the infinitive, as buaılım, I

strike, infin. bualaⱶ (not buaileaⱶᵖ); loιρcιm, I burn,
infin. loρcaⱶ; ⱱoιρcιm, I spill, infin. ⱱoρcaⱶ; oρⱱuι-
ჳιm, I order, infin. oρⱱuჳaⱶ. When, however, ι is the
only vowel in the last syllable of the root, the slender
inflection is used, as bριριm, I break, infin. bριρeaⱶ;
ⱷoιllριჳιm, inf. ⱷoιllριuჳaⱶ.

The infinitive mood is, however, variously formed. The fol-
lowing classification of the modes of formation will assist the
learner.

1. Some verbs have their infinitive like the root, as:

caoιⱶ, to lament.
ⱱeaρmaⱱ, to neglect.
ⱷáρ, to grow.
ჳaιριm, to call.
meaρ, to think, or estimate.
mún, *mingere.*
ól, to drink.
ριċ, to run.
ρnám, to swim.
ρჳριoρ, to rub, scrape, sweep, destroy.
ⱱaρρaιnჳ, to draw.
ⱬuιρlιnჳ, to descend�q.

2. Some form the infinitive by dropping the ι of the root, or
making it broad, as:

ᵖ The anonymous author of an
Irish Grammar, lately published
in Dublin, writes it buaileaⱶ,
in which he differs not only from
all the Irish, but also all the
Erse Grammarians, and from the
spoken language in every part of
Ireland. His labours, however,
are well intended, and though
he evidently does not understand
the genius of the language, he

has collected many useful re-
marks from other writers on
Grammar, and is often original,
though sometimes mistaken.
q In some parts of the south of
Ireland these are made ⱱaρρaιnⱬ
and ⱬuιρlιnⱬ in the spoken lan-
guage; but these forms are not
found in correct printed books,
nor in the earlier Munster manu-
scripts.

IMPERATIVE.	INFINITIVE.
coirʒ, check.	oo corʒ, to check.
cuip, put.	oo cup, to put.
ꝓulainʒ, suffer.	o' ꝓulanʒ, to suffer.
ʒuil, weep.	oo ʒul, to weep.
rcuip, cease.	oo rcup, to cease.
ceanʒail, bind.	oo ceanʒal, to bind.
toċpair, wind.	oo toċpar, to wind.
toirmirc, forbid.	oo toirmearc, to forbid.
tionóil, gather.	oo tionól, to gather.

3. Some suffer syncope in the penultimate syllable, and drop the characteristic slender vowel of the root, thus :

IMPERATIVE.	INFINITIVE.
caomain, protect.	oo caomnao.
corain, defend, contend.	oo cornam.
ꝓoʒáir, warn.	o' ꝓóʒnao.
ꝓoʒain, serve.	o' ꝓoʒnao.
ꝓorʒail, open.	o' ꝓorʒlao.
ꝓuarʒail, relieve.	o' ꝓuarʒlao.
múrʒail, awake.	oo múrʒlao.
reaċain, avoid.	oo reaċnao.
tionrʒain, begin.	oo tionrnao.
tóʒair, desire.	oo tóʒnao.

Most of these verbs have infinitives different from those here laid down, in the spoken language, and in very good manuscripts, as corainc for cornam ; ꝓóʒairc for ꝓóʒnao ; ꝓorʒailc for ꝓorʒlao ; múrʒailc for múrʒlao ; reaċainc for reaċnao, &c. These terminations of the infinitive mood vary a good deal throughout the provinces, and stand in need of a standard. Many of the terminations given by Neilson and Stewart would not be understood in the south of Ireland.

4. Verbs in uiʒim and iʒim make the infinitive in uʒao and iuʒao, as :

INDICATIVE.	INFINITIVE.
αρουιξιm, I exalt, *root,* αρουιξ.	ꝺο αρουξαꝺ.
mιlριξιm, I sweeten, *root,* mιlριξ.	ꝺο ṁιlριuξαꝺ.
moρuιξιm, I exalt, *root,* moρuιξ.	ꝺο ṁoρuξαꝺ.
ꝼoιllριξιm, I shew, *root,* ꝼoιllριξ.	ꝺ' ꝼoιllριuξαꝺ.
ροιllριξιm, I shine, *root,* ροιllριξ.	ꝺο ροιllριuξαꝺ.

5. Some add τ to the root, but these have also a second form.

IMPERATIVE.	INFINITIVE.
αξαιρ, claim.	ꝺ' αξαιρτ, *or* αξραꝺ.
ceιl, conceal.	ꝺο ċeιlτ.
coραιn, defend, contend.	ꝺο ċoραιnτ, *or* ꝺο ċoρnaṁ.
cuιmιl, rub.	ꝺο ċuιmιlτ.
baξαιρ, threaten.	ꝺο baξαιρτ, baξραꝺ, *or* baξαρ.
ꝺιbιρ, banish.	ꝺο ꝺíbιρτ.
coρξαιρ, slaughter.	ꝺο coρξαιρτ, coρξραꝺ, *or* coρξαρ.
ꝼóιρ, relieve.	ꝺ' ꝼóιριnτ, *or* ꝺ' ꝼóιριτιn.
ꝼρeaξαιρ, answer.	ꝺο ꝼρeaξαιρτ, *or* ꝼρeaξραꝺ.
ιmιρ, play.	ιmιρτ.
ιoꝺbαιρ, offer.	ꝺο ιoꝺbαιρτ.
labαιρ, speak.	ꝺο labαιρτ, *or* labραꝺ.
lomαιρ, strip, peel.	ꝺο lomαιρτ, lomραꝺ.
meιl, grind.	ꝺο ṁeιlτ.
ραlταιρ, trample.	ꝺο ραlταιρτ, *or* ραlτραꝺ.
múρξαιl, awake.	ꝺο múρξαιlτ, *or* múρξlaꝺ.
ταbαιρ, give.	ꝺο ταbαιρτ.
ρeaċαιn, avoid.	ꝺο ρeaċαιnτ, *or* ρeaċnaꝺ.
τomαιl, eat.	ꝺο τoṁαιlτ.

6. Many add aṁαιn, or eaṁαιn, to the root, as:

IMPERATIVE.	INFINITIVE.
caιll, lose.	ꝺο ċαιlleaṁαιn.
cρeιꝺ, believe.	ꝺο ċρeιꝺeaṁαιn.
ꝼan, wait, stay.	ꝺ' ꝼanaṁαιn, *or* ꝺ' ꝼuιρeaċ.
can, say, *or* sing.	ꝺο ċanamaιn, *or* ċanταιn.
cιnn, to resolve.	ꝺο ċιneaṁαιn.

IMPERATIVE.	INFINITIVE.
ʒɪn, beget.	ꝺo ʒɪneaṁaɪn.
ʒeall, promise.	ꝺo ʒeallaṁaɪn.
leaɴ, follow.	ꝺo leaɴaṁaɪn.
ᴄuɪll, earn.	ꝺo ċuɪlleaṁaɪn, *or* ꝺo ċuɪllɪoṁ.
oɪl, nurse.	ꝺ' oɪleaṁaɪn.
oɪp, fit, adapt.	ꝺ' oɪpeaṁaɪn.
pʒap, separate.	ꝺo pʒapaṁaɪn.

These words are sometimes written ᴄaɪlleaṁuɪn, ᴄaɪllɪoṁuɪn. &c., and pronounced in most parts of Ireland as if written ᴄaɪllɪúɪn, ᴄpeɪoɪúɪn, ᴄaɴúɪn, &c. In some parts of Munster and South Leinster a ᴄ is added to this termination, as ᴄaɪlleaṁaɪnᴄ, ᴄpeɪoeaṁaɪnᴄ, ʒeallaṁaɪnᴄ, but this ᴄ is seldom found in any correct manuscripts.

7. Several add áɪl, or báɪl, to the root, as,

IMPERATIVE.	INFINITIVE.
ᴄonʒab, keep.	ꝺo ċonʒbáɪl.
ʒab, take.	ꝺo ʒabáɪl.
paʒ, find.	ꝺ' paʒáɪl, *or* páʒbáɪl.
páʒ, leave.	ꝺ' páʒbáɪl.
puaɪʒ, sew.	ꝺ' puaʒaɪl.
ᴄóʒ, raise.	ꝺo ċóʒbáɪl.

In all verbal nouns borrowed from the English this termination is used in the corrupt modern Irish, as boxáɪl, to box; ᴄɪcáɪl, to kick; polláɪl, to roll; pṁúváɪl, to smooth, &c.

It should be here remarked, that in the south of the county of Kilkenny, the infinitive mood of ᴄóʒ, raise, is ꝺo ċóɪʒeaɴ, and that in the dialect of Irish spoken in that county several infinitives end in aɴ, as leaʒaɴ for leaʒaꝺ, to knock down; léɪʒ, let, or permit, léɪʒeaɴ, or lɪʒeaɴ; ᴄpéɪʒ, forsake, ᴄpéɪʒeaɴ; ᴄeɪlʒ, cast, ᴄeɪlʒeaɴ. In other parts of Ireland, however, these are written and pronounced leaʒaɪnᴄ, léɪʒɪnᴄ, ᴄpéɪʒɪnᴄ. Many such irregularities in forming the infinitive mood, or verbal noun, will be observed throughout the provinces, but as they are not found in good manuscripts they should be avoided in correct writing.

2 D

8. Some add ġaıl, as :

IMPERATIVE.	INFINITIVE.
pnap, bounce, jump.	oo ṗṗapġaıl.
peao, whistle.	o' ṗeaoġaıl.
ımpeap, contend.	o' ımpeapġaıl.
ȝṅáȝ, to cackle.	oo ȝṅáȝaoġaıl.

This termination, which is now pronounced aoıl in the south-east of Ireland, occurs three times in the *Battle of Magh Rath*, to wit, in the words ṗnapġaıl, bonnġaıl, and meallġaıl.—See p. 256. It is frequently given by Peter Connell in his MS. Irish Dictionary.

9. Some add eaṁ, or aṁ, as :

IMPERATIVE.	INFINITIVE.
caıċ, spend.	oo caıċeaṁ.
apcaın, advance, proceed.	o' apcnaṁ.
oéan, do.	oo oéanaṁ.
peıċ, await.	o' peıċeaṁ.
cıonpcaın, begin.	oo cıonpcnaṁ.
peap, stand.	oo peapaṁ.

10. Some add eaċc, or aċc, as :

éıpc, listen.	o' éıpceaċc.
ȝluaıp, move.	oo ȝluaıpeaċc, *or* ȝluapaċc.
caȝ, come.	oo ċeaċc.
ımċıȝ, go.	o' ımċeaċc.

11. A few end in caın, or ċaın, as :

can, say, *or* sing.	oo cancaın.
peap, pour out.	o' peapċaın.
pıȝ, reach.	oo poċcaın, *or* pıȝpın.
maıp, live.	oo ṁapċaın, *or* ṁaıpeaċcan.

12. A few in pın, as :

peıc, *or* paıc, see.	o' ṗeıcpın, *or* o'ṗaıcpın.
cuıȝ, understand.	oo ċuıȝpın.
caıpȝ, offer.	oo ċaıpȝpın.
pıȝ, reach.	oo pıȝpın.
cápaıc, finish.	oo ċáıpcpın.

13. The following are irregular :

aıpʒ, plunder, despoil.	ꝺ' apʒaın.
coppuıʒ, move.	coppuıʒe, *or* coppuʒaꝺ.
cuınıʒ, request.	ꝺo ċuınʒıꝺ.
eıpıʒ, arise.	ꝺ' eıpıʒıꝺ, ꝺ' eıpʒıꝺ.
ıonnpaıʒ, approach.	ꝺ' ıonnpaıʒıꝺ.
ꝼıappaıʒ, ask.	ꝺ' ꝼıappaıʒıꝺ.
léım, leap.	ꝺo léımnıꝺ, léımneaċ.
ʒlaoꝺ, call.	ꝺo ʒlaoꝺaċ.
ʒéım, low.	ꝺo ʒéımneaċ.
ıapp, ask.	ꝺ' ıappaıꝺ.
ꞇuıꞇ, fall.	ꝺo ċuıꞇım.
ꞇeapapʒ, spare, save.	ꝺo ċeapapʒaın.
luıꝺ, lie.	ꝺo luıꝺe.
puıꝺ, sit.	ꝺo ꝛuıꝺe.
pnıʒ, spin.	ꝺo ꝛníʒe.
claoıꝺ, subdue.	ꝺo ċlaoıꝺe.
paoıl, think, imagine.	ꝺo ꝛaoıleaċꞇaın.
leaʒ, knock down.	ꝺo leaʒan, *or* ꝺo leaʒaꝺ.
léıʒ, let, *or* permit.	ꝺo léıʒean, *or* ꝺo léıʒınꞇ.
ꞇeılʒ, cast.	ꝺo ċeılʒean, *or* ꝺo ċeılʒınꞇ.
ꝼéaċ, look.	ꝺ' ꝼéaċaın, *or* ꝺ'ꝼéaċaınꞇ.
ꞇpéıʒ, forsake.	ꝺo ċpéıʒean, *or* ꝺo ċpéıʒınꞇ.

PASSIVE VOICE.

There is no distinction of number or person in the tenses of the passive voice, and, as already observed, the personal pronouns connected with it are always in what is considered to be the accusative case.

INDICATIVE MOOD.

The present tense is formed from the root by adding ꞇap or ꞇeap, ċap or ċeap, as meallꞇap, is deceived; bpıpꞇeap, is broken; lúbċap, is bent; ápꝺuıʒċeap, is

exalted.   For General Rule, see formation of passive
participle, pp. 205, 206, which also regulates the aspi-
ration of the ꞇ in this termination.

In ancient manuscripts this tense is found terminating in ıꞇeꞃ,
and sometimes, though rarely, in aıꞃ, as allaıꞃ ı ꝉıo, "it is reared
in the woods," *Cor. Gloss., voce* Cenoaıo ; cuıꞃıꞇheꞃ, " is put,"
Id., voce Ꝼeꞃb.

The past tense is formed by adding aᵭ, or eaᵭ, to
the root, as meallaᵭ, was deceived ; bꞃıꞃeaᵭ, was
broken.

In ancient manuscripts this tense is like the passive participle,
as ꞇuᵹꞇa, was given ; oo ꞃonoꞇa, was made.—See *Battle of Magh
Rath*, pp. 8, 22, 24; ꞃucꞇhae, was born.—*Book of Armagh*, fol. 18.

The consuetudinal past adds ꞇaoı, or ꞇí, as ṁealꞇaoı,
was used to be deceived; bꞃıꞃꞇí, was used to be broken.

The future tense adds Ꝼaꞃ, Ꝼeaꞃ, or Ꝼaıᵭeaꞃ,
Ꝼıᵭeaꞃ, to the root, as meallꝼaꞃ, or meallꝼaıᵭeaꞃ, will
be deceived ; bꞃıꞃꝼeaꞃ, or bꞃıꞃꝼıᵭeaꞃ, will be broken.

Verbs in uıᵹım, which make the future active in
eóċao, form the future passive from the future active
by changing eóċao into eóċaꞃ, as Ꝼoıllꞃıᵹım, I shew ;
future active, Ꝼoıllꞃeóċao, I will shew ; future passive,
Ꝼoıllꞃeóċaꞃ mé, I will be shewn.

In the ancient manuscripts the termination Ꝼíꞇeꞃ is often found
for this tense, as ın ꞃeċꞇmao caꞇ cuıꞃꝼıꞇeꞃ eꞇꞃaıb, i. e. " the
seventh battle which shall be fought between you."—*Battle of
Magh Rath*, p. 12.

<div align="center">CONDITIONAL MOOD.</div>

This mood, which has but one tense, is formed by
adding Ꝼaıᵭe, or Ꝼıᵭe, to the root, or by adding e to

the future indicative active, as meallꝼaıð, would be deceived; bꝛıꝑꝼıðe, would be broken.

Verbs in uıᵹım, and those which have eo in the penultimate of the future indicative active, form the conditional mood from the future indicative active, by changing að into aıðe, as ꝼoıllꝛıᵹım, I shew; ꝼoıll-ꝛeoċað, I will shew; ð' ꝼoıllꝛeoċaıðe, it would be shewn, ınnıꝛım, I tell; fut. ınneoꝛað, I will tell; condit. ð' ınneoꝛaıðe, it would be told; ımꝛım, I play; fut. ımeoꝛað, I will play; condit. ð' ımeoꝛaıðe, it would be played.

The passive participle is formed by adding τa, ċa; τe, ċe, to the root, as meallτa, deceived; lúbċa, bent; bꝛıꝛτe, broken; ꝼoıllꝛıᵹċe, shewn.

Verbs in ıᵹım, or uıᵹım, always aspirate the τ, as óꝛðuıᵹım, I order, passive participle óꝛðuıᵹċe; as do also many others for the sake of euphony.

In the Erse, or Scottish dialect of this language, the *t* is never aspirated in the passive participle; but it is marked with a decided aspiration in the oldest Irish manuscripts, as ocuꝛ ın hıcc ın τꝛa-ꝑaıᵹche ꝛın τucað Roꝛꝛ coꝛꝛ ðo h Ua Suanaıᵹ, "and in satisfaction for this profanation, Ross Corr was given to Ua Suanaigh."—*L. Breac,* fol. 35, *b;* aꝛ meτ ın τꝛaꝑaıᵹċe, "for the greatness of the profanation," *Ibid.;* and it has always its slender sound in the Erse, whether the characteristic vowel of the root be broad or slender. Stewart, therefore, recommends the termination of the passive participle to be always written *te,* without regard to the charac-teristic vowel. But this is not admissible in Irish; for the ter-mination of the passive participle is pronounced broad or slender according to the last vowel of the root, as bꝛıꝛ, break, pass. part. bꝛıꝛτe; ól, drink, pass. part. ólτa, drank (not *oilte,* as in the modern Erse); and the τ is frequently aspirated, even in the oldest

manuscripts. It should, however, be confessed, that in the county
of Kilkenny, and some other parts of the south of Ireland, the passive
participle is pronounced slender in a few verbs, of which the cha-
racteristic vowel is broad, as cροċτα, pronounced cροċτε; leaċτα,
spread, pronounced leaċτe; meaċτα, decayed, stunted, pronounced
meaċτe. But this is most decidedly a corruption, for in the pro-
vince of Connaught, and in the western portion of Munster, the τ
in these words is pronounced with its proper broad sound. It should
be remarked also, that the τ in this termination is frequently as-
pirated in Kerry, and parts of Cork, in positions where it has its
radical sound in most other counties, as ġeallċa, promised, pro-
nounced *geallha;* meallċa, deceived, pronounced *meallha.* But
in all other parts of Ireland the τ has its radical sound after ċ, ὁ,
ġ, l, ll, n, nn, ρ, ċ, as cροċτα, hanged, or suspended; ρροċτα, emas-
culated; báιὁτε, drowned; ρρπέιὁτε, spread; ρύιġτε, absorbed;
bρύιġτε, bruised; molτα, praised; meallτα, deceived; ὁéαnτα,
done; carτα, twisted; bριρτε, broken; ὁlύιċτε, closed. But in
verbs in íġιm, or uιġιm, which make the future in eoċαὁ, and in
all verbs of which the root terminates in b, c, ὁ, ġ, m, p, ρ, τ, the
τ is aspirated, whether the characteristic vowel be broad or slender,
as lubċα, bent; ρeacċα, bowed; ġneavċα, lashed; τρéιġċe, for-
saken; beαnnuιġċe, blest; τomċα, dipped; ρcαιρċe, scattered;
lomαρċα, peeled; ρeαρτċα, entombed. The exceptions to these
rules will be found to be very few, if any, in the present spoken
language, except, as above remarked, in the county of Kerry, where
the τ is generally aspirated in the passive participle, without much
regard to the consonant which precedes it, but this is contrary to
the rules of euphony, and should not be imitated, or taken into
consideration, in fixing a standard pronunciation for this language.
When the root terminates in ὁ, or τ, the τα, or τe, may or may
not be aspirated, as both consonants have nearly the sound of a
single τ; but it is, perhaps, better to aspirate the participial ċ for
the sake of system.

INFINITIVE MOOD.

This mood has no synthetic form, but is expressed,

exactly as in English, by prefixing the infinitive mood of the verb substantive to the passive participle, as ꝺo beiꞇ bꞃiꞃꞇe, to be broken; ꝺo beiꞇ meallꞇa, to be deceived.

SECT. 6.—*Synopsis of the Verb Substantive and regular Verbs.*

For the convenience of the learner it has been thought advisable to give here, in a tabular form, paradigms, or synopses of the verb substantive, and also of three regular verbs, viz., molaim, I praise, whose characteristic vowel is *broad;* ceilim, I conceal, whose characteristic vowel is *small;* and ꝼoillꞅiꝃim, I shew. These examples will exhibit all the varieties of the inflexions to be found in regular verbs, and the student should make himself thoroughly familiar with them before he proceeds to the study of the irregular verbs, which will then present no difficulty, as they are regular in their personal terminations.

The learner will observe that when he has committed to memory the terminations of the present indicative active of the regular verbs, he has no difficulty in committing those of the future, the only difference being the insertion of an ꝼ for the latter. He should also bear in mind that the third person singular has no synthetic form in any of its moods and tenses, and that none of the moods of the regular verbs has more than one tense, except the indicative, which has five.

I.—Táim, I am.

		SINGULAR.	PLURAL.
INDICATIVE MOOD.	Present Tense.	1. táim. 2. táir. 3. tá sé.	1. tamaoio. 2. taṫaoi. 3. táio.
	Consuetudinal Present.	1. bíṫ-im. 2. -ir. 3. -eann, *or* bíonn sé.	1. bímío 2. biṫí. 3. bíṫ.
	Preterite.	1. bíṫ-ear. 2. bíṫ-ir. 3. bí sé.	1. bíomar. 2. bíoḃar. 3. bíooar.
	Consuetudinal Past.	1. bíṫ-inn. 2. -ṫeá. 3. -eaṫ, *or* bíoḃ sé.	1. bímír. 2. biṫí. 3. bíoír.
	Future.	1. biao. 2. biair. 3. bia, *or* biaiṫ sé.	1. biamaoio. 2. biaṫaoi. 3. biaio.
SUBJUNCTIVE MOOD.	Present Tense.	1. go b-fuil-im. 2. -ir. 3. -sé.	1. go b-fuil-imío. 2. -ṫí. 3. -io.
	Consuetudinal Present.	1. go m-bíṫ-im. 2. -ir. 3. -eann sé.	1. go m-bí-mío. 2. -ṫí. 3. -io.
	Preterite.	1. go raḃ-ar. 2. -air. 3. raiḃ sé.	1. go raḃ-amar. 2. -aḃar. 3. -aoar.
	Consuetudinal Past.	1. go m-bíṫ-inn. 2. -ṫeá. 3. -eaṫ sé.	1. go m-bí-mír. 2. -ṫí. 3. -oír.
	Future.	1. go m-biao. 2. go m-biair. 3. go m-biaiṫ sé.	1. go m-biamaoio. 2. go m-biaṫaoi. 3. go m-biaio.
IMPERATIVE MOOD.		1. . . . . 2. bí. 3. bíoeaḃ, *or* bíoḃ sé.	1. bímír. 2. bíoío. 3. bíoír.
CONDITIONAL MOOD.		1. beio-inn. 2. -ṫeá. 3. -eaḃ sé.	1. beimír. 2. beiṫí. 3. beioír.

INFINITIVE MOOD, Do beiṫ.   PARTICIPLE, Ap m-beiṫ.

PASSIVE VOICE.   ACTIVE VOICE.

	ACTIVE VOICE		PASSIVE VOICE	
Mood / Tense	**Singular**	**Plural**	**Singular**	**Plural**
INDICATIVE MOOD — Present Tense	1. mol-aim. 2. -aιp. 3. -aιὁ ré.	1. mol-amaoιὁ. 2. -τaoι. 3. -aιὁ.	1. mol-τap mé. 2. τú. 3. é.	1. mol-τap inn, *or* pinn. iὁ, *or* pιὁ. ιαὁ.
Present Consuetudinal Tense	1. mol-ann mé. 2. τú. 3. ré.	1. mol-ann pinn. pιὁ. pιαὁ.		
Preterite	1. ṁol-aτ. 2. -aιp. 3. ré.	1. ṁol-amap. 2. -aὁap. 3. -aoap.	1. mol-aὁ mé. 2. τú. 3. é.	1. mol-aὁ inn, *or* pinn. iὁ, *or* pιὁ. ιαὁ.
Consuetudinal Past	1. ṁol-ainn. 2. -τá. 3. -aὁ ré.	1. ṁol-amaoιp. 2. -τaoι. 3. -aνόιp.	1. mol-τaoι mé. 2. τú. 3. é.	1. mol-τaoι inn, *or* pinn. iὁ, *or* pιὁ. ιαὁ.
Future	1. mol-faὁ. 2. -faιp. 3. -faιὁ ré.	1. mol-famaoιὁ. 2. -faιὁ. 3. -faιὁ.	1. mol-fap me. 2. τú. 3. é.	1. mol-fap inn, *or* pinn. iὁ, *or* pιὁ. ιαὁ.
IMPERATIVE MOOD	1. . . . 2. mol. 3. mol-aὁ ré.	1. mol-amaoιp. 2. -aιὁ. 3. -aνόιp.	1. mol-τap mé. 2. τú. 3. é.	1. mol-τap inn, *or* pinn. iὁ, *or* pιὁ. ιαὁ.
CONDITIONAL MOOD	1. ṁol-fainn. 2. -fá. 3. -faὁ ré.	1. ṁol-famaoιp. 2. -faιὁ. 3. -faνόιp.	1. ṁol-faιὁe mé. 2. τú. 3. é.	1. ṁol-faιὁe inn, *or* pinn. iὁ, *or* pιὁ. ιαὁ.

INFIN. MOOD, vo ṁolaὁ.   PARTICIPLE, aġ molaὁ.

INFIN. MOOD, vo ḃeιṫ molτα.   PARTICIPLE, molτα.

III.—Ceilim, I conceal.

		ACTIVE VOICE		PASSIVE VOICE	
		SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
INDICATIVE MOOD.	Present Consuetudinal Tense.	1. ceil-im. 2. -ir. 3. -ió ré.	1. ceil-imíó. 2. -tí. 3. -ió.	1. ceil-rear mé. 2. -tú. 3. -é.	1. ceil-rear inn, or rinn. 2. ib, or rib. 3. iaó.
	Present.	1. ceil-eann mé. 2. -tú. 3. -ré.	1. ceil-eann rinn. rib riaó.		
	Preterite.	1. ceil-eas. 2. -ir. 3. ré, or ceileasream.	1. ceil-eamar. -eaóar. -eaóar.	1. ceil-eaó mé. 2. -tú. 3. -é.	1. ceil-eaó inn, or rinn. 2. ib, or rib. 3. iaó.
	Past Consuetudinal.	1. ceil-inn. 2. -reá. 3. -eaó ré.	1. ceil-imír. 2. -tí. 3. -ióir.	1. ceil-tí mé. 2. -tú. 3. -é.	1. ceil-tí inn, or rinn. 2. ib, or rib. 3. iaó.
	Future.	1. ceil-reaó. 2. -rir. 3. -rió ré.	1. ceil-rimíó. 2. -ríó. 3. -ró.	1. ceil-rear mé. 2. -tú. 3. -é.	1. ceil-rear inn, or rinn. 2. ib, or rib. 3. iaó.
IMPERATIVE MOOD.		1. . . . 2. ceil. 3. ceil-eaó ré.	1. ceil-imír. 2. -íó. 3. -ióir.	1. ceil-rear mé. 2. -tú. 3. -é.	1. ceil-rear inn, or rinn. 2. ib, or rib. 3. iaó.
CONDITIONAL MOOD.		1. ceil-rinn. 2. -reá. 3. -reaó ré.	1. ceil-rimír. 2. -ríó. 3. -ríóir.	1. ceil-ríóe mé. 2. -tú. 3. -é.	1. ceil-ríóe inn, or rinn. 2. ib, or rib. 3. iaó.

	ACTIVE VOICE.		PASSIVE VOICE.	
T(ense).	Singular.	Plural.	Singular.	Plural.
Present Tense.	1. poillpiġ-im, 2. -ir. 3. -io ré.	1. poillpiġ-mío. 2. -ti. 3. -io.	1. poillpiġ-ťeap mé. 2. ťú. 3. é.	1. poillpiġ-ťeap ṗinn, or ṗinn. 2. iḃ, or ṗiḃ. 3. iao.
Consuetu-dinal Present.	1. poillpiġ-eann mé. 2. ťú. 3. ṗé.	1. poillpiġ-eann ṗinn. 2. ṗiḃ. 3. ṗiao.		
Preterite.	1. o' poillpiġ-eaṗ. 2. -ip. 3. -ṗé.	1. o' poillpiġ-eamap. 2. -eaḋap. 3. -eaoap.	1. oo poillpiġ-eaṗ mé. 2. ťú. 3. é.	1. oo poillpiġ-eaṗ ṗinn, or ṗinn. 2. iḃ, or ṗiḃ. 3. iao.
Consuetu-dinal Past.	1. o' poillpiġ-inn. 2. -ťeá. 3. -eaṗ ṗé.	1. o' poillpiġ-míp. 2. -ťí. 3. -oíṗ.	1. oo poillpiġ-ťí mé. 2. ťú. 3. é.	1. oo poillpiġ-ťí ṗinn, or ṗinn. 2. iḃ, or ṗiḃ. 3. iao.
Future.	1. poillpeoc-ao. 2. -aip. 3. -aiṗ ṗé.	1. poillpeoc-amaoiṗ. 2. -ťaoi. 3. -aoíṗ.	1. poillpiġ-ťeap mé. 2. ťú. 3. é.	1. poillpiġ-ťeap ṗinn, or ṗinn. 2. iḃ, or ṗiḃ. 3. iao.
IMPERATIVE MOOD.	1. . . . 2. poillpiġ. 3. -eaṗ ṗé.	1. o' poillpiġ-míp. 2. -iṗ. 3. -oíṗ.	1. poillpeoc-aiṗe mé. 2. ťú. 3. é.	1. poillpeoc-aiṗe ṗinn, or ṗinn. 2. iḃ, or ṗiḃ. 3. iao.
CONDITIONAL MOOD.	1. o' poillpeoc-ainn 2. -ťá. 3. -aiṗ ṗé.	1. o' poillpeoc-amaoip. 2. -ťaoi. 3. -aoíṗ.	1. o' poillpeoc-aiṗe mé. 2. ťú. 3. é.	1. o' poillpeoc-aiṗe ṗinn, or ṗinn. 2. iḃ, or ṗiḃ. 3. iao.
INFIN. MOOD, o' poillpiuġaṗ. PARTICIPLE, aġ poillpiuġaṗ.			INFIN. MOOD, oo ḃeiṫ poillpiġťe. PART., poillpiġťe.	

Section 7.—*Irregular Verbs.*

There are eleven irregular, or more properly defective verbs in this language, viz., beıpım, I give; beıpım, I bear; cím, I see; cluınım, I hear; véanaım, I do; ním, or ʒním, I do; beıpım, I say; paʒaım, I find; píʒım, I reach; téıbım, I go; ʒıʒım, I come.

O'Molloy and Mac Curtin tell us that the irregular verbs of this language are very numerous, and mostly heteroclites, subject to no general rules; but it is now quite evident that neither of these writers had given the subject sufficient consideration; for the fact is, that there are but eleven irregular verbs, and these certainly not more difficult to be learned or remembered than the irregular verbs of any ancient or modern language of Europe. O'Molloy writes: " Verborum alia variantur valdè apud Hibernos, velut heteroclita, et diuersimodè, ita vt vniversalis regula pro eijs nequit dari, adeòque insistendum sit Auctoribus vbique probatis. Alia autem in suis manentia formis, aliquando personaliter, aliquando temporaliter, interdum modaliter, nonnunquam numeraliter mutantur, aliqualibus circa vltimas, vel penultimas syllabas factis variatiunculis." He then gives an example of the verb pʒpıobhuım, *scribo,* and adds : " Heteroclita sunt multa, vt a taım, beıpım, vo paoh, vo cımh" [read vo chım], "vbi et vsus maximè, et authoritas obseruanda."—*Grammatica Latino-Hibernica,* pp. 124, 125. 126. It happens, however, that in Irish there are, strictly speaking, no *irregular* verbs at all. The eleven verbs above given are *defective* rather than irregular. All other verbs are perfectly regular in *all* their moods and tenses—not like the regular verbs in Latin, very many of which are irregular in their preterperfect tenses and supines; and even the eleven so called irregular verbs of the Irish are perfectly regular in their numbers or persons; their irregularity consists only in this, that they want certain tenses, which they borrow from certain other verbs, which are themselves

regular, as beιριm, I give, which borrows some of its tenses from the verb τυ$αιm, and some from ταbραιm; also veιριm, I saw, which borrows some parts from abραιm, and some from ράιòιm; cím, I see, which borrows from ϝειcιm, &c.

I.—bheιριm, τυ$αιm, or ταbραιm, I give.

Active Voice.

The present, and consuetudinal present indicative, and the conditional mood, of the three verbs, are still in use, and are perfectly regular. The past tense is that of τυ$αιm only. The consuetudinal past is taken both from beιριm and τυ$αιm; the future from beιριm and ταbραιm, which last has a double form in the future, differing chiefly in spelling. The imperative is from ταbραιm and τυ$αιm, and the infinitive from ταbραιm only.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. beιριm.	1. beιριmío.
2. beιριρ.	2. beιρcí.
3. beιρ ρé.	3. beιριο.

The analytic form of this tense is beιρ mé, beιρ τú, beιρ ρé, &c.

Τυ$αιm and ταbραιm are also in use, and the persons are regular, like molαιm.

Example.—Oιρ nι cυ$αmαοιο an onóιρ òlι$céαρ οο Dhια αmáιn o' αοn οιle, " for we do not give the honour which is due to God alone to any one else."—*Lucerna Fidelium*, p. 195.

Consuetudinal Present.

beιρeαnn mé, I usually give, &c.

Τυ$αnn and ταbραnn are in use, and are quite regular.

Simple Past.

SINGULAR.	PLURAL.
1. ċuʒaṗ.	1. ċuʒamaṗ.
2. ċuʒaıṗ.	2. ċuʒabaṗ.
3. ċuʒ ṗé.	3. ċuʒaȯaṗ.

In ancient writings, beṗc, the now obsolete preterite of beıṗım, and caṗo, caṗac, cucaṗcaıṗ, and cuc, are used for ċuʒ, or ċuʒ ṗé, he gave; also cucṗac, caṗoṗac, and beṗcṗac, for cuʒaȯaṗ, they gave, as in the following examples: cáınıc an ṗíʒ, ocuṗ ȯo ṗacṗom a ṗeıṗ ȯo Pḣacṗaıc ó beolu, ocuṗ nı caṗuc o ċṗıȯıu, " the king came and gave his own demand to Patrick by word of mouth, but did not *give* it from his heart," *Leabhar Breac*, fol. 14, *a*, *a* ; ȯo beṗc buılle ȯo huʒo ʒuṗ beaɴ a ċeaɴɴ ȯe, " he gave Hugo a blow, so that he cut off his head," *Annals of the Four Masters*, A. D. 1186 ; " Coṗmac Caṗ cucuṗcaıṗ cac Samna ȯ' Eoċaıȯ Cɓṗacṗuaȯ, " Cormac Cas fought the battle of Samhain against Eochaidh Abhratruadh," *Book of Lismore*, fol. 209 ; ní caṗoṗac ıaṗum muıṁncıṗ uaıɓṗeċ ın ṗıʒ nac ḟṗeaʒṗa ḟuıṗṗı, " but the proud people of the king gave her no answer," *Battle of Magh Rath*, p. 18 ; cucṗac a laṁa 'mon cloıċ, " they brought their hands about the stone," *Book of Lismore*, fol. 219, *a* ; ȯo beaṗcṗac ṗcıaċ caṗ loṗcc, " they covered the retreat," literally, " they placed a shield on the track (of the retreat)," *Annals of the Four Masters*, A. D. 1434. When the particle ṗo is prefixed in this tense, the ċ is often dropped from cuc, as ṗouc [.ı. ṗo ċuc] neċ elı ın bṗeċ ṗemı, " another person passed the sentence before him," *Cor. Gloss.*, *voce* bṗeċ.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. beıṗınn.	1. beıṗımíṗ.
2. beıṗċeá.	2. beıṗċí.
3. beıṗeaȯ ṗé.	3. beıṗıȯíṗ.

The first person plural is often beṗmíṗ, as in the following example : cac ṗáma ȯo beṗmíṗ ılloċ Ceaṁnacca co cocṗaȯ a muṗ-ʒṗıan mıllṗen ḟoṗ uaċcaṗ, " every oar which we used to put

into Loch Leamhnachta used to raise the sweets of the bottom to the surface," *Mac Conglinn's Dream,* in *Leabhar Breac.*

Ꞇuᵹaınn is also used, and is quite regular.

Future Tense.

SINGULAR.	PLURAL.
1. béaṗꝼaꝺ.	1. béaṗamaoıꝺ.
2. béaṗꝼaıṗ.	2. béaṗꝼaíꝺ.
3. béaṗꝼaıꝺ ṗé.	3. béaṗꝼaıꝺ.

Ꞇabaṗꝼaꝺ, from ꞇabaıṗ (pronounced *tourhăd*), which is quite regular in its persons, is the form now in use in the south of Ireland; but another form ꞇıubṗaꝺ, also from ꞇabaıṗ, and regular in its persons, was used by the Munster poets of the seventeenth century, as in the following stanza from the inauguration ode of Daniel O'Donovan, composed by Muldowny O'Morrison, about the year 1639:

> Ní ꞇıubṗa uaꝺa an onáıṗ,
> Inṁe ıṗ ꝺual ꝺ' O'Ꝺonnabáın.

Keating and several other writers make the form derived from beıṗıṁ, ꝺo béṗ in the first person singular of the future tense, without adding the termination ꝼaꝺ, as Ꝺo béṗ ꞇoṗaċ na ṗonna ṗo ꝺo'n Ṁhıꝺe, "I shall give the first place in this division to Meath," *Hist. Irel.,* p. 23; Ꝺo béṗ leam ċu, "I shall take thee with me," *Id.,* p. 70; and béṗam-ne in the first person plural, emphatic form, as ní ṗa maṗba ıaꞇ ıꞇıṗ, ol ṗıaꞇ, aċꞇ ṗuaın-bṗeaċꞇ ṗeaċꞇmaıne ꝺo ṗaꞇ ın ꝺṗaı ꝼoṗṗa, ocuṗ ꝺo béṗam-ne ꝺo ṗıoıṗıu aṗ culaı, "they are not dead at all, said they, but the druid has brought on them a magical sleep for a week, but we shall bring them back again," *Book of Lismore,* fol. 175.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. ꞇabṗamaoıṗ.
2. ꞇabaıṗ.	2. ꞇabṗaíꝺ.
3. ꞇabṗaꝺ ṗé.	3. ꞇabṗaıꝺíṗ.

The form from τυζαım is τυζ, which is regular throughout the persons. It is now very seldom used in the spoken Irish, but it frequently occurs in ancient writings, written τυc, as Nα τυc h'αıpe pe ꝼıζıpıb αıòċe, for the modern ná ταbαıp τ'αıpe αp ꝼıpıb oıòċe, " do not give heed to nocturnal visions," *Battle of Magh Ragh*, p. 8.

SUBJUNCTIVE MOOD.

The subjunctive mood is always the same as the indicative.

Example.—Oeıpemıone ʒo o-τυζċαoı αn meαp oppα nαċ olıζċeαp αċτ oo Ohıα αṁαın, " we say that ye give them [the saints] the honour which is not due, except to God alone."— *Lucerna Fidelium*, p. 206.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. bėαpꝼαınn.	1. bėαpꝼαmαoıp.
2. bėαpꝼá.	2. bėαpꝼαıò.
3. bėαpꝼαò pė.	3. bėαpꝼαıòıp.

The form from ταbpαım is either ċαbαpꝼαınn, or τıubpαınn, both which are regular throughout the persons.

O'Molloy writes the first person plural of this mood, beupmαoıp, without the characteristic ꝼ, as mup nαċ pαıbe oıoluıòeαċτ αʒαınn ꝼėın oo beupmαoıp uαınn, " because we ourselves had not a sufficient satisfaction which *we might give* from us," *Lucerna Fidelium*, pp. 45, 46 ; and he as often writes it ʒo o-τıubpαmαoıp, as α ʒ-cáp ʒo o-τıubpαmαoıp ouıτ, " in case we should grant to thee," *Id.*, p. 297. In ancient and some modern writings the third person singular is often written τıbpeò and ταpταò (the final o generally left unaspirated), and the third person plural bėpoαıp, or bepoαoıp, and τıbpıτıp, as po ꝼeταp-pα, ol ın ben, ní nαċ τıbpeo ooıτ, " I know, said the woman, a thing which he *would not give* thee," *Cor. Gloss.*, *voce* ʒαıpe ; ατ bepτ ꝼpı Páτpαıc oul ı n-α n-oıαıo co Ceαmpαıʒ co ταpταò α pıαp oo h-ı ꝼαonuıpe

ꞃeꞃ n-Єꞃenꝺ, " he told Patrick to go after them to Tara, that he might give him his demand in the presence of the men of Ireland," *Leabhar Breac*, fol. 14, *a, a ;* cınnuꞃ ꝺo ꞵéꞃꝺaoıꞃ ꝺluıᵹe no ꝺıanꞃᵹaoıleaꝺ oꞃꞃa, " how they would bring dispersion or scattering upon them," *Ann. Four Masters*, A. D. 1570 ; co na cıꞵꞃacíꞃ ꝺál laı na aıꝺcı ꝺuıc; mé ꞃéın ní concıꞵéꞃ, " so that they should not give thee respite for a day or night; myself will not give it," *Leabhar Breac*, fol. 107.

<center>INFINITIVE MOOD.</center>

<center>ꝺo ċaꞵaıꞃc.</center>

This is the usual spelling in the modern language, but it is pronounced in the south of Ireland as if written *do hou-irt*, and in the north as if ꝺo ċóıꞃc.

<center>PASSIVE VOICE.</center>

In the passive voice the present indicative and consuetudinal past are from ꞵeıꞃım and cuᵹaım ; the preterite from cuᵹaım only; the future indicative, and the consuetudinal mood, from ꞵeıꞃım and caꞵꞃaım; and the imperative from all three.

As the persons of the passive voice are formed quite regularly, by adding the pronouns me, cú, é, &c., it will not be necessary to do more than give the fundamental form in each tense.

<center>INDICATIVE MOOD.</center>

<center>*Present Tense.*</center>

<center>ꞵeıꞃċeaꞃ ⎫
cuᵹċaꞃ ⎭ mé, ċú, é, &c.</center>

The regular present passive of this verb is ꞵeıꞃċeaꞃ, but it is often written ꞵeꞃaꞃ in old manuscripts, without the characteristic ċ, as ꞵeꞃaꞃ ꞵıaꝺ ꝺo, " food is given to him," *Cor. Gloss., voce*

<center>2 F</center>

leżech. ⱭⱴaʒaⱲ, or aⱴnaʒaⱲ, is often found in old writings as if
a form of this tense, as aⱴnaʒaⱲ biaɔ ɔóib, " food was given to
them," *Battle of Magh Rath*, p. 10 ; aⱴnaʒaⱲ Scoⱴa ɔo Ɱiliɔ,
" Scota was given [in marriage] to Milidh," *Book of Ballymote*,
fol. 11 ; aⱴaʒuⱲ ⱴéⱴa ocuⱲ ⱲeⱲeóa ɔo, " ropes and cords were
given to him, " *Leabhar Breac*, fol. 108. But it should not be
assumed as a positive certainty that aⱴnaʒaⱲ is a form of ⱴuʒaim,
though it unquestionably means " was given."

Simple Past.

ⱴuʒaɔ mé, ⱴu, é, &c.

Consuetudinal Past.

beiⱲⱴiɔe, *or* ⱴuʒⱴaiɔe mé, ⱴú, é, &c.

The simple past tense is variously written ⱴucaɔ, ⱴucⱴha, bⱲeaⱴ,
and even Ⱳucaɔ. The first of which forms is exemplified in the
following sentence: OcuⱲ aṁail iⱲ a n-uaⱴⱴaⱲ Slébi Sina ⱴucaɔ
ⱴall pechⱴ ɔo Ɱacu IⱲⱲael, Ⱳic Ⱳo ⱲoillⱲiʒ in SpiⱲaⱴ Ⱨoeb inɔiu
a ʒlanⱲúine ɔo na h-apⱲⱴalaib i nʒⱲianan Ⱳo-aⱲo Sléibi Sioin, .i.
iⱲ in cenɔacail, thus translated in the original MS. : " *et sicut lex
in sublimi Montis Sinai loco tradita est, ita Spiritus Sanctus in
cenaculo primitias spiritualium misteriorum aperuit*," *Leabhar
Breac*, fol. 27, *a, a.* For examples of the other forms, see *Cor.
Gloss.*, *vocibus* Ɫeⱴeⱴ and Coin ⱲoɔoiⱲne.

Future Tense.

béaⱲⱲaⱲ ⎫
ⱴaɓaⱲⱲaⱲ ⎪
ⱴioɓaⱲⱴaⱲ ⎬ mé, ⱴú, é, Ⱳiɲn, *or* inn, &c.
ⱴibéⱲⱴeⱲ ⎭

Examples of the first four forms are common in Irish books.
O'Molloy writes ⱴioɓaⱲⱴaⱲ, as eⱲeuɔ iaɔ na beoa aⱲ a ɔ-ⱴioɓaⱲⱴaⱲ
bⱲeaⱴ an uaiⱲ Ⱳi ? " who are the living on whom sentence shall
be passed at this time," *Lucerna Fidelium*, p. 50. The form
ⱴibeⱲⱴeⱲ often occurs in old manuscripts, as in the *Battle of
Magh Rath*, ⱴaɓaⱲ biaɔ ɔún, ol iaɔ, má ⱴá liɓ. IⱲ cubuⱲ ɔún,

ol пeссаıпe ınпıᵹ, пı сıbéпсeп, "give us food, said they, if ye have it. By our word, said the king's steward, it shall not be given," *Battle of Magh Rath,* p. 22.

IMPERATIVE MOOD.

beıпсeaп ⎫
сuᵹсап ⎬ mé, сú, é, &c.
саbапсап ⎭

CONDITIONAL MOOD.

béaппaıbe ⎫
eаbаппaıbe ⎬ mé, сú, é, &c.

The forms сапосаí and сапса are very frequently found in the best manuscripts for this mood, as oıа сапосаı oo пeасh ele h-é, "if it should be given to any one else," *Battle of Magh Rath,* p. 58; oсuп по fопсопᵹпаb lа bпeспu па сапса oıпспe oo Ꝼаeoelu, "and it was ordered by the Britons that no *oircne* [lap-dog] should be given to the Gaels," *Cor. Gloss., voce* Мoᵹ Єıme.

II.—beıпım, I bear, or bring forth.

This verb takes the simple past tense of the active voice from an obsolete verb пuᵹаım, which is, perhaps, an amalgamation of по and сuᵹ, for сuᵹаım also means to bear, or bring forth ; in other respects it is regular.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. beıпım.	1. beıпımío.
2. beıпıп.	2. beıпсíb.
3. beıпıo пí.	3. beıпıo.

Simple Past.

SINGULAR.	PLURAL.
1. пuᵹап.	1. пuᵹаmап.
2. пuᵹаıп.	2. пuᵹаbап.
3. пuᵹпí.	3. пuᵹаoап.

Example.—Cuҙ Ipıal pҙıaċ ҙap lopҙ ҙap éıp a ṁuınҙıpe, ҙo puҙ ıompĺán leıp ıaʊ, ıap mapḃaʊ mopán ʊo'n ʊpoınҙ ʊo lean é. " Irial covered the retreat after his people, so that he brought them safe, after having slain many of those who pursued him," *Battle of Rosnaree ;* puccpaҙ ʊponҙ ʊo ṁuınҙıp Uı Raҙallaıҙ pop Uıllıam ʊe Ċacı, "some of O'Reilly's people overtook William de Lacy," *Ann. Four Mast.,* A. D., 1233.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ḃeıpınn.	1. ḃeıpımíp.
2. ḃeıpċeá.	2. ḃeıpċí.
3. ḃeıpeaʊ pé.	3. ḃeıpıʊíp.

Future Tense.

SINGULAR.	PLURAL.
1. ḃéappaʊ.	1. ḃéappamaoıʊ.
2. ḃéappaıp.	2. ḃéappaíʊ.
3. ḃéappaıʊ pé.	3. ḃéappaıo.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . .	1. ḃeıpımıp, *or* ḃeıpeamaoıp.
2. ḃeıp.	2. ḃeıpíʊ.
3. ḃeıpeaʊ pé.	3. ḃeıpıʊíp.

SUBJUNCTIVE MOOD.

Is like the Indicative.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ḃéappaınn.	1. ḃéappamaoıp.
2. ḃéappá.	2. ḃéappaíʊ.
3. ḃéappaʊ pé.	3. ḃéappaıʊíp.

INFINITIVE MOOD.

ʊo ḃpeıċ.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

beiṗċeaṗ mé, ċú, é, &c.

Consuetudinal Past.

beiṗċí mé, ċú, é, &c.

This tense is often written beṗċa in old manuscripts, as Cíṗ oo beṗċa á ḟeṗaιb Eṗenο cuṗ ιn loc ṗιn, " tribute used to be brought by the men of Ireland to that place," *Cor. Gloss.*, *voce* Caιṗel.

Future Tense.

béaṗṗaṗ mé, ċú, é, &c.

IMPERATIVE MOOD.

beiṗċeaṗ mé, ċú, é, &c.

CONDITIONAL MOOD.

béaṗṗaíoe mé, ċú, é, &c.

INFINITIVE MOOD.

oo beιċ beiṗċe.

Passive Participle.

beiṗċe.

III.—Chím, cìòιm, ḟaιcιm, or ḟeιcιm, I see.

In this verb, in the active voice, the simple past tense is from an obsolete verb, connaṗcaιm, or coιnoeaṗcaιm. The imperative, subjunctive, conditional, and infinitive moods are from ḟeιcιm, and the remainder from cìòιm, or cím.

In the passive voice, the simple past tense is also taken from connaṗcaιm. The other tenses and moods from both cìòιm and ḟeιcιm.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ċíoim, *or* ċím.	1. ċíomio, *or* cimío.
2. ċioip, *or* ċíp.	2. ċíoċi, *or* ċíċí.
3. ċio ṗe, *or* ċí ṗé.	3. ċíoio, *or* ċío.

This verb is pronounced *tím* in the north of Ireland, and parts of Meath, and is sometimes so written by local writers, as *tím uaim aṗ bhinn Ḋhaile Fhoḃaiṗ meiṗʒe Chuinn Uí Chonchoḃaiṗ,* "I see from me, on the hill of Fore, the standard of Coun O'Conor," *MS. penes auctorem.* But no ancient or correct authority has been found for this form. The first person singular is often written ċiu, instead of ċím, as ṗoċaioe a ċiu, "a host I see," *Book of Leinster,* fol. 105; and the second and third persons singular are written chí, as Feaṗʒaiʒċheṗ Ċoeʒaiṗe óċ chí in ċenio, "Loeghaire becomes enraged when he *sees* the fire," *Leabhar Breac,* fol. 14, *a, a;* linn Ċuimniʒ in linn ṗoloṗmoṗ úċ aċ chi, "that luminous water thou *seest* is the river of Luimnech." But it is probable that in these latter instances, chí is intended as the analytic form of the verb, and that ċú and ṗé are left understood.

Consuetudinal Present.
ċíoeann mé, ċú, ṗé, &c.

Past Tense.

SINGULAR.	PLURAL.
1. ċonnaṗcaṗ.	1. ċoncamaṗ.
2. ċonnaṗcaiṗ.	2. ċoncaḃaṗ.
3. ċonnaiṗc ṗé.	3. ċoncavaṗ.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ċíoinn.	1. ċíomíṗ.
2. ċíoċeá.	2. ċíoċío.
3. ċíoeaò ṗe.	3. ċíooíṗ.

Or, ċínn, ċíċeá, &c., without the ò in the middle.

The simple past tense of this verb is often written conncɪc in the best manuscripts, a form obviously compounded of con, an intensive prefix, like the Latin *con,* and ꝼ ɑɪc, as is connɑɪpc of con, and ɒeɑpc, to look, or view ; Greek, δέρκω. Examples of connɑɪpc are very common in every Irish book. The following example of connuɪc, which corresponds with the Latin *conspexit,* will be sufficient : ɒo connuɪc cléɪpeć ꝼ ɪnnlɪ ɑ ɀ ɑ n-oppɑɪn nɑ h-eɑ ɀ ɑɪlpɪ, ocup leɑbɑp 'nɑ ꝼ ɪɑ ɒ nuɪpe, " he saw a fair-grey cleric at the jamb of the church, and a book before him," *Book of Fermoy.* Various barbaric forms of the personal inflections of the plural will be found throughout the provinces, as connɑɪpceɑmɑɪp, cnuɪceɑmɑɪp, &c., we saw ; but these should not be introduced into correct writing.

Future Tense.

SINGULAR.	PLURAL.
1. cíɒꝼ eɑɒ.	1. cíɒꝼ ɪmɪ ɒ, *or* cíꝼ ɪmɑoɪ ɒ.
2. cíɒꝼ ɪp.	2. cɪɒꝼ ɪ ɒ ɪ ɒ.
3. cíɒꝼ ɪɒ p é.	3. cíɒꝼ ɪ ɒ.

Or, cíꝼ eɑɒ, cíꝼ ɪp, &c., without the ɒ in the middle.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. ꝼ eɪcɪmíp, *or* ꝼ eɪcɪmɪ ɒ.
2. ꝼ eɪc.	2. ꝼ eɪcí ɒ.
3. ꝼ eɪceɑɒ p é.	3. ꝼ eɪcɪ ɒ íp.

Haliday makes ꝼ éć the imperative mood of this verb, but this is decidedly a different verb, signifying view, or look. The Rev. Paul O'Brien, who had a good vernacular knowledge of Irish, corrects Haliday in this instance, for he says in his Irish Grammar, p. 145, that this verb takes its imperative and infinitive moods and participles from ꝼ eɪcɪm, *I see,* and not from ꝼ éɑ ċ ɑɪm, *I view.*

SUBJUNCTIVE MOOD.

Haliday makes ní ꝼ ɑɪcɪm the subjunctive mood of this verb, which is correct according to the present spoken language ; that is,

the form ꝼⱥ　m, or ꝼeıcım, is now used instead of cıóım, after ní, naċ, &c. ; but ꝼaıcım, or ꝼeıcım, is as often used in the indicative as cıóım.　Ꝼaıcım is inflected in this mood like a regular verb, and it is therefore unnecessary to give its tenses here, as mup naċ b-ꝼaıcꝼıċıó ᵹnúıp ᴅe ᴅo ṗíop, " where ye shall never see the face of God," *O'Molloy, in Lucerna Fidelium,* p. 51 ; a ᴅubaıpⱵ ın pıᵹ pıa ṁuınⱵıp oıpıpíó bec co ꝼaıcem, ocup co ꝼeaꝼam cıa pon aᵹaıllınn, " the king said to his people, wait a little till we see and know whom we address," *Book of Fermoy,* fol. 30.

CONDITIONAL MOOD.

ᴅ'ꝼaıcꝼınn⎫　　　　　　　　　　　　cıóꝼınn⎫
　　　　　⎬ ᴅ'ꝼaıcꝼea, &c.　Or,　　　⎬ cíꝼıⱵeá, &c.
ᴅ'ꝼeıcꝼınn⎭　　　　　　　　　　　　cíꝼınn⎭

　　Ap aⱵ maıⱵ ᴅo Ⱶaıóᵬpıuó ocup ⱬ'ꝼáıpcpıu ꝼop naċ ní aⱳ cıꝼı-Ⱶeá, " for good is thy survey and examination of whatsoever thou shouldst see," *Battle of Magh Rath,* p. 24 ; ᴅa pᵹpuᴅaᴅaoıp na neıⱱe ᴅeıpmıᴅ ᴅo cıꝼıóíp, &c., " if they would examine the things we say, they would see," &c., *Lucerna Fidelium,* p. 260.

INFINITIVE MOOD.

ᴅ'ꝼaıcpın, or ᴅ'ꝼeıcpın.

Dr. Neilson writes the infinitive mood of this verb ꝼaıceal throughout his dialogues, which is the corrupt modern form used in Ulster, and the greater part of Connaught; but in conjugating the verb he makes it ꝼaıcpın.　Throughout the south of Ireland ꝼeıcpın, or ꝼeıcpınⱳ, is used, but pronounced ꝼeıpcın, or ꝼeıpcınⱳ, by metathesis.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

cíóⱳeap⎫
ꝼaıcⱳeap⎬ mé, ⱬú, é, &c.
ꝼeıcⱳep⎭

Simple Past.

connaρcaὁ
conncaὁ $\Big\}$ mé, ὲú, é, &c.

Consuetudinal Past.

ciὁὲí
ὁ'ραιcὲí $\Big\}$ mé, ὲú, é, &c.

Concaρ is often used impersonally, as in the following sentence by O'Molloy, in the dedication of his *Lucerna Fidelium :* uιme ριn ὁo conncaρ ὁaὴρa, &c., an ὁιορξan beaξ ρo ὁ'aιmmnιuξaὁ ὁιὁρι, "wherefore it *seemed* [proper] to me, &c., to dedicate this little Fasciculus to you."

Future Tense.

ciὁρeaρ
ραιcρeaρ $\Big\}$ mé, ὲú, é, &c.
ρeιcρeaρ

IMPERATIVE MOOD.

ραιcὲeaρ, or
ρeιcὲeaρ $\Big\}$ mé, ὲú, é, &c.

SUBJUNCTIVE MOOD.

Present Tense.

ξo ὑ-ρeιcὲeaρ mé, &c.

Past Tense.

ξo ὑ-ρeacaὁ mé, &c.

Consuetudinal Past.

ξo ὑ-ρeιcὲí mé, &c.

Future Tense.

ξo ὑ-ρeιcρeaρ mé, &c.

CONDITIONAL MOOD.

ὁ'ραιcρíὁe, *or* ὁ'ρeιcρíὁe mé.

2 G

INFINITIVE MOOD.

Do beiṫ ꝼaicṫe, or ꝼeicṫe.

Passive Participle.

Ꝼaicṫe, *or* ꝼeicṫe.

IV.—Cluinim, I hear.

This verb is regular, except in its past tense indicative (and those formed from it), which is cualaꝛ, I heard, and its infinitive mood, which is cloꝛ, or cloiꝛ'ᴄin. It is, therefore, not necessary to give its moods and tenses here.   In the south of Ireland, cloiꝛim is used, instead of cluinim.

Cloꝛ very frequently occurs as the past indicative passive of this verb, as co cloꝛ ꝛon a ġoṫa ꝛechᴄaiꝛ caṫaiꝛ immach, " so that the sound of his voice was heard outside the city," *Leabhar Breac*, fol. 107 ; co cloꝛ a ꝼuaim ꝼo'n ᴄíꝛ, " so that its noise was heard throughout the country," *Book of Fermoy*, fol. 61 ; iꝛ cloꝛ ꝺaṁ is still used in the spoken language, in the sense of " I have been told," and cian ꝛo cloꝛ, " it was heard of old," is a phrase of very common occurrence in old Irish poems, as in the following quatrain in O'Heerin's topographical poem :

> Aoibinn an cꝛíoċ,—cian ꝛo cloꝛ,—
> ᴄuaċ Léiġe na leaꝛᵹ ꝛoloꝛ;
> O' Ceallaiġ Léiġe o'n ᴄꝛaiġ ċaiꝛ,
> Céile an cláꝛ eanᵹaiġ, iuḃꝛaiġ.

> " Delightful the region,—of old it was heard,—
> The district of Lea, of bright plains;
> O'Kelly-Lea, of the eastern strand,
> Is the spouse of the plain of dells and yews."

V.—Déanaim, I do, or make.

This verb borrows the past tense indicative from ꝺo and ᵹnim, and the consuetudinal past indicative from

ᵹním, both in the active and passive voices. In the sub-junctive mood of both voices, the same tenses are from ᴅeapnaım; and in the conditional mood active, one of the forms is regularly from ᴅéanaım, another from ᴅeapnaım, and a third from ᴅıonᵹnaım.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ᴅéanaım.	1. ᴅéanamaoıᴅ, *or*
	ᴅéanam.
2. ᴅéanaıp.	2. ᴅéanᴅaoı.
3. ᴅéanaıᴅ ᴅé.	3. ᴅéanaıᴅ.

O'Molloy sometimes writes the first person plural ᴅéınmıᴅ, as ní ᴅéınmıᴅ ᴅee ᴅıoᴅ ; oıp nı ıaıppmıᴅ ᴅᴘócaıpe na ᵹpapa oppa, " we do not make Gods of them, for we do not ask mercy or grace of them," *Lucerna Fidelium*," p. 197.

Consuetudinal Present.

SINGULAR.	PLURAL.
1. ᴅeanann mé.	1. ᴅeanann pınn.
2. ᴅeanann ᴅú.	2. ᴅeanann pıᴅ.
3. ᴅeanann pé, &c.	3. ᴅeanann pıaᴅ.

Past Tense.

SINGULAR.	PLURAL.
1. pıᵹneap.	1. pıᵹneamap.
2. pıᵹnıp.	2. pıᵹneaᴅap.
3. pıᵹne pé.	3. pıᵹneaᴅap.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ᵹníᴅınn.	1. ᵹníᴅmíp.
2. ᵹníᴅᴅeá.	2. ᵹníᴅᴅíᴅ.
3. ᵹníᴅeaᴅ pé.	3. ᵹníᴅᴅíp.

The past tense indicative of this verb is written in the best Irish manuscripts, ꝓiʒne, or ꝓiʒni (which are both considered the same form, as ℮ and i short may be commuted *ad libitum*, particularly at the end of words), as Ꝛumunꝺ, mac Colmain, .i. mac Ⱡae-ʒuiꝛe, ꝓiʒ-ꝼiliꝺ Ꝺiꝛenn iꝛ ℮ ꝺo ꝓiʒne an ꝺuan ꝛa, " Rumunn, son of Colman, i. e. the son of the king of Loegria, was he that composed this poem."—*MS. Bodleian Lib. Laud.* 610, fol. 10, *a, a.* It is also found in the oldest monumental inscriptions in Ireland, as in the very curious one over the doorway of the church of Achadh-ur, or Freshford, in the county of Kilkenny :

OꝛOIꞆ ꝺO ʒiⱢⱢe mOcɧOⱢmOc U CeNcUCaIN ꝺO ꝛIʒNI.

" A Prayer for Gille Mocholmoc O'Cencucain, who made [it]."

Also in the inscription on the cross of Cong, now, through the liberality of Professor Mac Cullagh, in the Museum of the Royal Irish Academy :

OꝛOIꞆ ꝺO maeⱢmU mac ꝏꝛaꞆꝺaNUecɧaN ꝺO ꝛIʒNI IN ʒꝛessa.

" A Prayer for Maelmu Mac Bratdanuechan, who made this Ornament."

Also on the ancient crozier of the bishops of Lismore, now in the possession of the Duke of Devonshire, of which the Rev. Dr. Todd has a beautiful drawing, by George Du Noyer, Esq., one of the Fellows of the College of St. Columba :

OꝛOIꞆ ꝺO NIaⱢ mac meIc aeꝺUCaIN Ɫas a NeꝛNaꝺ IN ʒꝛesa.

OꝛOIꞆ ꝺO NeCꞆaN IN CeꝛꝺO ꝺO ꝛIʒNe IN ʒꝛesa.

" A Prayer for Nial, Son of Mac Aeducan, by whom was made [neꝛnaꝺ for n-ꝺeaꝛnaꝺ] this Ornament."

"A Prayer for Nectan the Artist, who made this Ornament."

Also in the *Battle of Magh Rath :* ó'ꝛ mé ꝼéin ꝺo ꝓiʒne inaꝺ ꝺam, " because it was I myself that made the place for myself," p. 66 ; iꝛ ℮ in ꝓiʒ ꝺo ꝓiʒne an coꝛꝓ, " he is the king who made

our body," *St. Columbkille.* But in later manuscripts and inscriptions it is written ꝑɩɳe, as in the inscription on the tomb of Melaghlin O'Kelly and his wife Finola O'Conor, in the Abbey of Knockmoy: Ⓓo Muleachlαιɳꝺ O'Keαllαιꝺ ꝺo ꝑɩ O Mαιɳι ocuꝛ ꝺ'Iɳbuαlαιɳꝺ ιɳʒeɳ I Choɳchuιꝛ ꝺo ꝑιɳe Mαἐα O'Ɑɳlι ιɳ leαἐꝺαιʒ ꝛeα, " for Muleachlainn O'Kelly, king of Omaini, and for Finola, the daughter of O'Conor, Mathew O'Anli made this monument."

This tense is sometimes inflected thus: ꝑóɳαꝛ, I made; ꝑóɳαιꝛ, thou madest; ꝑóɳ ꝛé, he made; ꝑóɳꝛαmαꝛ, we made; ꝑóɳꝛαɓαιꝛ, ye made; ꝑóɳꝛα�humꝺ, or ꝑóɳꝛαɢαꝛ, they made; as in the following examples in the *Battle of Magh Rath:* cιꝺ αɢ móꝛα ɳα h-uιlc ꝺo ꝑóɳαιꝛ Fꝛιm, " although great are the injuries thou hast done me," p. 32; ꝺo ꝑoɳꝛum coꝑu αɳɳ ꝛιɳ, " we made a covenant then," p. 48; ꝺo ꝑoɳꝛαɓαιꝛ coꝺαἐ, " ye made a treaty," p. 34.

Future Tense.

SINGULAR.	PLURAL.
1. ꝺéαɳꝼαꝺ.	1. ꝺéαɳꝼmαoιꝺ, *or* ꝺéαɳꝼαm.
2. ꝺéαɳꝼαιꝛ.	2. ꝺéαɳꝼαίꝺ.
3. ꝺéαɳꝼαιꝺ ꝛé.	3. ꝺéαɳꝼαιꝺ.

The future tense is often written ʒeuɳꝼαιꝺ ꝛé, even in printed books, as in O'Molloy's *Lucerna Fidelium,* and Mac Curtin's English Irish Dictionary. In John Mac Torna O'Mulconry's copy of *Keating's History of Ireland,* it is also frequently written with a ʒ, as ꝺo ʒéɳ ꞇoꝛαἐ, " I shall begin, or make a beginning;" and in other manuscripts, as áꝛ ιɳ uαιꝛ ʒebuꝛ cαἐ ꝺuιɳe ceιll ꝼoꝛ ꝺιlʒuꝺ ꝺoɳeoἐ ꝺo ʒeɳα ꝺe ulc ɳι bια comuꝛ ꝼoꝛ ꝼoʒluιɓ, " for when each person is convinced of forgiveness in what he does of evil, there will be no power over plunderers," MS. Trin. Coll. Dubl. H. 3. 18, p. 358.

From these examples it may be gathered that this verb ꝺéαɳαιm, which is often written ꝺιoɳʒɳαιm, or ꝺιɳʒɳαιm, is compounded of ꝺo, a prepositive particle, and ʒɳím, I do, or act. Its past tense, ꝑιʒɳeαꝛ, I made, is evidently ꝑo ʒɳíeαꝛ; and its future, ʒeuɳꝼαꝺ, would appear to be a transposed form of ʒɳíꝼeαꝺ.

Hence, it is obvious that the ᵹ should be always preserved in the
past tense, as in the examples above adduced from the ancient
inscriptions, and that the ᵹ in the future is not so incorrect as at
first sight it might appear to be, and as it is generally supposed by
modern Irish scholars.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. ᴅéαnαm.
	ᴅéαnαmαoιp.
	ᴅéαnαmαoιᴅ.
2. ᴅéαn.	2. ᴅéαnαιᴅ.
3. ᴅéαnαᴅ pé.	3. ᴅéαnαιᴅíp.

The second person singular is sometimes ᴅéιn and ᴅεnα, as ᴅειn
ᴅo óιᴅᴅιoll, " do thy utmost," *Lucerna Fidelium*, p. 300 ; nα
ᴅéιn ꝼαnαṁαᴅ ꝼúm, " do not mock me," *Id.*, p. 182 ; ᴅεnα-pα
αíp ᴅo, " compose thou a satire for him," *Cor. Gloss.*, *voce* ᵹαιpé.
The first person plural is generally made to terminate in αm, or
um, in ancient writers, as ᴅénum ιn ᴅuιnι ꝼo ιmmαιᵹιn, ocup ꝼop
copmαιlep ꝼoᴅén, " let us make the man after our own image and
likeness," *Book of Ballymote*, fol. 8, *a, b.*

SUBJUNCTIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ᵹo n-ᴅéαnαιm.	1. ᵹo n-ᴅéαneαmαoιᴅ.
2. ᵹo n-ᴅéαnαιp.	2. ᵹo n-ᴅéαnταoι.
3. ᵹo n-ᴅéαnαιᴅ pé.	3. ᵹo n-ᴅéαnαιᴅ.

Consuetudinal Present.

ᵹo n-ᴅéαnαnn me, τú, pé, &c.

Simple Past.

SINGULAR.	PLURAL.
1. ᵹo n-ᴅeápnαp.	1. ᵹo n-ᴅeápnαmαp.
2. ᵹo n-ᴅeápnαιp.	2. ᵹo n-ᴅeápnαᴅαp.
3. ᵹo n-ᴅeápnα pé.	3. ᵹo n-ᴅeápnαᴅαp.
	ᵹo n-ᴅeápnpατ.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ʒo n-ꝺeáṗnαınn.	1. ʒo n-ꝺeáṗnαmαoıp.
2. ʒo n-ꝺeáṗnⱬá.	2. ʒo n-ꝺeáṗnⱬαoı.
3. ʒo n-ꝺeáṗnαꝺ ꝛé.	3. ʒo n-ꝺeáṗnαıꝺíꝛ.

Future Tense.

SINGULAR.	PLURAL.
1. ʒo n-ꝺéαnꝼαꝺ.	1. ʒo n-ꝺéαnꝼαmαoıꝺ.
2. ʒo n-ꝺéαnꝼαıꝛ.	2. ʒo n-ꝺéαnꝼαíꝺ.
3. ʒo n-ꝺéαnꝼαıꝺ ꝛé.	3. ʒo n-ꝺéαnꝼαıꝺ.

That this and other irregular verbs have a subjunctive mood, is quite clear from the fact, that the indicative form could not be used after nαċ, co, ʒo, &c., as nαċ ꝺeꝛnαıꝛ, "that thou didst not," *Battle of Magh Rath*, p. 202 ; co n-ꝺeαꝛnꝛαⱬ cꝛeαċα móꝛα, " so that they committed great depredations," *Ann. Four Mast. ad ann.* 1233. The form co n-ꝺeꝛʒene, that he made, is also to be met with.—See the MS. H. 2. 16, in Trin. Coll. Dubl., pp. 242, 243.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ꝺá n-ꝺéαnꝼαınn.	1. ꝺá n-ꝺéαnꝼαmαoıꝛ.
2. ꝺá n-ꝺéαnꝼá.	2. ꝺá n-ꝺéαnꝼαíꝺ.
3. ꝺá n-ꝺéαnꝼαꝺ ꝛé.	3. ꝺá n-ꝺéαnꝼαıꝺíꝛ.

Or,

1. ꝺá n-ꝺeαꝛnαınn.	1. ꝺá n-ꝺeαꝛnαmαoıꝛ.
2. ꝺá n-ꝺeαꝛnⱬá.	2. ꝺá n-ꝺeαꝛnⱬαoı.
3. ꝺá n-ꝺeαꝛnαꝺ ꝛé.	3. ꝺá n-ꝺeαꝛnαıꝺíꝛ.

Or,

1. ꝺá n-ꝺıonʒnαınn.	1. ꝺá n-ꝺıonʒnαmαoıꝛ.
2. ꝺá n-ꝺıonʒαnⱬá.	2. ꝺá n-ꝺıonʒαnⱬαoı.
3. ꝺá n-ꝺıonʒαꝺ ꝛé.	3. ꝺá n-ꝺıonʒnαıꝺíꝛ.

O'Molloy writes the second person singular ꝺá n-ꝺeαnⱬá, as ꝺα n-ꝺeαnⱬá ꝛın, "if thou wouldst do that."—*Lucerna Fidelium*, p. 247.

This mood is often written ɒınɟneɒ, as well as ɒeꞃnαɒ, in ancient manuscripts. An example of both forms occurs in the following sentence, in the *Battle of Magh Rath*, p. 74 : ɒıα n-ɒeꞃnnꞇά ꞃún ꞃoꞃm-ꞃα, α ꞃıɟαn, ol ꞃé, ꞃo ınɒéꞃαınɒ ꞃɉélα ɒo mıɉꞁ ɒuıꞇ. Ro ɟell ꞃí co n-α luɟα co n-ɒınɟneαɒ, " if thou wouldst keep my secret, O queen, I would tell thee news of thy son. She promised, on her oath, that she would [make] keep the secret." Keating also uses ɒά n-ɒeαꞃnαɒ and ɒά n-ɒıonɟnαɒ, for the present ɒά n-ɒeαn-ꞃαɒ, as αɉuꞃ ɒά n-ɒeάꞃnαɒ, ɟo ɒ-ꞇeılɟꞃıoɒ αn meαll αꞃ α ɉeαnn le ɟluαꞃαɉꞇ ꞃꞃıoꞇbuαılꞇe α ınɉınne ꞃéın, " and should he do so, that the ball would be driven from his head by the repercussive motion of his brain," *Hist. Irel.*, p. 75 ; cıα αn ɉꞃıoɉ αꞃ α n-ɒıonɟnαıoíꞃ bꞃαꞇ, " what country they would explore," *Id.*, p. 50 ; mαnı ɒeꞃnꞇαıꞃ ꞃɉolóɉα mαınıꞃꞇꞃech Mαuꞃıꞇıꞃ bꞃαꞃlαɉꞇ ɒαmꞃα, " if the farmers of the monastery of Mauriter had not caused an annoyance to me," *Marianus Scotus*, A. D. 1070.

In this mood, also, this verb is found written with an initial ɟ, as αꞃbeꞃꞇαɒαn ɒo ɟénɒαíꞃ αmαıl α ɒubαıꞃꞇ ꞃıum, " they said that they would do as he desired."—*Battle of Magh Rath*, p. 50.

INFINITIVE MOOD.

ɒo ɒéαnαm.

PASSIVE VOICE.
INDICATIVE MOOD.

Present Tense.

ɒéαnꞇαꞃ mé, ꞇú, é, &c.

Past Tense.

ꞃıɟneαɒ mé, ꞇú, é, &c.

Consuetudinal Past.

ɟníꞇí mé, ꞇú, é, &c.

Future Tense.

ɒéαnꞃαꞃ mé, ꞇú, é, &c.

The past tense of the indicative passive is written pιʒneò, pónaò, and ponʓα, in the best Irish manuscripts, as in the following examples : oια Ceoαιn oo pιʒneò ʒnιαn ocup epcαι, " on Wednesday the sun and moon were made," *L. Breac ;* oo pιʒneò mιαp cpαnoα oo'n meιp αpʒαιo, " a wooden dish was made of the silver dish," *Battle of Magh Rath*, p. 28 ; oo ċocαιċιm nα pleòι oo ponʓα αno lα Oomnαll, " to partake of the feast which was there prepared [made] by Domhnall," *Id.*, p. 24 ; oo ponʓα α n-άpupα ocup α píʒóιnʓe αnn, " their habitations and royal forts were erected there," *Cor. Gloss., voce* Moʒ Eιme ; oo'n ιonnαpbαò oo pónaò αp pľιoċc Ʒαoιòιl αp αn Scιʓια, " from the expulsion which was made on the race of Gaodhal out of Scythia," *Keat. Hist.*, p. 48 ; ιp lαιp oo ponαò opoιċeαʓʓ nα Feιppe αʒup opoιċeαʓ Móna oαιm, " by him was made the bridge of Feirse, and the bridge of Moin daimh," *Duald Mac Firbis—Genealogies*, p. 508. O'Molloy writes the future oeunpαp, as oeunpαp αonċpó cαopαċ αʒup αon αoòαιpe, " there shall be made one fold and one shepherd."— *Lucerna Fidelium*, p. 375.

<div align="center">

SUBJUNCTIVE MOOD.

Present Tense.

ʒo n-oéαnʓαp mé, ċú, é, &c.

Past Tense.

ʒo n-oéαpnαò mé, ċú, é, &c.

Future Tense.

ʒo n-oéαnpαp mé, ċú, é, &c.

</div>

The subjunctive passive form of this verb is found written n-oepnαo (for eα seldom occurs, and final o is seldom aspirated) in the oldest manuscripts and inscriptions, as in the very ancient inscription over the doorway of the church of Freshford, in the county of Kilkenny, already referred to :

OROIT OO NEIM INʒIN CUIRC OCUS OO MαTh-
ʒαmαIN U ChιαRMEIC ʓαs I NOERNαO IN
TEMPUʓsα.

" A PRAYER FOR NIAM, DAUGHTER OF CORC, AND FOR MATHGA-
MAIN U CHIARMEIC, BY WHOM THIS CHURCH WAS MADE."

<div align="center">2 H</div>

And in the inscription on the cross of Cong, made about the year 1123:

OROIᴄ ᴅO ᴄheRRᴅeᴌᴃach U chONChOᴃUIR ᴅO RIᴣ eReNᴅ ᴌas a NᴅeRRNaᴅ IN ᴣRessa.

" A Prayer for Terrdelbach u Chonchobuir, King of Ire-land, by whom this Ornament was made."

See also the inscription on the crozier of Lismore, already quoted, p. 228. O'Molloy writes ᴣo noeunᴄaoı.—*Lucerna Fidelium*, p. 359.

CONDITIONAL MOOD.

ᴅéanᵹaıᴅe mé, ᴄú, é, &c.

This mood is also written with an initial ᴣ, as ᴅo ᵹellᵱaᴄ na ᴅᴩuıᵹᴅı ᴅıᴩı cıᴃé uaıᴩ ᴅo ᵹénᴄaí ᴄoᴄmaᴩc a h-ınᵹıne, co ᴘuıᴅeaᴅ ᴩı ᴃaᴩ ann ᴩın, " the Druids predicted to her that whenever her daughter should be wooed, she should then die."—*Book of Fermoy*, fol. 92.

INFINITIVE MOOD.

ᴅo beıᴄ ᴅéanᴄa.

Passive Participle.

ᴅéanᴄa.

VI.—ᴣním, or ním, I do, or make.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ᴣním.	1. ᴣnímío.
2. ᴣníᴩ.	2. ᴣníᴄíᴅ.
3. ᴣníᴅ ᴩé.	3. ᴣnío, *or* ᴣníıo.

Past Tense.

SINGULAR.	PLURAL.
1. ᵹníᴅeaᴩ.	1. ᵹníomaᴩ.
2. ᵹníᴅıᴩ.	2. ᵹníoᴃaᴩ.
3. ᵹníᴅ ᴩé.	3. ᵹníoᴅᴅaᴩ, *or* ᵹníᴩeᴄ.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ᵹníoınn.	1. ᵹníomír.
2. ᵹníoċeá.	2. ᵹníoċíò.
3. ᵹníòeaò ŕé.	3. ᵹníòoír.

O'Molloy writes *nímío*, &c., as *ᴢan nímío íoòbaıᴢ,* "when we make an offering," *Lucerna Fidelium,* p. 205; *muᴘ oo níoíŕ na ᵹeınᴢılı anallóo,* "as the Gentiles of old used to do," *Id.,* p. 213. The verb occurs also without the ᵹ, as *uaıᴘ ᴘo ᴘıᴢıᴘ ın coımoıu ceċ ní ᴘecmaıᴢ a leᴘᴘ uaò cıò ᴘıaᴘıu oo nemm a eᴢàᴘᵹuıòe,* "for the Lord knows every thing we require from him before we do implore him," *Leabhar Breac,* fol. 121, *b.* But the ᵹ is found in the best authorities, and should be considered as essentially belonging to this verb, as *neaċ ᴘo ᵹní ᵹoı,* " one who *makes* (i. e. invents or tells) a lie," *Battle of Magh Rath,* p. 82; *ᴘo ᵹnıᴘıum coṁaıᴘlı ᴘᴘı h-aᴢhaıò m-bıc ann,* "we made [held] a consultation for a short time there," *Id.,* p. 35; *ıᴘ ınano oán ᴘo ᵹníıᴢ,* " the poem they make [compose] is alike," *Cor. Gloss., voce* Càınᴢe; *ıᴘ ᴘoᴘᴘa na ᵹ-ceaċᴘaᴘ ᴘo ᵹníᴘeao ᴘıᴘ Єᴘeno ᴘıò ın òᴘoᵹa,* "it is over the four of them the men of Ireland erected the mound of Brugh," *Book of Lecan,* fol. 279, *b, b ;* *ᴘo buı oın Oeceo aᵹ cuınᵹıo ouılᵹıne ın ᵹᴘeᴘa ᴘo ᵹnı,* "then Deced was demanding the reward of the work which he had executed," *Id.,* fol. 207, *b ;* *aᴘ ıᴘ a ᴘıo nemeòaıò ᴘo ᵹnıᴢíᴘ ᴘıleòa a nᵹᴘeᴘᴘa,* " for it was in sacred groves poets used to compose their works," *MS. Trin. Coll. Dubl. H. 2. 16, p. 120.*

The *future tense* does not occur, except as formed from *òéanaım.*

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

ᵹnıᴢheaᴘ, or níᴢheaᴘ me, ċu, é, &c.

Consuetudinal Past.

ᵹníćí, anciently ᵹnɪćheɑ, *or* níćheɑ mé, ćú, é, &c.

In the passive voice this verb is written sometimes with, and
sometimes without, the ᵹ, as ᵹníćhep pɑṁlɑɩò, "it is so done,"
Battle of Magh Rath, p. 82 ; ᴅo níćep ɑ ḟuɑćh ᴅo pɪnᴅɑò ɪn ᵹɑć
ᴅɪnᴅ ɪ pɪᵹɪ nɑ Ͻɑpᴄpɑɩᵹeɑch, "his effigy is engraven in every fort
in the kingdom of Tartary," *Book of Lismore*, p. 111; ɑp po
ᵹníćeɑ lɑ Ͻɑeᵹuɪpe ḟéɪl ɑ ᵹ̇ene ᴅo ᵹ̇pép ᵹɑćɑ blɪɑòuɪn, "for
Laeghaire was used always to celebrate the festival of his birth
every year," *Id.*, p. 5, col. 2 ; po ćeɑchɑɪnᴄeɑ ɪmoppɑ ᴅóɩɓ mɑp
ᴅo níćheɑ ɪ Ͻeɑṁɑɪp ɑ ceoɪl ocup ɑ cuɪplennɑ, cop bɑ coɪpchɪ
cɪúɪl uɪle ɪn ᴄech ó'n chúɪl co poɪle, "their pipes and other in-
struments of music were wont to be played by them, as was accus-
tomed to be done at Tara, until the whole house, from one angle
to another, became one stream of music," MS. Trin. Coll. Dubl.
H. 3. 18, p. 266, *a, a,* line 32.

All the other moods and tenses of this verb are
borrowed from ᴅéɑnɑɪm, or rather it wants them alto-
gether ; but there can be no doubt that this is the root
of ᴅéɑnɑɪm, and the verb from which the noun ᵹníoṁ,
an act, is derived. It is still in use in the spoken Irish
in most parts of Ireland, but pronounced as if written
nɩòɪm.

VII.—Oᴇɪpɪm, I say.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ᴅeɪpɪm.	1. ᴅeɪpɪmío.
2. ᴅeɪpɪp.	2. ᴅeɪpćíò.
3. ᴅeɪp pé.	3. ᴅeɪpɪᴅ.

O'Molloy writes the first person plural of this ꝺeıꞧmıꝺ, and ꝺeıꞧımıꝺ, as ᵹıꝺeaꝺ ꝺeıꞧmıꝺ-ne ᵹo n-ꝺeaꞓa an méıꝺ ꞧın uıle aꞧ ꞧeaꞓꞧan, " but we say that all these went astray," *Lucerna Fidelium*, p. 192 ; and the second person plural, ꝺeıꞧꞇí, without the final ꝺ, as ꝺeıꞧꞇí mac Ɖe ꝺeıꞇ a ᵹ-coṁꞧubꞧꝺaınꞇ leıꞧ an aꞇaıꞧ, " ye say that the Son of God is consubstantial with the Father," *Id.*, p. 310.

Consuetudinal Present.

ꝺeıꞧeann mé, ꞇú, ꞧé, &c.

Relative Form.

a ꝺeıꞧ, who says.

Past Tense.

SINGULAR.	PLURAL.
1. ꝺuꝺꞧaꞧ.	1. ꝺuꝺꞧamaꞧ.
2. ꝺuꝺꞧaıꞧ.	2. ꝺuꝺꞧaꝺaꞧ.
3. ꝺuꝺaıꞧꞇ ꞧé.	3. ꝺuꝺꞧaꝺaꞧ.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ꝺeıꞧınn.	1. ꝺeıꞧımíꞧ.
2. ꝺeıꞧꞇeá.	2. ꝺeıꞧꞇíꝺ.
3. ꝺeıꞧeaꝺ ꞧé.	3. ꝺeıꞧıꝺíꞧ.

Future Tense.

SINGULAR.	PLURAL.
1. ꝺéaꞧꞧaꝺ.	1. ꝺéaꞧꞧamaoıꝺ.
2. ꝺéaꞧꞧaıꞧ.	2. ꝺéaꞧꞧaíꝺ.
3. ꝺéaꞧꞧaıꝺ ꞧé.	3. ꝺéaꞧꞧaıꝺ.

This verb is not aspirated in the past tense, except after ní, *not* [active], and does not take the particles ꝺo or ꞧo before it; we may fairly conjecture that it is compounded of the particle aꝺ, and the old verb beıꞧım, I say.   The past tense is variously written in ancient manuscripts, aꞧ beꞧꞇ, aꞇ beꞧꞇ, aꞇ ꞧuꝺaıꞧꞇ, he said.— *Example :* aꞧ beꞧꞇ Ꝑaꞇꞧaıc na bıaꝺ ꞧí ná eꞧꞧcoꞧ o Ꞓonán,

" Patrick said that neither king nor bishop should descend from Lonan," *Vit. Patricii*, in the *Book of Lismore ;* αⱦ ⱬⰻⱬⱤⰰⰲⰰⱤ, and ⰰⱤ ⰱⰵⱤⱦⰰⰲⰰⱤ, they said, forms obviously derived from the old verb ⰱⰵⰹⱤⰹⰿ, I say, not ⰴⰵⰹⱤⰹⰿ. The past tense is also sometimes formed from the verb Ɽⰰⰹⰱⰹⰿ, I say, which is still in use, as ⰰⱤ ⰵ Ɽⱁ Ɽⰰⰹⰱ, " it is what he said ;" Ɽⱁ ⱤⰰⰹⰱⱤⰵⱦ, they said ;" ⱤⰰⰹⰱⱤⰹⱁⰿⰰⱤ, " we said," *Keat. Hist.*, p. 46. The following passage in the *Battle of Magh Rath*, p. 50, affords an example of three different forms of the past tense of ⰱⰵⰹⱤⰹⰿ, or ⰴⰵⰹⱤⰹⰿ : ⰴⱁ �li undefinedⰹⰴ Ⱬⱁⱀⰳⰰl ⰳⱳⱹ ⰹⱀ ⰿⰰⰹⰶⰹⱀ ⰹ ⰿ-ⰱⰰⰴⰰⱤ Ⱞ ⱅ undefinedⰰⱀⱀ ⰹⱀ Ɽⰹ undefinedⰶ, ⱁⱜⱁⱤ Ɽⱁ ⰽⰰⱀ Ɽⰹⱜ ⱜⰵⰱ ⰰⱦ Ɽⱷⰱ ⰰⰹⱤⱦ Ⱐⰻⰲⰱⱁⰹⰰⰱ ⱐⱤⰹⱤ. ⰴⰰ ⰿⰰⰹⱔ ⰾⰵⱁⱤⱇⰿ Ɽⰹⱀ, ⱁⱜⱁⱤ ⰰⱤ ⰱⰵⱤⱦⰰⰲⰰⱤ ⰴⱁ ⰶⰵⱀⰴⰰⰹⱤ ⰰⰿⰰⰹⰾ ⰰ ⰴⱁⰱⰰⰹⱤⱦ Ɽⰹⱂⰿ, " Congal went to where the sons of the king were, and told them what Dubhdiadh had *said*. They liked this, and *said* that they would do as he *said*" [desired].

It should be here remarked, that a very strange peculiarity, in forming the first and third persons singular of the past tense of this verb, occurs in ancient writers ; thus, if from ⰴⱂⰱⰰⰹⱤⱦ the ⰹ be rejected, the first person singular is implied, as ⰰⱀ ⰗⰵⰰⱤⰶⱂⱤ Ɽⱁ ⰰ ⰴⱂⰱⰰⱤⱦ, " this Fergus I mentioned," *Keat. Hist.*, p. 3 ; ⰰⱀ ⰗⰵⰰⱤⰶⱂⱤ Ɽⱁ ⰰ ⰴⱂⰱⰰⰹⱤⱦ would mean, this Fergus *he* mentioned.— See observations on ⱦⰰⱀⰰⰶ and ⱦⰰⰹⱀⰹⰶ.

The future indicative active of this verb is very frequently written ⰴⰵⱤⰰⰿ, ⰴⰵⱂⱤⰰⰿ, or ⰴⰵⰰⱤⰰⰿⰰⱁⰹⰴ, without the Ⱇ, the first syllable being very long, as ⰰⰿⰰⰹⰾ ⰰ ⰴⰵⱂⱤⰰⰿ ⰴ'ⰰ ⰵⰹⱤ Ɽⱁ, " as we shall say hereafter," *Keat.*, p. 34 ; ⰿⱂⱤ ⰴⰵⱂⱤⰰⰿⰰⱁⰹⰴ ⱀⰰ ⱁⰹⰰⰱ-Ɽⰹ, " as we shall say hereafter," *Lucerna Fidelium*, p. 245. But this form, though it is sufficiently distinct from the present and past tenses, is not to be recommended.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. ⰰⰱⱤⰰⰿⰰⱁⰹⰴ.
	ⰰⰱⱤⰰⰿⰰⱁⰹⱤ.
	ⰰⰱⱤⰰⰿ.
2. ⰰⰱⰰⰹⱤ.	2. ⰰⰱⰱⱤⰰⰹⰱ.
3. ⰰⰱⱤⰰⰱ Ɽⰵ.	3. ⰰⰱⱤⰰⰹⰴⰹⱤ.

The second person singular is often written αpαıp in old manuscripts, as αpαıp, α popα Ɫαıᵹ, ın ꝼeꞇαp-ꝛu cα cꞁıch ı ꝼuıꞁem? ' say, O my charioteer Laigh, dost thou know in what country we are ?"—*Book of Leinster*, fol. 105, *a, b.*

SUBJUNCTIVE MOOD.

SINGULAR.	PLURAL.
1. ᵹo n-αbpαım.	1. ᵹo n-αbpαmαoıꝺ.
	ᵹo n-αbpαm.
2. ᵹo n-αbpαıp.	2. ᵹo n-αbpαíꝺ.
3. ᵹo n-αbαıꝺ pé.	3. ᵹo n-αbpαıꝺ.

All the other tenses of this mood are like those of the indicative, except the future, which is sometimes ᵹo n-eıbép, or epép, as αpαıp, oꞁ Mαınchın; nı epép, αp Mαc Conᵹꞁınoı, "say it, said Mainchin; I will not say it, said Mac Conglinni."—*Leabhar Breac,* fol. 107.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ꝺéαpꝼαınn.	1. ꝺéαpꝼαmαoıp.
2. ꝺéαpꝼá.	2. ꝺéαpꝼαíꝺ.
3. ꝺéαpꝼαꝺ pé.	3. ꝺéαpꝼαıꝺíp.

Or, ꝺépαınn, &c., without the ꝼ.

O'Molloy writes the second person singular ꝺeupꝛéα, as, Cpeuꝺ ꝼop α ꝺeupꝛéα ꝺα ᵹ-cꞁαoıꝺınn ꞇu ıo ꝛáıꝺꞇıb ꝼeın? "Moreover, what wouldst thou say, if I should defeat thee with thine own words."—*Lucerna Fidelium*, p. 297.

INFINITIVE MOOD.
ꝺo ꝛáꝺ.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.
ꝺeıpꞇeαp mé, ꞇú, é, &c.

Perfect Past.
ꝺubpαꝺ mé, ꞇú, é, &c.

Consuetudinal Past.

ꝺeıpċí mé, ċú, é, &c.; *or* beıpċí mé, ċú, é, &c.

Future Tense.

ꝺéapꝼap mé, ċú, é, &c.

The present tense is sometimes written ꝺepap (see *Keat. Hist.*, p. 47), and sometimes bepap (see *Ann. Four Mast.*, A. M. 3501); and the past, aꞇ pubpaꝺ, ap pubpaꝺ, epbpaꝺ, and ebpaꝺ (see *Cor. Gloss.*, *voce* Copmac *et* Ꞡaılenꝃ, and *Annals of the Four Masters*, at the year 465. The consuetudinal past is often beıpċí, *Id.*, A. M. 4388. The future is sometimes ꝺépap, without the ꝼ, but this is not to be recommended.

IMPERATIVE MOOD.

abapċap mé, ċú, é, &c.

SUBJUNCTIVE MOOD.

ꝃo n-abapċap mé, ċú, é, &c.

This mood is very often written apap in ancient manuscripts, as Ɑpꝺ na pıꝃpaıoı ꝼpıp a n-apap Cnoc Saṁna ıпıu, "Ard na righraidhi, which is at this day called Cnoc Samhna," *Book of Lismore*, fol. 70, *b ;* po ꞡabpaꞇ ꝺap Ꝼınoppuꞇh pıp a n-apap abanꝺ h-Ua Caꞇbaċ ımmaċaıpe móp na Muṁan, "they proceeded across Finnsruth, which is called the Abhann O'g-Cathbhath, in the great plain of Munster," *Id.*, fol. 105.

CONDITIONAL MOOD.

ꝺéappaıꝺe mé, ċú, é, &c.

Keating uses ꝺá n-aıbeopċaoı, and ꝃo n-aıbeopċaoı, for this mood, borrowing it from abpaım, not from ꝺeıpım.—See *History of Ireland*, O'Mulconry's copy, p. 42.

INFINITIVE MOOD.

ꝺo beıċ páıꞇe, *or* páıꝺċe.

Passive Participle.

páıꞇe, *or* páıꝺċe.

VIII.—Faġaim, or ġeibim, I find.

Active Voice.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. faġaim.	1. faġmaoiʋ.
2. faġair.	2. faġċaíʋ.
3. faġaiʋ ré.	3. faġaiʋ.

Or,

1. ġeibim.	1. ġeibimíʋ.
2. ġeibir.	2. ġeibċíʋ.
3. ġeib ré.	3. ġeibiʋ.

O'Molloy writes ġeibmiʋ for "we find," and ġeibċí for "ye find," as ʋo ġeibmiʋ 'ran m-biobla, "we find in the Bible," *Lucerna Fidelium*, p. 371 ; naċar éioin leam-ro an ní céaona ʋo ráʋ liḃ-ri, a ʋein ġun ab ón eaġluir ʋo ġeibċí fior cneuʋ ar rġriopċun ann ; aġur 'na ʋiaiʋ rin ġun ab on rġriopċun ʋo ġeibċí fior cneuʋ ar eaġluir ann, "can I not say the same thing to you, who say that it is from the Church *ye find* a knowledge of what the Scripture is, and afterwards that it is from the Scripture *ye find* a knowledge of what the Church is ?" *Id.*, pp. 294, 295. In ancient manuscripts, a b is often introduced after the ġ in faġaim, as ní con faġbaċ cunaiġ cia ainm i n-ʋoiċí, "and the boatmen do not find where she hatches," MS. Trin. Coll. Dubl. H. 2. 16. p. 242 ; in ċnear inaʋ ir moo i faġbaiċ filiʋ achuinġiʋ, "the third place where poets obtain the greatest request," *Battle of Magh Rath*, p. 68.

Perfect Past.

SINGULAR.	PLURAL.
1. fuanar.	1. fuanaman.
2. fuanair.	2. fuanaḃan.
3. fuain ré.	3. fuanaʋan.

The third person singular has always ⲓ before the final ⲣ, though in the synthetic forms of the other persons this ⲓ is rejected. *Example,—*ⲣⲩⲁⲓⲣ-ⲣⲓⲩⲙ ⲁⲓⲣⲉⲥⲥⲁⲗ ⲟⲉⲓⲣⲣⲓⲥ ⲟ'Ⲁⲟⲟ Ⲟ'Ⲇⲟⲙⲛⲁⲓⲗⲗ, " he got a private apartment for Hugh O'Donnell," *Ann. Four Mast.,* A. D. 1592 ; ⲁⲙⲁⲓⲗ ⲣⲩⲁⲣⲁⲍⲁⲣ ⲥⲁⲥ, " as all have got," *Battle of Magh Rath,* p. 32.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ᵹⲉⲓⲃⲓⲛⲛ.	1. ᵹⲉⲓⲃⲓⲙⲓⲣ, *or*
	ᵹⲉⲓⲃⲉⲁⲙⲁⲟⲓⲣ.
2. ᵹⲉⲓⲃⲍⲉⲁ.	2. ᵹⲉⲓⲃⲍⲓⲟ.
3. ᵹⲉⲓⲃⲉⲁⲟ ⲣⲉ.	3. ᵹⲉⲓⲃⲓⲟⲓⲣ.

This tense is still in constant use, and is of very frequent occurrence in the poems of the bards of the fifteenth, sixteenth, and seventeenth centuries. *Example,—*ⲟⲁ ⲙⲉⲓⲟ ⲟⲟ ᵹⲉⲓⲃⲓⲛⲛ ⲟ'ⲁ ᵹⲣⲁⲟ, " though much of his affection I used to get."—*O'Daly Cairbreach.*

Future Tense.

SINGULAR.	PLURAL.
1. ᵹⲉⲁⲃⲁⲟ, *or* ᵹⲉⲟⲃⲁⲟ.	1. ᵹⲉⲁⲃⲁⲙⲁⲟⲓⲟ.
2. ᵹⲉⲁⲃⲁⲓⲣ.	2. ᵹⲉⲁⲃⲍⲁⲓⲟ.
3. ᵹⲉⲁⲃⲁⲓⲟ ⲣⲉ.	3. ᵹⲉⲁⲃⲁⲓⲟ.

O'Molloy writes the first syllable of this tense ᵹⲉⲩⲃ, which shews that he pronounced it long, as ⲟⲟ ᵹⲉⲩⲃⲁⲓⲣ ᵹⲩⲣ ⲁⲃ ⲓ ⲣⲟ ⲗⲟⲙ ⲛⲁ ⲣⲓⲣⲓⲛⲛⲉ, " thou wilt find that this is the naked truth," *Lucerna Fidelium,* p. 204. But in ancient manuscripts it is written ᵹⲉⲃ, as ⲣⲟ ᵹⲉⲃⲁ ⲁⲛⲛ ⲏ-ⲓⲥⲥ ⲟⲟ ⲙⲓⲁⲛ ⲟⲟ ⲥⲁⲥ ⲃⲓⲩⲟ, " *thou wilt get* there the satisfaction of thy desire of every food," *Mac Conglinn's Dream,* in the *Leabhar Breac.* In the spoken language, however, it is ᵹⲉⲟⲃⲁⲟ, in most parts of Ireland.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. ⲣⲁᵹⲙⲁⲟⲓⲣ, *or* ⲣⲁᵹⲙⲁⲟⲓⲟ.
2. ⲣⲁᵹ.	2. ⲣⲁᵹⲁⲓⲟ.
3. ⲣⲁᵹⲁⲟ ⲣⲉ.	3. ⲣⲁᵹⲁⲓⲟⲓⲣ.

Haliday has ⴔαιჽ, "find thou," *Gælic Grammar*, p. 98; but no authority has been found for the ı before ჽ. O'Molloy writes ⴔαჽ, as ⴔαჽ ⱱαṁ αn ⱬ-αιrⱬⱬαჽul, "find for me the article."— *Lucerna Fidelium*, p. 301.

<center>SUBJUNCTIVE MOOD.</center>

This mood is like the indicative in all its tenses, except the future, in which it is ჽo ♭-ⴔuιჽⱡαⱱ, &c.; and some writers make it ჽo ♭-ⴔuιჽım, in the present tense.

<center>CONDITIONAL MOOD.</center>

SINGULAR.	PLURAL.
1. ჽⱡαⱱαιnn, *or*	1. ჽⱡαⱱαmαoιr.
ჽⱡⱱⱱαιnn.	
2. ჽⱡαⱱⱬⱬⱭ.	2. ჽⱡαⱱⱬⱭιⱱ.
3. ჽⱡαⱱⱱⱱ rⱡ.	3. ჽⱡαⱱⱭιⱱⱱⱭr.

Also,

1. ⱱⱭ ♭-ⴔⱭჽⱭιnn, *or*	1. ⱱⱭ ♭-ⴔⱭჽⱭmⱭoιr.
ⱱⱭ ♭-ⴔuιჽınn.	
2. ⱱⱭ ♭-ⴔⱭჽⱬⱭ.	2. ⱱⱭ ♭-ⴔⱭჽⱬⱭιⱱ.
3. ⱱⱭ ♭-ⴔⱭჽⱭⱱ rⱡ.	3. ⱱⱭ ♭-ⴔⱭჽⱭιⱱⱭr.

Ⱬh is used in the second person singular, not ⴔ, as ⱱⱱ ჽⱡⱭⱱⱬⱭ, "thou wouldst get."—MS. Trin. Coll. Dubl. H. 1. 14. fol. 116.

O'Molloy writes the first person plural with the termination mⱡr in one place, and with mⱭoιr in another, as ó ♭-ⴔuιჽmⱡr Ɑ11 rⱭιⱬ ⱱⱱ ċoṁrⱭιⱱⱬıⱱ rnⱭrⱱⱭ, "from whom we would get enough of trite expressions," *Lucerna Fidelium—Preface*; ჽo ♭-ⴔuιჽⱡⱭmⱭoιr ჽrⱭrⱭ, "that we might get grace," *Id.*, p. 206. He writes the third person plural ჽo ♭-ⴔuιჽⱡⱱⱡr, as ჽo ♭-ⴔuιჽⱡⱱⱡr onⱱın, "that they might get honour," *Id.*, p. 212. Here it is to be particularly noted by the student, that the form ♭-ⴔuιჽınn, or ♭-ⴔⱭჽⱭιnn, is used after ⱱⱭ, *if*, and munⱭ, *unless*, nⱡ, not, nⱭċ, that not, ჽo, that; and that the form ჽⱡⱭⱱⱭınn, or ჽⱡⱱⱱⱭınn, is to be used when we would express *I would find*, and that it may take the particle ⱱⱱ before it.

INFINITIVE MOOD.

ꝺ' ꝼáᵹαιl, *or* ꝺ' ꝼαᵹbáιl.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

ꝼαᵹċαꞃ mé, ċú, é, &c.

Consuetudinal Past.

ᵹειḃċí mé, ċú, é, &c.

Perfect Past.

ꝼυαꞃαꝺ, *or* ꝼꞃíċ mé, ċú, é, &c.

The latter form of this tense, ꝼꞃíċ, though now forgotten in the spoken language, is of very frequent occurrence in the ancient language, as ᵹαοċ ṁóꞃ ιꞃ ιn ꝼoᵹmυꞃ ꝺo nα ꝼꞃíċ ꞃeꝺ nα ꞃαṁαιl ιꞃ ιn αιmꞃιꞃ ꞃι, "a great wind storm happened in the autumn, of which no likeness or similitude was found in this time."—*Chronicon Scotorum, ad ann.* 1015.

IMPERATIVE MOOD.

ꝼαᵹċαꞃ mé, ċú, é, &c.

SUBJUNCTIVE MOOD.

Present Tense.

ᵹo ḃ-ꝼυιᵹċeαꞃ.

Perfect Past.

Like the Indicative.

Future Tense.

ᵹo ḃ-ꝼυιᵹꝼeαꞃ.

CONDITIONAL MOOD.

ᵹeαḃċαιꝺe mé, ċú, é, &c.
ꝺα ḃ-ꝼυιᵹċιꝺe mé, ċú, é, &c.

In old manuscripts the second form is sometimes written ꝺá ꝼuiᵹꝺiċea, and in the spoken language, in the south of Ireland, it is pronounced ꝺa ꝺ-ꝼaᵹċaiꝺe.

Passive Participle wanting, but aꞃ ꝼáᵹail and le ꝼáᵹail are used in its place.—See *Idiomatic use of Prepositions*, Chap. VII. Sect. 3.

IX.—Riᵹim, I reach.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ꞃiᵹim.	1. ꞃiᵹmío.
2. ꞃiᵹiꞃ.	2. ꞃiᵹċí.
3. ꞃiᵹ ꞃé.	3. ꞃiᵹiꝺ.

Perfect Past.

SINGULAR.	PLURAL.
1. ꞃánᵹaꞃ.	1. ꞃánᵹamaꞃ.
2. ꞃánᵹaiꞃ.	2. ꞃánᵹaꝺaꞃ.
3. ꞃánaiᵹ, *or* ꞃáiniᵹ ꞃé.	3. ꞃánᵹaꝺaꞃ.

Or,

1. ꞃiaċtaꞃ.	1. ꞃiaċtamaꞃ.
2. ꞃiaċtaiꞃ.	2. ꞃiuċtaꝺaꞃ
3. ꞃiaċt ꞃé.	3. ꞃiaċtaꝺaꞃ, *or* ꞃuaċtaꝺaꞃ.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ꞃiᵹinn.	1. ꞃiᵹmíꞃ, *or* ꞃiᵹmaoiꞃ.
2. ꞃiᵹċeá.	2. ꞃiᵹċíꝺ.
3. ꞃiᵹeaꝺ ꞃé.	3. ꞃiᵹꝺíꞃ.

Example.—Ráinic ꞃáꝺaꝺ aᵹuꞃ ꞃeiṁꞃioꞃ na coṁaiꞃle ꞃin ᵹo h-Ua Néill, "a notice and forewarning of this resolution *reached* O'Neill," *Annals of the Four Masters*, A. D. 1522 ; téit a Ceaṁꞃaiᵹ ᵹaċ n-óiꞃiuċ co ꞃáinic ꝺinn Eꝺaiꞃ, "he went directly from

Tara till he reached Binn Edair," *Book of Fermoy*, fol. 189 ; ʒo ράncατυp ιn τpeαp ċnoc, "till they reached the third hill," *Book of Lismore*, fol. 155 ; o oo puaċτατap na pluαιʒ, "as the hosts arrived," *Book of Ballymote*, fol. 240, *a, b*.

Future Tense.

SINGULAR.	PLURAL.
1. pιʒfeαo.	1. pιʒfιmίo.
2. pιʒfιp.	2. pιʒfίo.
3. pιʒfιo pé.	3. pιʒfιo.

Or,

1. pιαċτfαo.	1. pιαċτfαmαoιo.
2. pιαċτfαιp,	2. pιαċτfαίo.
3. pιαċτfαιo pé.	3. pιαċτfαιo.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. pιʒmίp.
	pιʒmαoιp.
2. pιʒ.	2. pιʒίo.
3. pιʒeαo pé.	3. pιʒιoίp.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. pιʒfιnn.	1. pιʒfιmιp, *or*
	pιʒfeαmαoιp.
2. pιʒfeά.	2. pιʒfίo.
3. pιʒfeαo pé.	3. pιʒfιoίp.

Or,

1. pιαċτfαιnn.	1. pιαċτfαmαoιp.
2. pιαċτfά.	2. pιαċτfαίo.
3. pιαċτfαo pé.	3. pιαċτfαιoίp.

INFINITIVE MOOD.

oo pιαċταιn, *or* oo poċταιn.

X.—Téιὁιm, I go.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. téιὁιm.	1. téιὁmíὁ, *or* téιmíὁ.
2. téιὁιp.	2. téιὁτίὁ, *or* téιτίὁ.
3. téιo pé.	3. téιὁιo, *or* téιo.

Past Tense.

SINGULAR.	PLURAL.
1. ċuaὁαp.	1. ċuaὁmαp.
2. ċuaὁαιp.	2. ċuaὁbαp.
3. ċuaιὁ pé.	3. ċuaὁoαp.

(margin note: ... in the ... men pro ... nunciation)

Consuetudinal Past.

SINGULAR.	PLURAL.
1. τéιὁιnn.	1. τéιὁmíp.
2. τéιὁτeά.	2. τéιὁτί.
3. τéιὁeaὁ pé.	3. τéιὁoíp.

Future Tense.

SINGULAR.	PLURAL.
1. paċpaὁ.	1. paċpαmαoιo.
2. paċpαιp.	2. paċpαíὁ.
3. paċpαιὁ pé.	3. paċpαιo.

Or, paċαὁ, paċαιp, &c., omitting p.

The third person singular of the present tense of this mood is often written τéιτ, and ταeὁ, in ancient manuscripts, as in the following examples:—τeιτ ιn ban-ċopp ιp ιn paιppξι pιαp oo ouτhαὁ, "the she-crane goes westward on the sea to hatch," MS. Trin. Coll. Dubl. H. 2. 16. p. 242 ; τéιτ Copmαc oo'n bpoιcenαιξ, "Cormac goes to the badger warren," *Cor. Gloss.*, voce 5αιlenξ; oo τhαeo αp α beolu, "which goes out of his mouth," *Id.*, voce δeιlchι; oo τhαeo oo bιoξ αp ιn ιmoαιξ, "he went in a fright from his bed," *Battle of Magh Rath*, p. 8.   The form oo oeaċαp

is also often used in the past tense of this mood. The third person singular of the past tense is often written coið, and the third person plural cooap, or cócap, as cocap ap n-apai a b-pual, " our shoes went into the water," *Cor. Gloss.*, *voce* Pual.

In old Irish manuscripts the future indicative of this verb is most generally, if not always, written with a ʒ̇, and without the p, which, when aspirated according to the modern orthography, would agree with the present pronunciation of this tense throughout the south of Ireland, as paʒað, I will go ; paʒaip, thou wilt go ; paʒaið pé, he will go; paʒmaoið, we will go ; paʒċaið, ye will go; paʒaið, they will go. The conditional mood of this verb is also found written with a ʒ̇ in the best manuscripts, and formed from the future indicative in the usual manner. The following examples of these forms occur in the *Battle of Magh Rath :* ocup acác pecc macu maici ocum-pa, ocup paʒaic lac ip in cac, ocup oia caempaino-pi péin oula ann, no paʒaino, ocup ni moiopeð pop Ullcaib cén no beino-pi im beacaið, " I have seven good sons, and *they shall go* with thee into the battle, and if I were able myself, *I would go* also, and the Ultonians should not be defeated while I had life," p. 43 ; paʒoaic lac-pu oo cum n-Єpeno oo cabaipc caca oo Domnall, " they shall go with thee to Erin to give battle to Domnall," p. 48. Also in *Cormac's Glossary :* ní paʒaið oo cop a m-bual, " thy foot shall not enter the water."

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. céiomíp, *or* céimíp.
2. céið.	2. céiðíð.
3. céiðeað pé.	3. céiðoíp.

Haliday, the Rev. Paul O'Brien, and others, make imcíʒ a form of the imperative mood of this verb ; but this cannot be considered correct, as imcíʒim, which is a regular verb, signifies *I depart*, not *I go*. In some parts of Munster, the imperative of céiðim, I go, is frequently made eipiʒ (and sometimes, corruptly, ceipiʒ) ; but this must also be deemed an anomaly, as it is properly the imperative of eipiʒim, I arise. This form is used by Keating, as

ꝺo ḃeuꝶom loinɼioꝶ Pharoa aꞃ ꝺo ċumuꞃ, aȝuꞃ eiꞃȝí ionnꞓa aꞃ muiꞃ, "we will give Pharoah's ships in thy power, and go to sea in them," *History of Ireland*, p. 46 ; eiꞃȝíḋ a n-Ulꞓaiḃ, "go ye into Ulster," *Id.*, p. 100.   It is also used in a very ancient life of St. Moling, as eiꞃiȝ, oꞃ Ꝺꞃenꞇinn, ocuꞃ baiꞃꞓ ino noiḋen, ocuꞃ ꞓaḃaiꞃ ainm iꞃoꞃaicc ꝼaiꞃ, "go, said Brendan, and baptize the infant, and give him a distinguished name;" eiꞃȝ ꝺo'n ꞓiꞃꞃaiꞓ ꝺ'innmaꝺ ꝺo lam," "go to the well to wash thy hands," *Mac Conglinn's Dream*, in the *Leabhar Breac*.   It is also used in the *Battle of Magh Rath*, p. 24.—(See list of obsolete verbs, *voce* Ꝺéċꞃain).   Eꞃiȝ, ol ꞃe, cumm in ꝺiꞃeꞃꞓa, "go, said he, to the hermitage," *Leabhar Breac*, fol. 100, *b*, *a* ; eiꞃȝíḋ ꝺo ḃeꞇhil Iuꝺa, "go to Bethlem of Juda," *Book of Fermoy*, fol. 65 ; eꞃȝ, ol in ꞓiméiꞃiȝ, ocuꞃ ꞓomil ꝺo ꝶꞃoinꝺ, "go, said the servant, and take thy dinner," *Leabhar Breac*, fol. 107 ; eꞃiȝ a n-aȝaiꝺ Rumuinꝺ, "go against Rumunn," *MS. Bodl. Lib. Laud.* 610, fol. 10, *a, a.*

SUBJUNCTIVE MOOD.

All the tenses of this mood are like those of the indicative, except the simple past, which runs thus :

SINGULAR.	PLURAL.
1. ȝo n-ꝺeaċaꞃ.	1. ȝo n-ꝺeaċamaꞃ.
2. ȝo n-ꝺeaċaiꞃ.	2. ȝo n-ꝺeaċaḃaꞃ.
3. ȝo n-ꝺeaċaiḋ ꞃé.	3. ȝo n-ꝺeaċaꝺaꞃ.

This form is, however, used as the past indicative in ancient writings, as in the following example : ꝺo ꝺeaċuꞃa ꝺin ann, a ꞃiȝ, aꞃ mo óuꞇaiȝ ꝺo ꞓaḃaiꞃꞓ ꝺam ȝo h-imꝼlán, for ꝺo ċuaꝺaꞃ-ꞃa ꝺin ann, a ꞃiȝ, aꞃ ꞃon mo óuꞇaiḋ ꝺo ꞓaḃaiꞃꞓ ꝺaṁ ȝo h-iomlán, " I went thither, O king, for a promise that my inheritance should be wholly restored to me," *Battle of Magh Rath*, p. 36.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ꞃaċꞃainn.	1. ꞃaċꞃamaoiꞃ.
2. ꞃaċꝼá.	2. ꞃaċꝼaíḋ.
3. ꞃaċꝼaḋ ꞃé.	3. ꞃaċꝼaioíꞃ.

O'Molloy writes ⲛⲁċ ⲣⲁċⲫⲁċ, "that it would not go," in *Lucerna Fidelium*, p. 357 ; but this termination ⲁċ, though pronounced in Munster and parts of South Connaught, is not found in correct manuscripts.

The form ⲣⲁʒⲁⲓⲛⲛ, or ⲣⲁʒⲁⲓⲛⲟ, is more frequently found in ancient writings than ⲣⲁċⲫⲁⲓⲛⲛ, or ⲣⲁċⲁⲓⲛⲛ, of which the learner will find an example already quoted from the *Battle of Magh Rath*, under the future indicative; and several others will be found in the same work, at pages 36, 42, 44, 48, 50, 58, 68.

INFINITIVE MOOD.

ⲟⲟ óⳙⳑ.

XI.—Ⴀⲓʒⲓⲙ, I come.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ⲧⲓʒⲓⲙ.	1. ⲧⲓʒⲙíⲟ, *or* ⲧⲓʒⲉⲁⲙ.
2. ⲧⲓʒⲓⲣ.	2. ⲧⲓʒċíⲟ.
3. ⲧⲓʒ ⲣé.	3. ⲧⲓʒⲓⲟ.

The present indicative of this verb is often written ⲧⲓⲁʒⲁⲓⲙ, and ⲧⲉⲁⲥⲁⲓⲙ, as ⲟⲧⲧ ċⳙⲁⳑⲁⲧⲧⲁⲣ ⳍⳑⲁⲛⲛ Ⲙⳙⲓⲣⳍⲉⲁⲣⲧⲁⲓʒ Ⳙⲓ Ⳍⲟⲛⳍⲁⲃⲁⲓⲣ ⲣⲓⲛ, ⲧⲓⲁʒⲟⲓⲟ ⲫⲟⲓⲣⳑíⲟⲛ ⲣⲟⲓⳙⲉ ⲁⲛ ⲟⳍⲉⲁⳑⲁċ ⳙⲛ ⳍⲣíⲟⲛⲁⲓʒ, " when the Clann Muircheartaigh O'Conor heard this, they came in full numbers before him on [the pass of] Bealach an chrionaigh," *Ann. Four Mast.*, A. D. 1391 ; ⲧⲉⲥⲁⲧ ⳙⳑⲓ, ⳙⲣ ⲓⲛ ⳙⲟⲣċⲓ, " they all came to the rock," *Leabhar Breac*, fol. 107 ; ⲧⲉⲁⳙⲁⲓⲧ ⲁⲣ ⲣⲓⲛ ⲁ ⳙⲁⲛⲁⲓċ ⲟⳙⲣ ⲁ ⲟⲉⲓⲣⳙⲓⳙⲃⲁⲓⳑ, ⲁ ⳙⲉⲁⳑⳙⲁⲓⲃ Ⲟⲉⲁⲣⳙⳙⳙⲁⲛ, ⲟⲟ ċⲟⲣⲣⳙⲓⳙⲉ ⲟⳙⲣ ⲟ' ⲟⲛóⲓⲣ ⳙⳙⲓⲣⲣ ⲁ ⳙⲁⲓʒⲓⲣⳙⲣⲉⳙⲉⳙ, " Then his monks and disciples came, from the churches of Desmond, to wake and honour the body of their master," *Book of Fermoy*, fol. 60 ; ⲟⲟ ċⲉⲁʒⲁⲧ ⲓⲁⲣⳙⲙ ⳙⲟ h-ⲁⲓⲣⲙ ⲁ ⲣⲟⲓⲃⲉ Ⳑⳙʒⲁⲓⲟ, " he afterwards came to the place where Lughaidh was," *Id.*, fol. 29.

Simple Past.

SINGULAR.	PLURAL.
1. ċánġar.	1. ċánġamar.
2. ċánġair.	2. ċánġabar.
3. ċánaic ré, *or*	3. ċánġavar.
ċáiniġ ré.	

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ċiġinn.	1. ċiġimír.
2. ċiġċeá.	2. ċiġċíṗ.
3. ċiġeaṗ ré.	3. ċiġṫoír.

Some write the past tense of this verb without aspirating the initial; but it is regularly aspirated in the modern language, and by O'Molloy, as ní ap aon coip ċáiniġ Paṫuic ġo h-Ėipinn, " it was not on one leg St. Patrick came to Ireland," *Lucerna Fidelium*, p. 330.

It should be here remarked, that the first person of the simple past tense of the indicative mood of this verb has a peculiarity of form, which has not been noticed by any of the Irish grammarians, though of very frequent occurrence in the best manuscripts. Thus, if the ι be rejected from ċánaic, or ċánaiġ, the first person singular is implied, as ċanaġ ġon a amup, " I came to him," *Battle of Magh Rath*, p. 80 ; ċanac-ṙa, " I have reached, or come to," *Id.*, p. 190; iṙṙin bliaṗain iṙṙomaṙbaċ Ṫiaṙmaiċ ṗi Laxen, ocuṙ iṙ iṙioe céċna bliaṗain ċánac-ṙa a Albain, " in the year in which Diarmait, king of Leinster, was killed, and this is the first year in which I came from Alba," *Marianus Scotus.*   But when the final ġ is made slender, the third person singular is implied ; but no trace of this peculiarity is observable in the modern language. The third person singular is often written ṙanaic, as O ṙo ġaeċ ċṙa heċċoiṙ ṗoṙ ṙánaic a ḃṙuċ ocuṙ a ḃṙiġ, " when Hector was wounded his fury and vigour came to him," *Book of Ballymote*, fol. 240, *b, b.* The first person plural of this tense is variously written in old manuscripts, ċánġaman, ċáncaman, ċánaġṙam, ċánacṙum ; the second person, ċánġabar, ċánġabaiṙ ; and the third, ċánġavar, ċáncaċar,

 táncatup, tánaʒṫao, tánacṫaṫ. Examples of these forms are of frequent occurrence in the most ancient manuscripts, but it is needless to multiply examples here. The following from the *Battle of Magh Rath* will be sufficient : cá tír ar a táncaḃaip ? " what country have ye come from ?" táncamap a h-Epinn áin, " we have come from noble Erin," p. 46 ; cret ra ṫancaṫap ó ṫiġ? " why have they come from their house?" *Id.*, p. 128 ; ap a aoi ní ṫanʒaṫoappoṁ inealṁa ro a éoʒaipm," " however, they did not come entire at his summons," *Ann. Four Mast.* 1567.

Future Tense.

SINGULAR.	PLURAL.
1. ṫiocrao.	1. ṫiocramaoio, *or*
	ṫiocram.
2. ṫiocraip.	2. ṫiocraíó.
3. ṫiocraió ré.	3. ṫiocraio.

The third person singular often terminates in ra, as ṫicra Aiéipne ocur muiprió in mac," Aithirne will come and kill the boy," *Cor. Gloss.*, *voce* Ʒpié. The second person plural of this tense is sometimes written ṫicraiéí, as oia n-oeéap laip ṫicraiéí-ri a ṫpiup lim-ra, " If I go with him ye three shall come with me," *Battle of Magh Rath*, p. 50 ; an ṁaié ip repp tá nic ocur ṫiucrar, " the best good that came or will come," *Book of Fermoy*, fol. 65 ; ṫicraio ṫailʒinn ṫap muip meipʒinn, " tonsured people shall come across the stormy sea," MS. Trin. Coll. Dubl. H. 3. 17. p. 1 ; ni ṫicra énṫep a ramla, ocur ní éainic, " no man like him will come, nor has come," *Book of Fermoy*, fol. 53.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. ṫiʒeamaoip, *or*
	ṫiʒeam.
2. ṫap, *or*	2. ṫiʒíó, *or*
ṫiʒ.	ṫicíó.
3. ṫiʒeaó ré.	3. ṫiʒioír.

Keating uses ⲧⲁⲓⲣ for the second person singular of this mood, as ⲧⲁⲓⲣ ċⱴⲅⲁⲙ-ꞃⲟ, ⲁⲅⱶⲣ ⲧⲁⲃⲁⲓⲣ láⁱⲙ ⱶⲙ láⁱⲙ, " come to me, and place thy hand in my hand," *History of Ireland*, p. 125. In most parts of Munster this mood is inflected ⲧⲁⲅ, or ⲧⲁⲣ, come thou; ⲧⲁⲅⲁⱴ ꞃé, let him come; ⲧⲁⲅⲁⲙⲁⲟⲓⲣ, or ⲧⲁⲅⲁⲙⲁⲟⲓⲟ, let us come; ⲧⲁⲅⲁⲓⲅⲓⱴ, come ye; ⲧⲁⲅⲁⲓⲟⲓⲣ, let them come. But in the oldest and best manuscripts in the language we find ⲧⲓⲥⲓⱴ, or ⲧⲓⲅⲓⱴ, as in the following quatrain from *Leabhar na h-Uidhri*, relating to the eruption of Lough Neagh :

> Ꞇⲓⲥⲓⱴ, ⲧⲓⲥⲓⱴ, ⲅⲉⲃⲓⱴ ꝼⲁⲉⲃꞃⲁ,
>> Snⲁⲓⲟⲓⱴ eⲁċꞃⲁ ;
> Ꞇⲓⲥꝼⲁ Ⱡⲓⲛⲟⲙⲩⲓⲛ ⲟⲁⲣ Ⱡⲓⲁċⲙⲩⲓⲛ
>> Colleċ Ⱡⲓⲁ.

<div align="right">—Fol. 36, <i>a, a.</i></div>

> " Come ye, come ye, take ye weapons,
>> Cut [build] ye vessells :
> Linnmuin will come over Liathmuin
>> With a grey flood."

A quatrain similar to this is still repeated in the south of the county of Derry, by those who speak the Irish language, and who have preserved the traditional account of the eruption of Lough Neagh. It runs thus:

> Ꞇⲓⲅⲓⱴ ċⱶⲙ na coⲓⲗⲗe,
> Ɑꞃ bⲁⲓⲛⲓⲅⲓⱴ cⱶꞃꞃⲁċ ;
> Oⲓⲣ ⲧⲓⲥꝼⲁⲓⱴ an ⲧⲟⲛⲛ ꞃⱶⲁⱴ
> Ꞇⲁⲣ bⲁⲓⲗe ⲣⲓⲅ n-Eⲁċⲁⲥh.

> " Come ye to the wood,
> And cut ye a currach ;
> For the red flood will come over
> King Eochaidh's town."

<div align="center">CONDITIONAL MOOD.</div>

SINGULAR.	PLURAL.
1. ċⲓⲟⲥꝼⲁⲓⲛⲛ.	1. ċⲓⲟⲥꝼⲁⲙⲁⲟⲓⲣ.
2. ċⲓⲟⲥꝼá.	2. ċⲓⲟⲥꝼⲁⲓⱴ.
3. ċⲓⲟⲥⲣ ⲁⱴ ꞃé.	3. ċⲓⲟⲥꝼⲁⲓⲟⲓⲣ.

Cⁱреаḃ is frequently found in old manuscripts for the third person singular form of this mood, as ceιc cecca uaιċι-ρe co Coιρppι, co cιреаḃ ḋo маρḃаḃ ιn оρuаḃ, " a messenger went from her to Coirppe that he might come to kill the Druid," *Cor. Gloss.*, *voce* Оρc; ρo ḟoρċonᵹaιρ ḟoρρa co ḃ-cίoρcaίρ ι n-a ḋocum n-ιonaḃ eρḃalca, " he ordered that they should come to meet him at an appointed place," *Ann. Four Mast.*, A. D. 1595; nоρ ᵹaḃ ιap ριn cριċ-ᵹalaρ ḟoρéιᵹneċ h-e ó h-ιno a ṁullaιᵹ co ιnо a ṁeoρ, aṁaιl ceιnιḃ ᵹealáιn no cίρaḃ cρίc, " then was he seized with a violent trembling disease from the top of his head to the tops of his fingers, as if lightning had passed through him," *Book of Fermoy,* fol. 68.

INFINITIVE MOOD.

ḋo ċeaċc.

Various forms of the infinitive mood of this verb are found in the Irish annals and ancient manuscripts, as coċc, coιᵹeaċc, cιᵹ-eaċc, cιaċcaιn. *Example.*—Uaιρ ρo cιρċanραcaρ a ḋρaιḃe ḋo Loeᵹuιρe cιḃeċc Phacραιc ḋo ċum n-Єρenḃ, " for his Druids had predicted to Loeguire the coming of Patrick to Ireland," *Leabhar Breac,* fol. 13, *b.* But in modern manuscripts and printed books ceaċc is the most usual form, and is also that used in the spoken language in every part of Ireland.

SECTION 8.—*Of impersonal, defective, and obsolete Verbs.*

The verb cáιm, I am, and several intransitive verbs, though they have no regular passive voice, are sometimes used impersonally, like the Latin verbs *itur, concurritur,* &c.

Examples.—Cιnouρ ḟιlceρ lac ιnoιu ? " how is it with thee to-day?" *Leabhar Breac,* fol. 107; cacaρ ᵹo маιċ leιρ, " he is treated well;" оca cácaρ ḃ'ιaρραιḃ ρeċnón Єρenḃ ocuρ Alpan, " whom they are seeking throughout Ireland and Scotland," *Cor.*

Gloss., voce Ρρull; maιch, aρ Mac Conglιnoι, cιnouρ ασασhaρ annριn ιnoιu, " well, said Mac Conglinne, how is it with thee there to-day," *Leabhar Breac*, fol. 108; bícheρ oc a ḟaιρe, " people watch him," *Id., voce*, lmbaρ ρoρ Oρnae ; ρo baρ ono ιc embeιρσ éιȝne ρoρ luċσ na cριċe, " oppression was exercised against the people of the country," *Vit. Moling* ; ιmċιȝċeaρ leo, " *itur ab illis ;*" cóρ o Laιȝnιb, " there went [messengers] from the Lagenians," *Ann. Four Masters, ad ann.* 954 ; σιαȝaιρ aρ a ceann uaιnoe, " let us go for them."

Many verbs which admit of the passive voice are also often used impersonally, as ρo cloρ, or ιρ cloρ, it was heard ; ċíσeaρ, it appears ; aσ concaρ ṁam, or aσ ceρ ṁam, it appeared to me.—See *Annals of the Four Masters*, A. D. 553.

The following defective and obsolete verbs, being of frequent occurrence, and not always correctly explained in the printed Irish dictionaries, are here inserted, to assist the learner in reading Irish :

Clṁ ρeṁ, he relates.—*Keat., passim.*

Clσ coṁa, he has : aσ coṁa mιan mná σeaċρach, " he has the desire of the female raven."—*Ode to O'Brian na Murtha O'Rourke.* The aṁ and aσ in these verbs are mere prefixes, like a in aσáιm, I am.

Clρ ρé, ol ρé, or oρ ρé, quoth he, said he : maιċ a ṁιc, oρ ιn ρacaρσ, " well, my son, said the priest."—*Vit. Moling.* See the example quoted under Cumcaιm.

Clσ baιl, or aσ báċ, he died.—*Annals of the Four Masters*, A. D. 365, *et passim.*

Clιċρíoȝaιm, I dethrone, depose : Coρmac, mac Σomalσaιȝ ṁo aιċρíoȝaṁ, " Cormac, son of Tomaltach, was deposed."—*Ann. Four Mast.*, A. D. 1240.

ṁeaḃaιρ, he died : a n-Θιριnn bιc beaḃaιρ, " *in Parva Hibernia obiit.*"—*Feilire Aenguis*, 23rd April.

Chaιρ, or ċeρ, he fell.

Cheρṁ, he put : ρo ċeιρṁ áρ moρ ρoρρa, " he brought [put] great

slaughter upon them," *Book of Ballymote*, fol. 240, *b, b ;* ꝝo
ċeꝛo a eaċlaıꝛc ꝱaꝛ ꝛenıꝛcıꝛ na h-eclaıꝛı ıꝛ ın coıleaċ, " he
put his wand through the window of the church into the cha-
lice," *Book of Lismore*, fol. 5, 2 ; ꝝo ċeꝛo a luınᵹ ıaꝛ ꝛın
ꝛech Eꝛıno ꝛoıꝛ co h-Inıꝛ Pácꝛaıc, " he then put [steered]
his ship by Ireland eastwards, to Inis Patrick," *Book of Lis-
more*, fol. 6, col. 2, line 4.

Caoṁaım, I can, or I am able : aᵹuꝛ ꝱıa ᵹ-caoṁꝛac an can ꝛın
amuꝛ lonᵹꝓuıꝛc ꝱo ċaꝱaıꝛc ꝝaıꝛ, " and if they were then
able, to make an attack upon his camp," *Ann. Four Mast.,*
ad ann. 1587 ; caoṁnacacaꝛ, they were able : aᵹuꝛ ní caoṁ-
nacacaꝛ ceaċc cáıꝛꝛe, " and they were not able to cross it
(the river)," *Ann. Four Mast.*, A. D. 1244.

Clannꝛaꝱ, they thrust : clannꝛaꝱ cleacha ꝱoᵹꝛa cꝛíc, " they
thrust horrid spears through him."—*Book of Lecan.*

Clocha, was heard : aca ꝛceoıl ꝛo clocha, " news were heard."—
Feilire Aenguis, 24th August.

Coınꝱꝛeaᵹaıꝱ, they meet : ıꝛ aṁlaıꝱ ꝛo umoꝛꝛa coınꝱꝛeaᵹaıꝱ a
n-aen ꝟunaꝱaꝛ, "*sic autem conveniunt in uno stirpe.*"—*Book
of Ballymote*, fol. 23, *b, a,* line 29. See also *Book of Lecan,*
fol. 75, *b, a,* and *Duald Mac Firbis's Book of Pedigrees,*
p. 575, line 11.

Concuaıꝛec, they listen, or hearken ; *Tegusc Riogh, passim :*
concuaıꝛec ꝝꝛı ꝛꝛoceꝛc bꝛécꝛı ꝱé, " they listen to the preach-
ing of the Word of God."—*Visio Adamnani.*

Cumcaım, I can, or I am able; *possum : ꝱ*ıxıc Pacꝛıcıuꝛ ꝝꝛıꝛ ;
ꝱıchuıꝛ ꝝoꝱechca ꝛı ꝛoceꝛ ; ꝱıxıc Maᵹuꝛ nı cumcaım, cuꝛ ın
cꝛach céona ı m-báꝛach. ꝱaꝛ mo ꝱebꝛoch, ol Pacꝛaıc, ıꝛ
ı n-ulcc acca ꝱo cumachcu ocuꝛ ní ꝝıl ıcıꝛ a maıch, " Patrick
said, ' banish now [the snow] if thou canst :' the Magus said,
' I cannot till the same hour to-morrow.' ' By my Good Judge,'
said Patrick, ' it is in evil thy power lies, and not at all in
good.' "—*Leabhar Breac*, fol. 14, *a, a.*

ꝱaꝛ lıom, methinks : ꝱaꝛ leıꝛ ꝝéın, " as he thinks himself,"
Keat. Hist., p. 52; ꝱaꝛ leo, " they think ;" ocuꝛ naċa cáınıc
ꝝoꝛ calmaın ꝝín ꝛo b'ꝝeꝛꝛ blaꝛ na bꝛíᵹ ꝱaꝛ leo, ınáꝛ, " and

there came not on earth wine of better flavour and strength, they thought, than it."—*Oighidh Muirchertaigh*, MS. Trin. Coll. Dubl. H. 2. 16. p. 316.

Ɗeαpα: ꝑo ꝺeαpα, that induced.

Ɗéꞇꞃαın, to see, to view.—*Ann. Four Mast.* A. D. 739: eıꞃᵹ, ol ꞃé, ꝺo ꝺéꞇꞃαın nα ꝑleꝺı moıꞃe ꝑıl ıꞃ ın ꝺún, "go, said he, to view the great feast which is in the palace.—*Battle of Magh Ragh*, p. 24.

Ɗeıꞃıꝺ, it was settled, agreed, or resolved: ꝺeıꞃıꝺ αcα, or ꝺeıꞃıꝺ leo, "it was resolved by them."—*Ann. Four Mast. ad ann.* 327, 1557, 1587.

Ɗleαᵹαꞃ, it is lawful, is very frequently used in old manuscripts for the modern ꝺlıᵹꞇeαꞃ; and it is even adopted by Keating, as ní ṁeαꞃαım ᵹo n-ꝺleαᵹαꞃ ᵹαꝺáıl ꝺo ꞇαꝺαıꞃꞇ αꞃ eαꞇꞃα αn ꝑıꞃ ꞃe, "I do not think that the expedition of this man should be called an invasion," *History of Ireland*, p. 30; ꝺleαᵹαꞃ cunꝺꞃαꝺ ꝺo ꞇoṁαll, "a covenant should be kept," *Book of Fermoy*, fol. 48.

Ɗuꞃ, to know.—*Ann. Four Mast.*, 1556. This is a contraction of ꝺ'ꝑıoꞃ.

Ɗuꞇꞃαcαıꞃ, he wished: ꝺuꞇꞃαcαꞃ-ꞃα compꞇíꞃ ꝺıꞃᵹe mo ꝑéꞇα, "*utinam adirigantur* [sic] *viæ meæ*," *L. Breac*, fol. 18, *b, a*; ın ᵹoeꞇh noꞃ ꞇıc ꝺαꞃꞃ ın ꞇıꞃ ꞃın ꝺuꞇꞃαcuꞃ co náb' ꞃeochαm no ꞇeıꞃꞃeꝺ αꞇꞇ comαꝺ αm beolu, "the wind which blows across that country, would that it should not pass by me, but enter my mouth," *Mac Conglinn's Dream*; cun ꝺuꞇꞃαıc ꝺul ꞇαꞃ ꞇoꞃuınn ꞃıαꞃ cuꞃ ın ꝑαꞇ ꝑꞃıꞃ ꝑuınenn ᵹꞃıαn, "so that it desires to go beyond the boundary westwards, as far as the limit where sets the sun," *Rumann, MS. Bodleian Laud.* 610, fol. 10, *a, a*.

Єꝺbαıꞃ, he offered, granted, or gave.—*Ann. Four Mast.*, A. D. 572, 585.

Єꞃbαılꞇ, he died: co n-eꞃbαılꞇ, "so that he died."—*Ann. Four Mast.*, 365.

Ꝑαíꝺ, or ꝑαoıꝺ, he sent, put, gave up: Ѕeαn Ꝑháꞇꞃαıcc ꝺo ꞃαoıꝺeαꝺ α ꞃꞃıꞃαıꝺe, "*Sanctus Patricius senior reddidit spiritum,*"

Ann. Four Mast., A. D. 457, and translated in *Trias Thaum.*,
p. 293 ; ꝼuıꝺıuꞃ Paꞇꞃuıc ꞇecḣꞇa uaꝺ co Ꝇonan, " Patrick
sends messengers from him to Lonan," *Book of Lismore*,
fol. 47, *b, b ;* ꝛo ꝼaoıꝺ ꞇeaċꞇa, " he sent messengers," *Ann.
Four Mast., passim ;* ꝼaıꝺıꞃ Cublaı a Ꝺꞃaıꝺe uaıꝺe ꝺıa ꝼıꞃ ın
ꞃoınṁe no ꝺoımṁe ꞃo bıaꞇ ꝺo'n ċaꞇ, " Cublai sends off his
Druids to know whether success or misfortune would result
from the battle," *Book of Lismore*, fol. 113.

Ꝼeaċꞇa, was fought : ın ꞇan ꝼeaċꞇa caꞇ Ꝼuıɀe Tuıꞃeaꝺ, " when
the battle of Magh Tuireadh was fought," *Cor. Gloss., voce*
Ꝺeꞃcóıꞇ.

Ꝼaꞃcaıb, leave ; now ꝼáɀ.—See *Annals of Ulster, ad ann.* 995.

Ꝼeaꞃꞃaꞇ, they gave ; they poured out, *Ann. Four Mast.*, A. M.
3500, *et passim.*

Ꝼıa ; ꞃoꞇ ꝼıa, mayest thou get : ꞃoꞇ ꝛıa buaꝺ ocuꞃ bennaċꞇ,
" mayest thou get victory and a blessing," *Book of Lismore,
passim.*

Ꝼıoıꞃ, he knows : uaıꞃ ꞃo ꝼıoıꞃ ın coımꝺıu ceċ ní ꞃecmaıꞇ a leꞃ,
" for the Lord knows every thing we stand in need of," *Leabhar
Breac*, fol. 121, *b.* Ro ꝼıoıꞃ, he knew, *Ann. Four Mast.*, A. D.
1522, *et passim.*

Ꝼobaıꞃꞃıoꞇ, they attacked : ꞃo ꝼobaıꞃꞃıoꞇ an baıle ıaꞃaṁ, " they
afterwards attacked the castle," *Ann. Four Masters*, A. D.
1544.

Ꝼınnaım, I perceive ; ꝼınꞇꞇ, he perceived, *Ann. Four Mast.*, A. D.
1512. Ꝼınꞇa, perceived, *Cor. Gloss., voce* Oꞃc.

Ꝼoꞃbaꝺ, was finished : ꝼoꞃbaꝺ cloıcꞇıɀe Cluana mıc noıꞃ, " the
finishing of the steeple of Clonmacnoise," *Ann. Four Mast.*,
A. D. 1124 ; ıaꞃ b-ꝼoꞃbaꝺ a aoıꞃe, " after finished his life,"
Id., passim.

Ꝼoꞃċonɀaıꞃ, he ordered : ꞃo ꝼoꞃċonɀaıꞃ Ꝼeıꝺlımıꝺ ꝼoꞃ a ꞃlóɀaıꝺ
ɀan a n-ꝺıubꞃacaꝺ aċꞇ ꞇoċꞇ ꝺıa n-ıoꞃbualaꝺ ɀan ꝼuıꞃeaċ,
" Felim ordered his troops not to shoot at them, but to come
to the charge without delay," *Ann. Four Mast.*, A. D. 1237.

Ꝼoꞇuıɀım, I found : Aꞃꝺmacha ꝺ'ꝼoꞇuɀaꝺ la naoṁ Paꞇꞃaıcc,
" *Ecclesia Ardmachana fundata est per S. Patricium,*" *Ann.*

Four Masters, A. D. 457, translated by Colgan *Trias Thaum.*,
p. 293.

Ϝuṗáil: ní ϝupáil, it is necessary: αᵹ ϝupail uιlcc, " exerting
evil," MS. Trin. Coll. Dubl. H. 2. 17, p. 123, *a*.

Ꙃαpαp, is called, *Ann. Four Mast.*, A. M. 3502.

Ꙃenαιp, is born: ᵹenαιp Ρατpιc ι n-Ϭmτuιp, Patrick was born at
Emtur," *Fiach's Hymn;* αp bα ιp ιn cαpbατ po ᵹenαιp pιoen,
" for he was born in the chariot," *Cor. Gloss.*, *voce* Coppbmαc.
In these examples the present tense is put for the past.

Ⱡα, he sent: ᵹo pα lα ϝopαιpeα𐌃α ϝpι ϝoιpćoιmé𐌃 ᵹαch conαιpe,
" so that he sent sentinels to guard each pass," *Ann. Four
Mast.*, A. D. 1522.

Ⱡαepατ, they threw, or cast off: po lαepατ nα cupαι𐌃 uιlι α
m-beαnnα co n-α cατbαppαι𐌃 𐌃ια cennαι𐌃 ιp ιn αć, " all the
heroes cast off their crests with their helmets into the ford,"
Book of Lecan, fol. 182, *a, a*.

Ⱡo𐌃αp, or loταp, they went: 𐌃ullo𐌃αp cucι ι puιᴅιu peᴄτ mαιcc
Cατbóć: ppιᴅćιp 𐌃uαíb eτ cpeᴅιᴅepunτ, " the seven sons of
Cathboth went to him thither: he preached to them and they
believed," *Book of Armagh*, fol. 17.

Ⱡuι𐌃, 𐌃o luιᴅ, or 𐌃ulluιᴅ, he went: 𐌃ulluιᴅ Ρατpιcc ó Ϭemuιp
hι cpιć Ⱡαιᵹen, " Patrick went from Tara in Leinster," *Id.*,
ibid. ; Ϝeαćτ αnn 𐌃o Ⱡuιᴅ Ρατpαιc ιmmαιlle ϝpια αιᴅe ι n-𐌃αιl
nα m-𐌃peαταn, " one time that Patrick went together with his
tutor to visit the Britons," *Vit. Patric.*, in *Book of Lismore ;*
ιp í conαιp 𐌃o luιᴅ τpια Chenel n-Ϭoᵹαιn ᵹo pιαćτ ᵹo Ϭeαp-
mαnn 𐌃αbeoᵹ, " the road which he went was through Cenel
Eoghain till he arrived at Tearmonn Dabheog," *Annals of the
Four Masters*, A. D. 1522.

Ϻúpαιm, I demolish, raze : po rĥúppατ αn bαιle, " they destroyed
the walls of the town," *Ann. Four Mast.*, A. D. 1572 ; 𐌃o co-
nαιpc Nιαll αn ćαćαιp αp nα múpα𐌃, " Niall saw the fort after
being demolished," *Caithreim Congail.*

Rαᴅ, or pατ, he gave : pατpom, "he gave," *Leabhar Breac*, fol. 14,
a, a ; pατpατ, " they gave," *Ann. Four Mast.*, A. M. 3304.

Rιαćταταp, they reached: ταncατup Uluιᴅ cu pιαćταᴅαp Ϻαιp-

ᴄɪɴе моɲ Mumαn, " the Momonians advanced till they reached Mairtine in the great [province of] Munster," *Vit. Finnchu*, in *Book of Lismore*, fol. 70, *b.*

Rɪɢɪm α leɲ, I stand in need of: ɲο ᵹɪοɲ ɪn Coɪmοɪu ceċ ní ɲecmαɪᴄ α leɲ, " the Lord knows everÿ thing we stand in need of," *Leabhar Breac*, fol. 121, *b* ; αn ᴄαn ɲɪcɪο α leαɲ nα h-αe αn leɪᵹɪuɲ oɲlαɪceαċ ᵹlαnᴄαċ, " when the liver requires aperient, purifying medicine," *Old Medical MSS.*, translated by John O'Callannan in 1414.

Roοαċᴄ, was raised.—*Ann. Four Mast.*, A. M. 3991.

Sɪαċᴄ, he came, or arrived : ɲο ɲɪαċᴄ ɪαɲ ɲɪn ᵹuɲ αn αбαɪnn n-oɪᵹɲeᴄα, " he afterwards arrived at the frozen river," *Book of Fermoy*, fol. 92. Sɪαċᴄαοαɲ, they came, *Ann. Four Mast.*, A. D. 766.

Sleαċᴄ, he cut down, or felled.—*Id.*, A. M. 3549.

Soαο, to return, to turn, to metamorphose : ɲoαᴄ ɪnα б-ꝼɲɪċɪnᵹ, " they return back," *Id.* Soαɪᴄᴄ, they returned : ɲoαɪᴄᴄ αɲ αn ᴄɪɲ ᵹαn ᵹɪαll, ᵹαn eɪοɪɲeαόα, " they return from the country with hostages or pledges," *Id.*, A. D. 1223 ; mαɲαɪᴄ ꝼoɲ nα ꝼαɪɲcɲe ɪαɲ n-α ɲoό ɪ clοċαɪб, " the cheeses still remain being metamorphosed into stones," *Book of Lismore*, fol. 47, *b, b.*

Sɲαοɪneό, was defeated.—*Ann. Four Mast.*, A. M. 3500, *et passim.*

Ꮯαcmαɪc, it surrounded : as ᴄαcmαɪc ɲneċᴄα ꝼéɲnα ꝼeɲ, " the snow surrounded the girdles of men," *Cor. Glos.*, *voce* Ꝼeɲenο.

Ꮯαɲꝼαɲ, was shewn, was revealed : coɴα ο-ᴄuɪl Ꮯαόᵹ ᴄɲɪom-ċοοlαό con ᴄαɲꝼαɲ бɲɪɴnα ocuɲ ᴄαɪɲċeᴄαl neɪċ буό cɪɴn οο, " and Tadhg fell into a deep sleep, so that he saw a dream and a vision of the things which were predestined for him," *Book of Lismore*, fol. 163.

Ꮯαċαɪm, he died.—*Ann. Four Mast.*, A. D. 708.

Ꮯeαɲnα, he escaped : αᵹuɲ ᵹɪό eɲɪοe ní ᴄeαɲnα uαό ᵹαn cɲeαċᴄnuᵹαό ᵹο móɲ αn ᴄí lαɲ ɲο mαɲбαό, " and though he fell, the person by whom he was slain did not escape without being severely wounded," *Id.*, A. D. 1544.

Ꮯeɲᴄα, he departed, he died : *decessit.*—*Id.*, A. D. 512. This verb is of very frequent occurrence in all the Irish Annals.

Ⲧoⲣⲥⲩⲓⲣ, he fell : ⲃⲁⲓ ⲧⲣⲁ Ⲛⲩⲁⲟⲁ ⲣⲓⲥⲓ ⲃⲗⲓⲁⲟⲁⲓⲛ ⲓ ⲣⲓⲅⲓ n-Ⲉⲣⲉⲛⲛ co
    ⲧoⲣⲥⲁⲓⲣ ⲓ cⲁⲍⲏ ⲟⲉⲓⲟⲓⲛⲁⲥⲏ Ⲙⲩⲓⲅⲓ Ⲧⲩⲓⲣⲉⲁⲟ ⲟⲟ ⲗⲁⲓⲏ ⲟⲁⲗⲁⲓⲣ,
    Nuada was twenty years in the government of Ireland, until
    he fell in the last battle of Moyturey by the hand of Balar."—
    Book of Lecan, fol. 280, *a*.

Ⲧⲩ́, I am : ocⲩⲣ ⲁⲧⲩ́ ceⲟ ⲃⲗⲓⲁⲟⲩⲓⲛ ⲁⲣ ⲓⲛ ⲩⲓⲣcⲓ, " I am an hun-
    dred years upon the water."—*Book of Lismore*, fol. 224.

----------◆----------

CHAPTER VI.

ADVERBS.

ADVERBS are of different kinds, and have been inge-
niously classed by some Latin and English grammarians;
but as there are very few simple adverbs in the Irish
language, it is needless to attempt a classification of
them.

Ruddiman says that " adverbs seem originally to have been
contrived to express compendiously in one word, what must other-
wise have required two or more ; as, sapienter, *wisely*, for cum
sapientia ; hîc, for in hoc loco ; semper, for in omni tempore ;
semel, for unâ vice ; bis, for duabus vicibus ; Hercule, for Her-
cules me juvet, &c. Therefore many of them are nothing else
but Adjective Nouns or Pronouns, having the Preposition and
substantive understood ; as, quò, eò, eòdem, for ad quæ, ea, eadem
[loca], or cui, ei, eidem (loco) ; for of old these Datives ended in *o*.
Thus, qua, hac, illac, &c., are plain Adjectives, in the Abl. Sing.
Fem., the word *viâ*, a way, and *in*, being understood. Many of
them are compounds, as quomodo, i. e. quo modo ; quemadmo-
dum, i. e. ad quem modum ; quamobrem, i. e. ob quam rem ; quare,
i. e. (pro) qua re ; quorsum, i. e. versus quem (locum) ; scilicet,
i. e. scire licet ; videlicet, i. e. videre licet ; ilicet, i. e. ire licet ;

illico, i. e. in loco ; magnopere, i. e. magno opere ; nimirum, i. e. ni (est) mirum."—*Rudiments of the Latin Tongue*, Ch. v. note 1.

The following definition of an adverb, given by Dr. Priestly, is well borne out by the Irish language : " Adverbs are contractions of sentences, or clauses of sentences, *generally* serving to denote the manner and other circumstances of an action, as *wisely*, that is, in a wise manner ; *now*, that is, *at this time*."

SECT. 1.—*Formation of Adverbs.*

Adverbial phrases made up of two or more parts of speech are very numerous, and adverbs may be formed from adjectives *ad libitum*, by prefixing ᵹo, as cᴘoὸα, brave, ᵹo cᴘoὸα, bravely ; ᴘíoᴘ, true, ᵹo ᴘíoᴘ, truly. This ᵹo prefixed to the adjective in Irish has exactly the same force as the English termination *ly*, in adverbs formed from adjectives, but the ᵹo never coalesces with the adjective so as to form one word, and is in reality the preposition ᵹo, or co, *with*, so that ᵹo ᴘíoᴘ is literally *with truth*, κατὰ τὸ ἀληθὲς (*according to what is true*). It is altogether unnecessary to give any list of this class of adverbs in a grammar, or even dictionary ; but there is another class of adverbs and adverbial phrases, many of which are still in common use, and others to be met with in ancient manuscripts, which the student should commit to memory, as by so doing he will save himself much time, which would otherwise be lost in consulting Irish dictionaries, in which he may not be able to find them. Of this class of adverbs a list is here subjoined :

Ⱥ ḃ-ꝼꜳ ꜳꞃ ꞃo, far hence.

Ⱥ ḃ-ꝼꜳ ꞃoiṁe, long before.

Ⱥḃuꞃ, at this side; at this side of the grave ; in this world. It is
the opposite of ꞇꜳll, *q. v.*

Ⱥ ᵹ-céin, afar, far off.

Ⱥ ᵹ-coṁnuióe, always, continually.

Ⱥᵹ ꞃin, there.

Ⱥᵹ ꞃo, here.

Ⱥᵹ ꞃúo, yonder.

Ⱥiꞃe ꞃin, therefore.

Ⱥiꞃꞃióe, is of frequent occurrence in old writings, in the sense of
thence, and is equivalent to the modern ꜳꞃ ꞃin, as ꞇꞃiꜳlluió
ꜳiꞃꞃióe ᵹo h-Uiꞃneꜳċ, " they proceed from thence to Uis-
neach, *Keat. Hist.*, p. 56.

Ⱥllꜳ muiᵹ, on the outside.

Ⱥllꜳ nꜳiꞃ, on the east side.

Ⱥllꜳꞃꞇiᵹ, on the inside.

Ⱥllꜳ ꞇiꜳꞃ, on the west side.

Ⱥllꜳ ċoiꞃ, on the east side.

Ⱥlle, or ꜳle, or o ꞃoin ꜳle, from that time forward.

Ⱥmꜳċ, out of. This is always used in connexion with a verb of
motion, as ċuꜳió ꞃé ꜳmꜳċ, he went out, or forth.—See Ⱥmuiᵹ.

Ⱥṁꜳil, as, how.

Ⱥṁáin, alone, only, *tantum*. This is generally written nꜳmá in
ancient manuscripts.

Ⱥmáꞃꜳċ, to-morrow. This is very frequently written ꜳbꜳꞃꜳċ in
old manuscripts.

Ⱥ m-bliꜳóna, this year.

Ⱥṁlꜳió, so : iꞋ ꜳmlꜳió, it is so ; ní h-ꜳmlꜳió, it is not so.

Ⱥ moó, or ꜳꞃ ṁoó, in order, to the end that.

Ⱥmuiᵹ, without, outside. The difference between this and ꜳmꜳċ
is, that the latter is always used in connexion with a verb of
motion, and the former generally with some verb of rest, as
ḃí ꞃé ꜳmuiᵹ, he was outside ; ċuꜳió ꞃé ꜳmꜳċ, he went out.

Ⱥnꜳiꞇe, near. Anciently often written ꝼoꞃ ꜳiꞇe.—See *Cor. Gloss.*,
voce Ꝋel.

AnáAnáipoe, on high, upward : oeipiġ pé anáipoe, he rose up.

Anall, over to this side, to this time. This is always connected with a verb of motion, generally ṫiġim, as ċáiniġ pé anall ṫap muip, " he came over across the sea;" aṫa an Náp ġan piġ anall, o'n lo po ṫopċuip Ceapball, "Naas is without a king ever since Cearbhall was slain," MS. Trin. Coll. Dubl. H. 1. 17, fol. 97, *b.*

Anallóo, formerly, of yore : *antiquitûs.*

A n-oeap, southwards, and sometimes from the south.

An céim, while, whilst.

Ané, or anóé, yesterday.

Aneaċṫaip, externally, on the outside.

Anémpeaċṫ, together, *simul.*

Anpao, or an peaó, while, whilst.—See An céim.

A nġap, or a ḃ-poġup, near, close to, hard by.

A niap, from the west. Its opposite is piap, westwards, or to the west.

A níop, from below. This is always used in connexion with a verb of motion, and the opposite of píop, *down,* as ċáiniġ pé aníop, he came up; ċuiṫ pé píop, he fell down.

Aniu, or anoiu, to-day ; *hodie.*

Annaṁ, or ġoh-a naṁ, seldom.

Ann pin, then, there. Often written ipuióe and hipuioiu, in old manuscripts.

Ann po, here. Annpuióe, in old manuscripts.

Ann púo, in yonder place.

Anoċṫ, to-night ; *hac nocte.*

Anoip, from the east. Its opposite is poip, eastwards, or to the east ; and both are generally connected with a verb of motion.

Anoipċeap, after to-morrow.

Anoip, now ; anoip aġup apíp, now and again, sometimes.

Anonn, over to the other side. Its opposite is anall ; and both are generally, if not always, connected with a verb of motion.

Anonn aġup anall, over and hither. This adverbial expression is generally written aoiu ocup anall in old manuscripts.

An ṫan, or an uaip, when.

Anuaṗ, from above, downwards. This is always used with a verb of motion, and is the opposite of ṗuaṗ, upwards, as ċuaiḋ ṗé ṗuaṗ aṗ an ᴣ-cnoc, he went up on the hill; ṫáiniᴣ anuaṗ ó neaṁ, he came down from heaven.

Anuṗṗaiḋ, last year. This term, which is still used in the living language, is explained in bliaḋain ṫaiṗṗic, i. e. the year *last* past, in *Cormac's Glossary.*

Aṗ a aoi ṗin ṫṗa, notwithstanding this however.

Aṗ aba, because, on account of.

Aṗ aiṗ, back.

Aṗ ball, on the spot; very soon; immediately.

Aṗ biṫ, at all; in existence.

Aṗ ċeana, or ol ċeana, in like manner; *similiter.*

Aṗ éiᴣen, with difficulty; ḋul aṗ éiᴣen, running away.

Aṗéiṗ, last night.

Aṗ ṗeaḋ, throughout.

Aṗ ṗaḋ, in length; altogether.

Aṗ ᴣ-cúl, back; cuiṗ aṗ ᴣ-cúl, abolish. This is generally written ṗoṗ culu in old manuscripts.

Aṗíṗ (or aṗíḋiṗ), again. Anciently ḋoṗiḋiṗi.

Aṗ leiṫ, separately.

Aṗ na ṁáṗaċ, on the morrow. Often written aṗ na báṗaċ in old writings.

Aṗ ṗon, on account of; for the sake of; in lieu of.—See *Prepositions.*

Aṗ ṫúṗ, or a ḋ-ṫoṗaċ, in the beginning.

A ḋ-ṫṗaiḋe, quickly, *instanter.*—*Cor. Gloss., voce* Ṫṗoiḋ.

Aṗ uaiṗiḃ, at times.

Aṗṫeaċ, into. This is always used with a verb of motion, as ċuaiḋ ṗé aṗṫeaċ, he went in.

Aṗṫiᴣ, within: generally used with the verb substantive, or some verb denoting rest, as ṫá ṗé aṗṫiᴣ, he is within.

Aṫuaiḋ, or a ḋ-ṫuaiḋ, from the north; northwards.

Ḋeaᴣ naċ, almost, all but.

Ḋheoṗ, yet; the ancient form of ṗóṗ.

Ḋo ḋeaṗ, southwards.—*Lib. Lecan*, fol. 208.

ᴅuᴅeṙᴄa, the ancient form of ꝼeaṙᴄa, for the future.

ᴅun oṙ cıonn, topsy turvy, upside down.

Cá, where, *ubi.*

Ca h-aṙ, or ca n-aṙ, whence? from what ? *unde ?*

Ca lıaċᴄ, how many !

Ca ṁéıo, how many ? how much ?

Céaᴅamuṙ, in the first place ; *imprimis.* Often written céᴄamuṙ in old manuscripts.

Cheana, already : aṁuıl ᴅeaṙḃaṙ ċeana, "as I have proved already."—*Lucerna Fidelium,* p. 358. This is pronounced heana in the south of Ireland.

Céın, or an céın, while, whilst.

Cenmoᴄá, besides, except.

Cenmoᴄáᴄ, besides them ; except them.

Cıbıonnuṙ, howbeit, however.

Cıopınnuṙ, whatever way or manner—*Vit. Moling.*

Cıo, indeed ; *autem ;* ἄλλα, δὲ.

Cıo ꝼá, why, wherefore.

Cıonnuṙ, how ; anciently written cınouṙ.

Choıóċe, ever.

Choıṙ, near, along.

Conaᴅ, or Conıo, so that.

Co nuıʒe ṙın, or ʒo nuıʒe ṙın, thus far.

Chuıʒe ṙo, to this end ; for this purpose.

ᴅan, an expletive, then, indeed.

ᴅéıṙeal, to the right ; *dextrorsum ;* sunwise.

ᴅıblínıḃ, both : ᴄṙıċu oıblınıḃ, through both. This is translated *invicem* in the *Annals of Ulster.* It is the ablative plural of oıblén, a couple.

ᴅın, ᴅon, ᴅona, or ᴅonı, then, indeed, *autem, vero ;* ἄλλα, δὲ.

ᴅo ʒnáċ, always.

ᴅo ʒṙéaṙ, always, continually.

ᴅo láċaıṙ, presently.

ᴅ'oıóce, by night ; *noctu.*

ᴅo ló, by day.

ᴅo ꝼonnṙaᴅ, exactly, precisely. Sometimes written ın ᴄṙaınṙeᴅ, in old manuscripts.

Ɛαὑon, ιοὑon, αυon, that is, namely, to wit; *videlicet*.

Ϝά ceαυόιp, or ϝο cέτόιp, immediately; at once; *statim*.

Ϝά ὑeoιὑ, at length.

Ϝά ὑό, twice: anciently ϝο ὑí.

Ϝαυό, or ϝαυ ó, long since; long ago.

Ϝαυ ó pοιn, long since.

Ϝά ʒ-cuαιpτ, or mά ʒ-cuαιpτ, round about. Sometimes written ὑα cuαιpτ and ιmα cuαιpτ in ancient manuscripts.

Ϝά peαċ, or ϝο peαċ, respectively, separately : ϝα peαċ ceαnα, αʒυp nι α n-αοιneαċτ, ὑο nιτheαn coιppeαʒαὑ αn ċuιpp αʒυp coιppeαʒαὑ nα ϝοlα, "separately, and not at the same time, the consecration of the body and the consecration of the blood are made."—*Lucerna Fidelium*, p. 250.

Ϝeαpτα, for the future. Anciently written buὑepτα and ϝουepτα.

Ϝeὑ, as.

Ϝιαplαοιυ, throughout.

Ϝο bιċιn, because.

Ϝο ċleιċ, privily.

Ϝόp, yet; αċτ ϝόp, but yet.

Ʒenmoτά, besides, except.

Ʒo, until.

Ʒo bpάċ, for ever.

Ʒo ὑeιmιn, indeed.

Ʒo ὑ-τí, until.

Ʒo ὑ-τpαpτα, lately.

Ʒo ϝόιl, yet, as yet.

Ʒo h-uιlιὑe, entirely.

Ʒo lέιʒ, presently, soon.

Ʒo lέιp, entirely, wholly.

Ʒo leοp, or ʒo lóp, enough.

Ʒo mαιċ, well.

Ʒo mιnιc, often.

Ʒo moċ, early.

Ʒo nιce, or ʒo nuιʒe, until.

Ιοὑon, to wit, namely.

Ιαpαm, afterwards. This is sometimes expletive.

Iaṕ ḃ-ṗíoṗ, truly, in reality; κατὰ ἀληθες.

Iaṗṗ ın nı, *ex eo quod ;* because.

Iaṗṗoṽaın, after that; *postea.* Now written ıaṗ ṗın.

Ioıṗ, or ıcıṗ, at all.

Ille, or aɩe, thenceforward, *huc usque.*

Iomoṗṗa, indeed; *vero, autem.*

Icıṗ, indeed, at all.

Láıṁ ɩe, near to, hard by.

Leıṗ ṗo, with this.

Leaċ ṗoṗ leıċ, or leaċ aṗ leıċ, on either side.

Leaċ aṗcıʒ, inside, within.

Leaċ ıṗ c-ṗuaṗ, above, *desuper.*

Maṗ, as.—See *Prepositions*, Sect. 1.

Maṗ an ʒ-céaona, in like manner, likewise, *similiter.*

Maṗ aon, together.

Maṗ ṗın, so, in that manner.

Maṗ ṗo, thus, in this manner.

Moċ, early; ʒo moċ, *diluculo.*

Móṗṁóṗ; ʒo móṗṁóṗ, especially.

Náṁá, only. Now always written aṁáın, *q. v.*

Noċo, not.

No ʒo, until: no ʒo ṽ-cáınıʒ Paṗċaɩón, "until Parthalan ar-
rived."—*Keat. Hist.*, p. 30.

O, since ; seeing that.

Obéɩa, wide open. Obéɩa oṗluıcċe.—*Ann. Four Mast.*, 1600.

O céıle, asunder ; cṗé n-a céıle, to and fro.

O céın ṁáıṗ, from time remote.

O cıanaıḃ, a little while ago : ʒaṗ becc ṗıa n-eṗṗaṗcaın ó cıanaıḃ,
"a little before vesper-time, just now."—*Leabhar Breac*, fol.
107.

Olċeana, or aṗċeana, in like manner; *similiter.*

On, indeed; expletive.—*Ann. Four Mast.*, 1137, 1601 ; ba ṗıṗ on,
"it was true indeed."—*L. na h-Uidhri.*

Oṗ áṗo, aloud ; publicly.

Oṗ cóṁaıṗ, opposite ; *e regione.*

Oṗ íṗeal, privately.

O ꞃın ılle, thenceforward.

O ꞃoın αle, or ó ꞃoın αmαċ, ever since ; thenceforward.

Oꞇ, since, as, seeing that.—*Keat. Hist.*, p. 127.

Rıαṁ, ever. Also written α ꞃıαṁ.

Rıαṁ, before : ꞃıαm ocuꞃ ıαꞃαm, *antea, et postea, Cor. Gloss.*, *voce* Loċ.

Rıαꞃıu, or ꞃeꞃıu, before ; *antequam.*—See *Conjunctions.*

Sαṁlαıð, so.

Sán cán, to and fro.—*Ann. Four Mast.*, 1595 ; and *Mac Con-glinn's Dream*, in *Leabhar Breac.*

Seαċα, by, past ; *secus.*

Seαċnóın, or ꞃeċnón, through.

Seαċꞇαıꞃ, by, past.

Síoꞃ, down : nα cláıꞃ ꞃíoꞃ co Sıonoınn, "the plains down to the Shannon."—*O'Heerin.* Generally used with a verb of motion.

Síoꞃαnnα, down here.

Suαꞃ, up, upwards. Used with a verb of motion.

Sul, before.

Sunn, or ꞃunnα, here.

Ꞇhαll, on the other side; in the other world. This is always used in connexion with a verb of rest.

Ꞇαmαll, or le ꞇαmαll, awhile.

Ꞇαn, or αn ꞇαn, when.

Ꞇαoḃ αmuıᵹ, or αllαmuıᵹ, on the outside.

Ꞇαoḃ αꞃꞇıᵹ, or αllαꞃꞇıᵹ, on the inside.

Ꞇhíoꞃ, below. Generally used with a verb of rest.—See Síoꞃ.

Ꞇꞃá, indeed ; an expletive ; *vero, autem.*

Ꞇꞃαꞃꞇα : ᵹo ꞇꞃαꞃꞇα, lately, just now.

Ꞇꞃıα ḃíċın, or ꞇꞃé ḃíċın, for ever.

Ꞇuαıꞃım : ꞃα ċuαıꞃım, about, *circiter.*

Ꞇuαꞃ, above. Generally used in connexion with a verb of rest.— See Suαꞃ. Ꞇuαꞃ ocuꞃ ꞇíꞃ, "above and below."—*Cor. Gloss.*, *voce* Coṁlα.

Ꞇuılle eıle, moreover.

Uıð αꞃ n-uıð, gradually.—See *Battle of Magh Rath*, p. 166. Stewart sets down this adverbial phrase as a living one, in the

Highlands of Scotland. It is obsolete in Ireland, though some-
times found in old manuscripts.

Uιme ѕιn, therefore.

Uмoρρα, or ιoмoρρα, indeed, but ; *vero, autem.*

Many other phrases of an adverbial character will
be met with, but the foregoing are the principal. In
parsing such phrases the learner should construe each
word according to its etymological class, noting, how-
ever, the adverbial character of the whole phrase.

Section 2.—*Of prepositive and inseparable, or consignificant Adverbs.*

It is a curious fact that in this language prepositions
are rarely compounded with verbs or adjectives, as in
Greek and Latin, and the languages derived from
them, as in *abstineo, adhereo, contradico, dejicio, dis-
traho, egredior, intervenio, prætereo,* &c. To express
such ideas in Irish, prepositions or adverbs are placed
after the verbs, and never amalgamated with them, as
beιρ αρ, get away, escape, Lat. *evade ;* сuαιѣ ρé ρuαρ,
ascendit ; сuαιѣ ρé ρíoρ, *descendit ;* сuαιѣ ρé αnonn,
transiit, &c.

The following fifteen prepositive, consignificant, or
inseparable particles, are undoubtedly adverbs, not pre-
positions. They are capable of being compounded with
nouns substantives, nouns adjectives, and verbs, to
modify or alter their significations.

Αѣ, or αιѣ, an intensive particle, as αιѣмιlleαѣ, destruction ; as
in *Leabhar Breac,* fol. 107, *a, a :* ѕo αιѣмιlleѣ ρeρ Muмαn,
" to destroy the men of Munster."

Aṁ, or am, a negative particle, of the same force with the English
in, or *un*, as leaṗ, welfare, aṁleaṗ, misfortune; ᵹlic, wise,
aṁᵹlic, unwise; ᴅeoin, will, aṁᴆeoin, unwillingness; ulċaċ,
bearded, aṁulċaċ, beardless; ᵹaṗ, convenience, aṁᵹaṗ, afflic-
tion, distress.

An, or an, a privative, or negative, as pioċᴛ, shape, or plight,
aṁpioċᴛ, evil plight; mian, desire, aṁṁian, an evil or inordi-
nate desire; beaṗᴛ, a deed, ainbeaṗᴛ, an evil deed; eolaċ,
skillful, aineolaċ, ignorant; ᴅliᵹċeaċ, lawful, aṁᴅliᵹċeaċ, un-
lawful; ᴛṗáċ, time, anᴛṗáċ, unseasonable time; ᴛoil, will,
anᴛoil, ill will; pó, prosperity, anpó, adversity; ᵹlaiċ, a prince,
anṗlaiċ, a tyrant; cṗoiᴆe, a heart, anċṗoiᴆe, a bad heart;
ᴅaoine, people, anᴅaoine, evil, or wicked people; uaṗal, noble,
anuaṗal, ignoble.   An, or an, has also an intensitive power in
a few compounds, as ainᴛeaṗ, excessive heat; an-ṗeaṗ, a great
man; an-ṁóp, very great; an-ᴛṗaop, or an-ṗaop, very cheap.
This particle, however, seldom occurs in this sense in correct
Irish works, in which it is generally used as a negative.

The particles an and aṁ are called negatives in *Cormac's
Glossary*, and there can be little doubt that they were always so
used in the ancient Irish language, though an is now often used as
an intensitive particle in the spoken language, as ᴛá an lá an-ṗuaṗ,
the day is very cold; ᴛá an oiᴆċe an-ᴅoṗċa, the night is very
dark (pronounced in some parts of Ireland as if written ănnă).
But in *Cormac's Glossary*, an is distictly called a Gælic negative,
thus: An, no aṁ, .i. ᴅiulᴛaᴆ Ᵹaeᴅelᵹe, amail pon ᵹaḃ naċ ocuṗ
annaċ; eim ocuṗ aineim, nepᴛ ocuṗ aṁnepᴛ, "An, or AMH, a
Gælic negative, as NATH and ANNATH; EIMH and AINEIMH; NERT and
AMHNERT."—See also the same Glossary, *voce* Aniᴅan, where an is
called a negative: "an ᵹo ᴅiulᴛaᴆ." It should be here remarked,
that these and all the other prepositive particles are made broad or
slender, accordingly as the first vowel of the words with which
they are compounded are broad or slender. In the Erse, or Scotch
Gælic, as we learn from *Stewart's Gælic Grammar* (second
edition, p. 142, note *u*), the "syllable *an* assumes three forms.
Before a broad vowel or consonant it is *an*, as 'anshocair;' before

a small vowel, *ain*, as 'aineolach,' *ignorant ;* 'aindeoin,' *unwil-
lingness ;* before a labial, *am*, or *aim*, as 'aimbeartach,' *poor ;*
sometimes with the *m* aspirated, as 'aimhleas,' *detriment, ruin ;*
'aimh-leathan,' *narrow*." This change from *an* to *am*, before a
labial, never takes place in the Irish, as beaɼꞇ, a deed, aɩnbeaɼꞇ,
an evil deed.

Aɩꞇ, or aꞇ, has a negative power in a few words, as aɩꞇɼɪoᵹaꝺ, to
dethrone ; aꞇꞇaoɩɼeaċ, a deposed chieftain ; aɩꞇċléɩɼeaċ, a su-
perannuated or denounced clergyman ; aꞇlaoċ, a superannuated
warrior, a veteran soldier past his labour. But it has usually a
reiterative meaning, as aɩꞇbeoꝺaɩm, I revive ; aɩꞇꞇéɩꝺꞇe, re-
heated ; aꞇꝺóɩꝺꞇe, re-burnt ; aɩꞇꝺeanaṁ, re-making, or re-
building, *Ann. Four Mast.*, A.D.1572; aɩꞇᵹeɪnꞇe, regenerated ;
aɩꞇᵹɪn, such another, quasi *regeneratus.*

Aɪɼ, or eɪɼ, a reiterative particle, as aɪɼɪoc, restitution ; eɪɼeɪɼᵹe,
resurrection. But it enters into the composition of very few
words.

Ꝺí, or ꝺío, a simple negative, like the Latin *di, dis*, as ꝺíċeannaɩm,
I behead ; ꝺɩombuɩꝺeaċ, ungrateful, unthankful ; ꝺɩombuan,
perishable ; ꝺɩomolaɩm, I dispraise ; ꝺɩoċoɪɼᵹċe, incorrigible,
Keat. Hist., p. 13 ; ꝺí-aɪɼnéɪċe, *innarrabilis*, *Leabhar Breac*,
fol. 121, *b ;* ꝺíoꞇoᵹluɩꝺe, impregnable, *Ann. Four Masters*,
passim ; Book of Lismore, fol. 114. This particle is also called
a negative in *Cormac's Glossary*, *vocibus* Ꝺubaċ et Ꝺeɪnmne :
Ꝺɪ ɼo ꝺɩulꞇaꝺ, " ꝺɪ for denying." In some few words it has
an intensitive power, as ꝺíoṁóɼ, very great : ꝺo nɪaꞇ ꞇɼí ɼáɼa
ꝺɩa n-ꝺɩuꝺɼaɪcɼɪꝺɩ aɪlɪ ꝺɪṁóɼa, " they constructed three ma-
chines, by which very large stones might be cast," *Id.*, fol. 122 ;
ꝺɩꝺɼeɪɼᵹ, revenge.

Ꝺo, when prefixed to adjectives, denotes *ill*, as ꝺo-béaɼaċ, ill-bred,
unmannerly ; but when prefixed to passive participles, or the
genitive case of progressive active nouns, it denotes difficult, or
impossible, as ꝺo-ꝺéanꞇa, hard, or impossible to be done ;
ꝺó-ṁúɪnꞇe, indocile, or difficult to be taught ; ꝺó-ᵹabála, im-
passable, or difficult to be passed : Ꝺol ꞇɼɪaɼ na ꝺóɪɼɼɪꝺ
ꝺo-ᵹabála, "to go through the impassable doors, or openings,"

Ann. Four Mast., A. D. 1602; ᵱíᵭneṁeᵭ ᴅo-ımᴄeaᴄꞇa, "an impassable sacred wood," MS. Trin. Coll. Dubl. H. 2. 17. p. 123, col. *a*.

In *Cormac's Glossary*, *voce* Ꜯuḃaᴄ, this is also called a negative: Ꜯu, ᴅo, ᴅe ᵱo ᴅıulꞇaᴅ, "*du, do, de,* for denying."

Ꜯı, or éa, a negative particle, which generally eclipses the initial consonant of the word with which it is compounded, if it admits of eclipsis, as ꞇᵱóᴄaıᵱeaᴄ, merciful, éaᴅꞇᵱóᴄaıᵱeaᴄ, unmerciful; cıalloa, rational, éıᵹcıalloa, irrational; cóıᵱ, justice, éaᵹcóıᵱ, injustice; cᵱáıḃᴄeaᴄ, pious, éaᵹcᵱáıḃᴄeaᴄ, impious; ceannᵱa, meek, éaᵹceannᵱa, *immitis, Leabhar Breac,* fol. 127, *b*, *a*; ꞇᵱom, heavy, éaᴅꞇᵱom, light; ᴅoıṁın, deep, eaᴅoıṁın, shallow; eoᴩoᴄꞇa, brightness.

This negative is written e in *Cormac's Glossary*, *voce* Ꜯṁaın: e ᵱo ᴅıulꞇaᴅ; "Ꜯ for denying." In the modern language it is written ea before a broad vowel, and eı before a slender one.

Ꜯaᵱ, a negative, which is to be distinguished from the foregoing, inasmuch as it is always short, while the other is invariably long, and never has the ᵱ, except by accident. *Example,*— Caᵱaıᴅ, a friend, eaᵱcaᵱaıᴅ, an enemy; ᵱlán, whole, well, sound, eaᵱᵱlán, sick, unhealthy; eaᵱaıᵱm, unarmed.—*Book of Fermoy*, fol. 29. It does not often occur.

It is written eᵱ in *Cormac's Glossary*, *voce* Ꜯᵱıᵱꞇ et Ꜯᵱén, and called a negative: Ꜯᵱ ᵱo ᴅıulꞇaᴅ, "*Es* for denying."

Ꝼoıᵱ, or ᵱoᵱ, an intensive particle, as ᵱoıᵱımeallaᴄ, exterior, external; ᵱoıᵱleaᴄan, extensive; ᵱoᵱaıᵱe, a watch, or guard; ᵱoıᵱᴄoıṁéaᴅ, a watch, *Ann. Four Mast.*, A. D. 1522; ᵱoıᵱneaᵱꞇ, violence; ᵱoᵱᵱaıᵱe, guard, watch; ᵱoıᵱéıᵹean, oppression; aᵹ ımıᵱꞇ ᵱoıᵱneıᵱꞇ aᵹuᵱ ᵱoıᵱéıᵹın aᵱ Ꜯıᵱınn, "exercising violence and oppression on Ireland," *Keat. Hist.*, p. 138.

Ꝼm, or ıom, an enhancing, or intensive particle, as ıomaᵹallaṁ, dialogue; ıomᵱuılınᵹım, I bear, or support; ımeaᵹla, fear; ıomlán, whole, complete; ıomᵱlán, sound, whole; ımᴅíᴅen, shelter, defence; ıomᴄoıṁéaᴅ, keeping; ıomᴄuṁᴅac, a cover, or case; ımáᵱo, high; ımᴄuṁanᵹ, narrow. It sometimes,

though rarely, means *about,* as ımbaċ, "a surrounding sea," *Cor. Gloss. voce* Imbaċ.

This particle is very frequently found in old manuscripts prefixed to words which make good sense without it, as ımeaᵹla, fear, for the modern eaᵹla ; ımoíoen, protection, for the modern oíoean. *Example.*—Ċabaıp oam oo noem ṗpıṗaıc oom ımoeaᵹaıl, ocuṗ oom ımoíoen, "give me thy holy spirit to guard and protect me," *Leabhar Breac,* fol. 121, *b.*

Mí, a negative, as míċpeıoeaṁ, unbelief ; mí-náoúpċa, unnatural ; mí-ċealmaıne, an ominous presage; mí-áᵹ, misfortune; mí-paċ, ill success.

This particle is very much in use in the modern language, and when compounded with a word of which the first vowel is broad, it has been the custom with modern writers to introduce an o, to fulfil the modern rule of " broad with a broad," &c., as míopaċ, ill success; but the ancients always wrote it mí.

Neaṁ, or neıṁ, a negative prefixed to nouns substantive and adjective, as neaṁ-ṗuım, neglect; neıṁníò, nothing ; neaṁ-ċlaon, impartial, unbiassed; neaṁċumṗcuıòċe, immoveable. It is also sometimes prefixed to verbs, as neaṁ-ċuıllım, I deserve not, as ṗeaṗᵹa na naeṁ oo neaṁ-ċuıll, "who deserved not the anger of the saints."—*Giolla-Iosa Mor Mac Firbis,* 1417.

In the Scotch Gaelic this is written *neo,* and it is pronounced in some parts of the south of Ireland as if written nea, as neaṁ-ṗuım, neglect ; pronounced nea-ṗuım.

In, or ıon, when prefixed to passive participles, denotes fitness, or aptness, as ınleıᵹıṗ, curable ; a oubṗaoaṗ a leaᵹa ṗṗıṗ naṗ bó ᵹalaṗ ınleıᵹıṗ baı ṗaıṗ, "his physicians told him that it was not a curable disease he had," *Book of Fermoy,* fol. 68 ; ınoéanca, fit to be done ; ıoncuıᵹċe, intelligible, to be understood ; ınpıᵹċe, "fit to be elected king," *Vit. Cellachi;* ınlaeıᵹ, in-calf; ınṁeaṗca, to be thought, or deemed; ınċpeıoċe, credible. This prefix has nearly the same signification as the termination *bilis* in Latin, or *ble* in English.

The same idea is often expressed in old manuscripts by placing

the assertive verb ᵼᵽ, or some particle which carries its force, before the passive participle, as ᵼᵽ cuiṁniᵹée ᴅia ᵬuᵽ ᵹ-cuᵽaᴅaiᵬ, " it is to be remembered by your champions," *Battle of Magh Rath*, p. 124; naċ cuiᵽċe a ᵹ-concaᵬaiᵽc, " that it is not dubitable," *Keat. Hist.*, p. 45.

O'Molloy says that this prefix ın has the force of the Latin participle of the future in *dus :* " Particula autem ın addita voculæ facit voculam importare participium finiens in *dus*, apud Latinos, vt *faciendus*, vt *hoc non est faciendum*, hibernicè, nı bh-ᵽuıl ᵽo ınᴅeunca." *Grammatica Latino Hibernica*, pp. 99, 100.

So, or ᵽoı, when prefixed to passive participles, denotes *apt*, or *easy*, as ᵽo-aᵹallṁa, affable, easy of address; ᵽoıᴅéanca, feasible. When prefixed to adjectives it denotes *good*, as ᵽo-ċᵽoıᴅeuċ, good-hearted; ᵽoıċıṁéalaċ, of good family. It is the opposite of ᴅo, and hence we have so many words beginning with ᵽ and ᴅ forming opposites, as ᵽuᵬaılce, virtue, ᴅuᵬaılce, or ᴅo aılce, vice; ᵽonaᵽ, happiness, ᴅonaᵽ, misery; ᵽoláᵽ, happiness, ᴅoláᵽ, grief; ᵽaıᴅᵬıᵽ, rich, ᴅaıᴅᵬıᵽ, poor; ᵽoıneann, favourable or good weather, ᴅoıneann, bad, or unfavourable weather.

To the foregoing may be added the following monosyllables, which are seldom, if ever, used except as consignificant particles set before nouns, and sometimes before verbs, with which they generally amalgamate in composition.

ᵬıċ, or ᵬıoċ, *constant*, as ᵬıᴢh-áıcᵽeᵬ, constant habitation, *Visio Adamnani ;* ᵬıoċ-ᵬuan, ever-during; ᵬıċ-ᴅíleaᵽ, ever loyal ; ᵬıċᴅílᵽe, constant inheritance, fee simple.

Com, coıṁ, con, coın. The monosyllable coṁ, or, as it is written before a slender vowel, coıṁ, sometimes signifies *equal*, as cáıᴅ ᵽıaᴅ coṁ áᵽᴅ, they are equally high; and at other times *so*, as cá ᵽé coṁ h-olc ᵽın, it is so bad.—See *Conjunctions*. But it is also used in the same sense as the Latin particle *con*, as in coıṁċeanᵹal, connexion; comᵽocal, a compound word; coṁċᵽuınn, round, globular ; coınoᵽeaᵹaᴅ, a union, or meeting ;

coiʒcɲíoċ, a confine, a boundary. It is sometimes a mere intensitive particle, as coiṁeaʒaɲ, a series; coṁalṫɲom, fosterage; coṁpáiɴic ꝺóib, "they came together," *Book of Fermoy*, fol. 23; coṁċuiʒe, a covering; coiṁɲoillɲíuʒaꝺ, to illuminate. —See *Battle of Magh Rath*, p. 112; coṁɲoʒuɲ, near, compar. coiṁneaɲa, as iɲ in ṫ-ɲleib ba coiṁneaɲa ꝺóib, "in the mountain next to them," MS. Trin. Coll. Dubl. H. 2. 17. p. 123, *a.*

Ꝺaʒ, ꝺeaʒ, or ꝺeiʒ. This word is decidedly an adjective, and the same as the Welsh *dha, good;* but it is never used except before its substantive. It is pronounced ꝺeáʒ (the a long) in Connaught, and ꝺéaʒ (the é long) in Munster, as ꝺeaʒ-ꝺaone, good people; ꝺéiʒ-ɲeaɲ, a good man. In ancient manuscripts it is most generally written ꝺaʒ, or ꝺaʒ (without any mark of aspiration on the ʒ), as in *Cormac's Glossary, voce* Ꝺinʒel, ꝺaʒṫechṫaiɲe, "*bonus nuntius;*" ꝺaʒṁáṫaiɲ, "a good mother, *Id., voce* ꝺuananꝺ. It is explained as follows in the same work: ꝺaʒ, .i. maiṫ, ꝺɲoċ, .i. olc, uṫ ꝺɲoċ ꝺo ꝺɲoċaiꝺ, ꝺaʒ ꝺo ꝺaʒaib, "Dagh, i. e. good; droch, i. e. evil, as droch do drochaibh, dagh do daghaibh, i. e. evil to the evil, good to the good.

Ꝺɲoċ, or ꝺɲoiċ, the opposite of ꝺaʒ, bad, evil, as ꝺɲoċ-ċuaɲ, an evil omen; ꝺɲoċ-ɲúil, an evil eye; ꝺɲoiċ-ʒníoṁ, an evil deed; ꝺɲoiċ-ɲíol, bad seed; cuɲ ɲil i n-ꝺɲoch-iṫhiɲ, "sowing seed in bad soil," *Mac Conglinn's Dream* in *Leabhar Breac.* It is explained in *Cormac's Glossary* thus: ꝺɲoċ, .i. caċ n-olc, uṫ eɲṫ, ꝺɲochbean, no ꝺɲochɲean, "droch, i. e. every thing bad, *ut est* drochbhean, a bad woman; drochfhear, a bad man.

Ꝺn, or éin, *one,* as éinníꝺ, one, or any thing; énén, one or any bird. This is in reality the word aon, or aen, one, or any; but some of the best Irish writers spell it én, or éin, when it amalgamates with the substantive.

Ꝺaɲ is sometimes intensitive, as in eaɲʒábáil, capturing; eaɲlaṁaꝺ, arraying; eaɲoɲlucaꝺ, opening.—See *Leabhar Breac,* fol. 127, *b, a.*

Ɲo, or Ɲoi, *under,* as Ɲoꝺaoine, underlings, the lower classes of

men; ꝼoɪᵹéaᵹa, under branches; ꝼoḃáꝛo, an inferior bard, or
poet; ꝼoċalaṁ, lower land, *Cor. Gloss.*, *voce* Eᴛaꝛcé; ꝼoċaꝛ,
slightly curling, as ꝼolᴄ ꝼoċaꝛ ꝼoꝛoꝛóa, " slightly curling
golden hair," *Battle of Magh Rath*, p. 116; ꝼeaꝛ ꝼo-ċana
ꝛo ᴄꝛéɪᵹ a ꝼmɪoꝛ, " a man worse than meagre [*under-meagre*]
whom his marrow had forsaken," *Teige Dall O'Higgin* in his
Satire on the O'Haras; ꝼoṁám, subject; ꝼoṁamuɪóċe, sub-
jects.

Fꝛɪċ, or Fꝛɪoċ, *against*, as, Fꝛɪoċḃualaṁ, repercussion; Fꝛɪċḃeaꝛᴄ,
opposition; Fꝛɪoċoꝛᵹaɪn, a seeking, or regaining of plunder,
or a counter plunder.—See *Ann. Four Mast.*, 1595, *et passim.*

Il, or ɪol, *many*, of the same power with the Latin *multi*, and the
Greek πολυ, in compounds, as ɪlꝛɪanaɪm, " I torture in various
ways," *Lib. Lecan*, fol. 246, *b*; ɪlċleaꝛaċ, of various feats;
ɪolóánaċ, or ɪlċeaꝛoaċ, polytechnic, or skilled in various
trades or arts; na h-ɪlḃéaꝛlaóa, the various languages;
ɪolċúɪnᵹeaċ, polygonal; ɪlɪomaᴅ, very many; ɪlanmanna,
" various names," *Cor. Gloss*, *voce* Róᴛ; ɪlláṁa, various
hands, or branches. This is sometimes, though rarely, used as
a separate word, and placed after the noun substantive to
which it belongs.

Oll, *great*, as ollᵹuċ, a loud voice; ollᵹoċaċ, loud voiced;
oll-ᵹníoṁa, daring deeds.

Sɪċ, or ꝛɪoċ, an intensitive particle, as ꝛɪoċꝼulanᵹ, good temper, as
of a sword or battle-axe; ꝛɪċꝼulanᵹ a ꝛámᴄhaċ, the temper of
their battle-axes; baɪle ꝛɪᵹóa ꝛoṁoꝛ cu ꝛonnaċaɪḃ ꝛɪċáꝛoa,
" a regal, very large residence, with high enclosures,"—*Book
of Lismore*, fol. 190, *b*.

Cɪuó, or ᴅeoó, *last, final;* as ᴄɪuᵹláɪċe, last days; ᴄɪuᵹꝼlaɪċ,
or ᴅeoó-ꝼlaɪċ, the last prince, as Saꝛᴅanapáluꝛ ᴅeoó-ꝼlaɪċ
Aꝛaꝛóa, " Sardanapalus, the last sovereign of the Assyrians,"
Book of Ballymote, fol. 6; ᴄɪuᵹꝼlaɪċ Ulaó ɪ n-Eaṁaɪn,
" the last prince of Ulster *who dwelt* at Emania," *Ann. Tigh-
ernach*, A. D. 332. Oeoᵹlaí, the evening, as ᴄɪc Fɪnᴅ ᴅo'n
ꝼuaꝛ-ḃoɪċ ᴅeoólaɪó co ꝼaɪꝛnɪc an ċolanᴅ cen ċeno, " Finn
came to the tent in the evening, so that he found the body

without a head," *Cor. Gloss.*, *voce* Oɲc ; ꝺeoóꝺnaιꝺċe, " the
latter end of the night," *Leabhar Breac*, fol. 107.   This prefix
is never found in modern books or manuscripts.

Ꞇo is frequently prefixed to verbs and verbal nouns as an intensi-
tive particle, as ꞇoᵹluaꝛaċꞇ, moving, or motion ; ꞇoóúꝛcaꝺ,
resuscitation ; ꞇoᵹaιꝛm, summons.

Uιꝛ, uꝛ, eaꝛ, or auꝛ, *noble*, and sometimes merely intensive, as
úꝛċꝛoíꝺeaċ, noble-hearted ; úιꝛꝛᵹéal, a famous story; úꝛċo-
ꝛaċ, the van, front, or very beginning ; uꝛóaιꝛc, eaꝛóaιꝛc, or
auꝛóaιꝛc, illustrious, renowned ; úꝛ-áꝛꝺ, lofty, very high.

To this list of prefixes might also be added several
monosyllabic adjectives which are often placed before
their nouns so as to form with them one compound
word, as ceaꝛꞇ, just, or right ; ceaꝛꞇláꝛ, the centre,
or very middle ; ceιꝛꞇṁeaꝺon, the centre ; oᵹ, entire,
as oιᵹꝛéιꝛ, entire submission; óᵹꝺιlᵹenn, amnesty; oιᵹ-
ꝺιꝛe, full fine[a]; áꝛꝺ, high, as áιꝛꝺ-ꝛιᵹ, a monarch; ꝛꝛíṁ,
chief, as ꝛꝛíṁ-eaᵹlaιꝛ, a chief church. Also the adverbs
aꝛ, very ; ꝛó, too; móꝛ, somewhat; ꝛáꝛ, exceedingly, as
aꝛ beaᵹ, very little ; ꝛó móꝛ, too great ; móꝛ móꝛ,
somewhat [too] large, or rather large ; ꝛáꝛ-ṁaιċ, ex-
ceedingly good.   The substantive ꝛιᵹ, a king, is also
often prefixed, in the modern language, both to sub-
stantives and adjectives, as ꝛιᵹ-ḟeaꝛ, a very good, or
great man ; ꝛιᵹ-ṁaιċ, very good.   The prepositions
ιꝺιꝛ, eιꝺιꝛ, or eaꝺaꝛ, ꝛeιṁ, before, and ꞇιm, about,
are sometimes found in composition in a few words,
as eaꝺaꝛ-ḟolaꝛ, twilight; ιꝺιꝛ-ꝺealbaꝺ, distinction ;
eꞇaꝛ-aιꝛnéιꝛ, a digression;[b] ιꝺιꝛ-ṁínιuᵹaꝺ, interpreta-

---

[a] MS. Trin. Coll. Dubl. H. 3.   [b] Leabhar Breac, fol. 107.
18. col. *a*.

tion, i. e. an interlined gloss, or explanation; eıòıpȝleoò, distinction; eaòap-ρcapaò, separation; ρeṁρáıòꞇe, aforesaid; ꞇım-ȝluaıρım, I move round; eaòap-baoȝaꞁ, jeopardy; eaòapnaıòe, ambuscade; eaòap-ꞇρáꞇ, dinner-time.

I cannot close these remarks on the prefixes, or consignificant particles, without laying before the reader the whole of what O'Molloy writes on the subject:

"Huiusmodi complexorum, et semisimplicium alia construuntur ex duabus voculis quarum quælibet seorsim ab altera aliquid importat, vt ȝeallamh de qua iam dixi, ȝeaꞁ enim importat candorem, ꞁamh verò manum, quæ sunt res diuersæ, adeoque tale complexum vocatur ab Hibernis propriè comhρhocaıꞁ. Alia verò non sic, sed construitur ex vna significatiua seorsim, et aliâ voce non significatiua seorsim vt poıȝheaꞁ. Construitur enim ex non significatiua ρo Hibernis ȝρeım ρhocaıꞁ, latinè *pars vocis compositæ;* huiusmodi autem iure dici possunt quasi seù semicomplexa, ijsque frequentissimè vtuntur Hiberni, vt òaohume, latinè *bonus homo,* òeıȝhbean, *bona fœmina.* Prima pars huiusmodi semicomplexorum, particula est nihil significans seorsim, iuncta autem substantiuo, aliquod importat peculiare. Et huiusmodi particulis inueni viginti nouem, nempè an, aın, uꞇh, comh, òaȝh, òeaȝh, oρoꞇ, òo, òı, eaρ, eò, ecc, ρeꞁ, ρo, ın, ım, mı, nemh, oρ, ρρımh, ρemh, ρa, ρo, ρo, ρıꞇh, ꞇım, ꞇaρ, ꞇuaꞇh, uρ, vt in sequentibus anꞇρaꞇh, aınbhρeaρach, aꞇȝabaꞁ, item aımhoheoın, aıꞇheıꞇheaò, comhꞇhρom, item comhρocaꞁ, òaȝhmhuınꞇıρ, òeıȝhbean, oρoꞇuρchaρ, òoıꞇheaȝaρȝ, òomhuınꞇıρ. Item òomhuınꞇe, òıochoıρȝ, òıbhρeıρȝeach, eaρccaıòeaρ, eaρꞁaınꞇe, eaòaınȝean, euccρuaıoh, ρeꞁȝhnıomh, ρeaꞁòuıne, ρoıȝhꞁeρ, ρoıȝhꞁıocaρ, ınòheunꞇa, comȝhρaòhuıȝhꞇhe, ıombhuaꞁaòh, míoheunamh, mıchıaꞁꞁ, mıochaıρòeaρ, neamhꞇhρıocaıρeach, neımhȝhꞁıc, oρṁaıꞁꞁe, oıρbheannach, ρρımhchıaꞁꞁ, ρρıomhaòhbhaρ, ρeamhρaıòhꞇe, ρemhρheachuın, ρachaıρòeaρ, ρachꞁıρòe, ρoıȝhnıomha, ρoȝρaòhach, ρıꞇhcheaꞁȝach, ρıoꞇhρann, ꞇρomchuaıρꞇ, ꞇaρcaıρnıuȝhaòh, ꞇuaıꞇhchꞁeaρ, uıρıρeaꞁ, &c. Quarum particularum non quæuis,

sed quibusdam præfigi solent dictionibus, rariores autem sunt eꝶ,
eꝺ, eꝼ, ꝼιᴄh, ᴄιm, ᴄαꝶ, ᴄuαᴄh, et uꝶ, vt uꝶꝫhꝶαnnα, latinè *valdè
deforme :* particula autem ιn addita voculæ facit voculam importare
participium finiens in *dus,* apud latinos, vt *faciendus,* vt *hoc est
faciendum,* hibernicè nι bhꝼuιl ꝶo ιnꝺeunᴄα."— *Grammatica
Latino-Hibernica,* pp. 96–100.

<hr>

CHAPTER VII.

OF PREPOSITIONS.

THE number of simple prepositions, or short words
unsusceptible of inflection, and used to express relations,
does not exceed twenty-two ; but there are many com-
pound terms made up of these and nouns, which are
used in a prepositional sense.   A list of both shall be
here given.

<hr>

SECTION 1.— *Of simple Prepositions, their simple Meanings,
and ancient and modern Forms.*

Cα, *from.* This frequently occurs in old manuscripts, exactly in the
same sense as the Latin *a,* as α ꝫlαnꝶuιᴄnιƀ nα ꝫꝶéιne, " from
the bright beams of the sun," *Battle of Magh Rath,* p. 112;
and is used even by Keating, as α h-Θιꝶιnn, " out of Ireland :"
α Rαᴄαιn, " from Rahen," *Hist. Irel.,* p. 129.   In very old
manuscripts, when preceding a word beginning with l, it be-
comes αl, and unites with the noun, as αllebꝶαιb Mαιnιꝶᴄꝶech,
" from the books of the Monastery," *Leabhar na h-Uidhri.*

Cα, or ι, *in.* This is generally written ι, or hι, in old manuscripts,
in which, when it precedes a word beginning with l, m, or ꝶ, it
is written ιl, ιm, ιꝶ, or hιl, hιm, hιꝶ, and amalgamates with the

noun following, as na cáincɩ ɲo maɲbaɩc ꝼoɲ comaɩɲce h-Uɩ
Suanaɪʒ hɩɲɲoɲ cuɲɲ, "the satirists who were slain in violation
of the protection of Ua Suanaigh at Roscorr," *Leabhar Breac,*
fol. 35, *b ;* ɩlláɩṁ, in hand ; ɩllaɪʒnɩ̇b, in Leinster ; ɩmmeꝺon,
in medio; ammuɪʒ, outside (see p. 33); ꝼoċaɪʒɩɲ Colam Cɩlle
Eclaɩɲ ɩɲɲachɲaɩno oɩɲċhɩɲ ꝺɲeʒ, " Columbkille erects a
church at Rachrainn [Lambay] in the east of Bregia," *Id.,* fol.
16, *b, a ;* oʒum ɩllɩa, lɩa oɲ leċc, " an ogum in the stone, the
stone over the monument," *Book of Leinster,* p. 25, *b ;* aɲ ɩn
lɩbaɲ ʒɩɲɲ boɩ ɩmmanɩɲcɩɲ, " from the Short Book which was
at the monastery," *Leabhar na h-Uidhri ;* ɩɲ ɩn blɩaꝺaɩn ɩɲɲo-
maɲbac ꝺɩaɲmaɪc ɲɩ Laʒen, " in the year in which Diarmait,
king of Leinster, was slain," *Marianus Scotus,* 1070.

Aʒ, *at, with.* This is written ɩc, ɩʒ, oc, and occ, in ancient manu-
scripts, as oc ꝼoɲceꝺul ʒaɪɲcɩ̇b ꝺo na ꝼɩanaɩ̇b, " teaching feats
of arms to the heroes," *Cor. Gloss., voce* ꝺuanano ; caꝺ ꝺo ḃeɩɲ
luċc ɩn caɲca ɩʒ ɲanncuʒaꝺ an ꝼína ɩɲ na ɲɩaḃɲuɲaɩ̇b ʒeaɲɲa,
" what causes thirsty people to long for wine in the short fevers,"
Medical MSS. by *John O'Calannan,* 1414 ; ɩc ʒlan-ꝼoɩllꝼɩu-
ʒaꝺ, " brightly shining," *Battle of Magh Rath,* p. 112 ; cuɩle
ɲlɩab ꝼɩl ɩc ꝺelach Conʒlaɪɲ ɩ Laɪʒnɩ̇b, "Cuilenn, a mountain
which is at Belach Conglais in Leinster," *Feilire Aenguis,* 24*th
Novem. ;* ɲo baɩ cɲɩ blɩaꝺna ꝺéc ɩc a leɪʒɩuɲ, ocuɲ a ɩnċɩnn ac
ɲɩleaꝺ, " he was thirteen years under cure, and his brain flow-
ing out," *Book of Lismore,* fol. 209. In combination with the
article it often becomes ɩcon, as ɩcon cenɩ̇b, " at the fire," *Cor.
Gloss., voce* Oɲc.

Ann, or annɲ, *in.* The form annɲ is always used before the article,
and some writers are in the habit of separating the ɲ from the
preposition and prefixing it to the article, thus : ann ɲan áɪc,
in the place, for annɲ an áɪc ; but the ɲ belongs to the prepo-
sition, not to the article, and should be connected with it in this
as well as in ɩɲ, leɩɲ, or ɲɩɲ, cɲéɲ, and ɩaɲɲ.—See Syntax, rule
48. Annɲ is sometimes also used before the indefinite pronoun
ʒaċ, as annɲ ʒaċ áɪc, in every place ; but Keating, and the best
writers of the seventeenth century, use the form ann before this

pronoun, as ⲁⲛⲛ ⸀ⲅⲁⲥ ⲗⲩⲓⲛⲅ ⲟⲓⲟⲃ, "in each ship of them," *History of Ireland*, p. 48.

Ⲁⲣ, *on, upon, over*, anciently ⲫⲟⲣ, which before the article becomes ⲫⲟⲣⲣ : as Ⲙⲟⲉⲗⲃⲣⲉⲣⲁⲓⲗ, ⲙⲁⲥ Ⲫⲗⲁⲓⲛⲟ Ⲍⲉⲛⲁ ⲃⲟⲓ ⲫⲟⲣ ⲫⲟⲅⲁⲓⲗ, "Maelbresail, son of Flann Lena, who was on plunder," [i. e. a plundering], *Leabhar Breac*, fol. 35, *b*. But the form ⲁⲣ also occurs in manuscripts of considerable antiquity, as ⲁⲣ Ⲩⲗⲧⲁⲓⲃ, "on the Ultonians," *Battle of Magh Rath*, p. 216. It also appears frequently in the *Book of Lecan*, as in the following quatrain :

> Ⲙⲁⲣⲥⲁ́ⲛ ⲟⲓⲁⲟⲁ ⲓ Ⲟⲓⲁ ⲣⲟ ⲥⲁⲣ,
> Ⲫⲁ ⲥⲉⲁⲛⲟ ⲁⲣ ⲥⲗⲉ́ⲓⲣⲥⲓⲃ Ⲙⲩⲙⲁⲛ,
> Ⲁⲣ ⲫⲟⲣⲃⲁⲟ ⲟⲁⲓⲙⲗⲓⲁⲅ ⲥⲟ ⲗⲓ,
> Ⲁⲟⲃⲁⲥⲏ ⲓⲁⲣ ⲙ-ⲃⲩⲁⲓⲟ́ ⲛ-ⲁⲓⲥⲏⲣⲓⲅⲓ.

> " Marcan, the divine, who loved God,
> Was head of the clergy of Munster,
> On having finished churches with splendour,
> He died after the victory of repentance."
> —Fol. 220, *b, a*, line 29.

In modern Irish and all Erse books, this preposition is written ⲁⲓⲣ, *air*, and it is pronounced in most parts of Ireland as if written ⲉⲓⲣ ; but ⲁⲓⲣ is not to be found in correct manuscripts, excepting as the combination of this preposition with ⲉ́, him, which is ⲁⲓⲣ, or ⲫⲁⲓⲣ, in the best manuscripts.

Ⲁⲣ, *out of*, Lat. *ex*. This is used generally before the article, as ⲁⲣ ⲛⲁ ⲅⲁⲓⲣⲃ-ⲫⲗⲉ́ⲓⲃⲥⲓⲃ, "out of the rugged mountains," *Book of Fenagh*, fol. 47, *b, a*. But it is often used without the article, as ⲁⲣ ⲅⲁⲥ ⲁ́ⲓⲥ, out of every place ; ⲁⲣ ⲁ ⲥⲉⲁⲛⲛ ⲣⲉ́ⲓⲛ, out of his own head; ⲁⲣ ⲙⲩⲗⲗⲁⲥ ⲁⲛ ⲥⲓⲅ̇ⲉ, from the top of the house. It is always used in connexion with verbs of motion or taking away.

Ⲟⲁⲣ, *by*. This is used for swearing, in the modern language, as ⲟⲁⲣ ⲙⲟ ⲗⲁ́ⲓⲙ̇, by my hand ; and is to be distinguished from ⲟⲁⲣ, or ⲥⲁⲣ, beyond,—which see.

Ⲟⲉ, *off, from, of*. The prepositions ⲟⲉ and ⲟⲟ have long been

confounded together, both being often written ꝺo.—See *Stewart's Gælic Grammar*, second edition, p. 129, and *Haliday's*, p. 105. Throughout the county of Kilkenny, however, they are used as distinct words, having opposite meanings ; the form ꝺe, meaning *of, from*, or *from off ;* and ꝺo, *to*, or *for*, as bain ᵹéaᵹ ꝺe ᴄ̇ɼann, take a branch *from*, or *off*, a tree ; ᴄ̇uiᴛ úƀall ꝺe ḃáɼɼ na ᵹéiᵹe, an apple fell *off* the top of the branch : ᴛóᵹ ɼuaɼ ꝺe'n ᴛalaṁ é, lift it up *off* the earth ; ᴛaƀaiɼ ꝺo Ꝺhoṁnallé, give it *to* Daniel ; coiṁéaꝺ ꝺo Ꝺhiaɼmaiꝺ é, keep it *for* Dermot, or Jeremy. But in West Munster, Connaught, and Ulster, the form ꝺe is totally unknown, and ꝺo is employed to express both the relations of *from* and *to*, except in its amalgamation with the pronoun é, when it becomes ꝺe, i. e. *off*, or *from him*, as bain ꝺe é, take it from him ; and the above sentences are written, by the Irish scholars of those regions, bain ᵹéaᵹ ꝺo ᴄ̇ɼann ; ᴄ̇uiᴛ uƀall ꝺo ḃáɼɼ na ᵹéiᵹe ; ᴛóᵹ ɼuaɼ ꝺo'n ᴛalaṁ é, &c. The form ꝺe, however, is frequently found in the oldest manuscripts, as iɼ ɼí ɼo in chaillech auꝺeiɼc ꝺe *Laiᵹniƀ*, "this is the celebrated nun of the Lagenians," *Feilire Aenguis*, in *Leabhar Breac ;* ꝺe ꝺeɼᵹ oɼ, "of red gold," *Battle of Magh Rath*, p. 70 ; ocuɼ ɼo ᵹaƀ cach ꝺe ṗeɼuiƀ Eɼenꝺ a n-oɼeᴄ̇ᴛ ꝺe'n bɼeᴛhemnaɼ, "and each of the men of Ireland took his own share of the judicature," MS. Trin. Coll. Dubl. H. 3. 18. p. 358. It is sometimes written even ꝺi, as claɼ ꝺi licc loᵹmaiɼ, "a board of precious stones," *Tochmarc Etainé ;* Fiacc Fiꝺ ꝺi *Laiᵹniƀ*, "Fiacc the fair, one *of* the Lagenians," *Book of Armagh*, fol. 18, *a*, 2.

Ꝺo, *to*, and sometimes *from*, *off*, *of*.—See Ꝺe. It is used in manuscripts of considerable antiquity for ꝺe, *of, off*, or *from*, as mili ꝺo miliƀ na n-ainᵹeal aᵹ ᴛimᴛiɼeaᴄ̇ᴛ ꝺo'n choiṁꝺe, " *millia millium angelorum ministrabant ei*," MS. Trin. Coll. Dubl. H. 2. 15. It is sometimes written ꝺu in very old manuscripts, as ꝺu Paᴛɼicc, "to Patrick," *Book of Armagh*, fol. 18.

Fiaꝺ, *before*. This is altogether obsolete in the modern language, and the compound prepositional terms, a ƀ-Fiaꝺnaiɼe, or oɼ coṁaiɼ, used in its stead.—See Sect. 3, Fiaꝺ.

Ϝα, ϝο, or ϝαοι, *under.* Generally written ϝα, or ϝο, in old ma-
nuscripts. *Example,*—Ϝο ṁúpαιḃ úιpe ιṁápṿα, " under high
mounds of earth," *Cor. Gloss., voce* Ꙃαιpe ; ϝά α épαιᵹéιḃ,
" under his feet," *Battle of Magh Rath,* p. 294 ; ϝο ϝοċλαṿαιḃ
ṫαλmαn, " under subterranean vaults," *Book of Lismore,*
fol. 209. This is pronounced ϝé in the south of Ireland, but
ϝαοι, or ϝαíṿ, in the north and west.

Stewart thinks that *fa* is a different preposition from *fo,* or
fuidh, the former signifying *upon,* the latter *under.*—*Gælic Gram-
mar,* 2nd edit. p. 128. But there can be no doubt of their being
the same preposition, though sometimes having very different idio-
matic meanings. We might as well conclude that λe and pe were
different words, for we sometimes find λe to mean *with,* and some-
times *from.*

Ꙃαn, *without.* This is generally written ċen in old manuscripts, as
ċpαnṿ ᵹαe ċen ιαpn ϝαιp, " the shaft of a spear without any
iron upon it," *Cor. Gloss., voce* Ꙃαιpe. It is also written ċαn,
ċιn, and ᵹen, and is sometimes used as a negative, as ċen α
ḃλαṽαṽ, not to break it; ᵹαn α ḃeιċ, not to be.—See ᵹαn in
Section 3.

Ꙃο, *to, till, together with ;* Lat. *cum.* This is written ᵹup before
the article, and in ancient manuscripts ċο, ċu, ċup, as ċο n-eṫ-
pοċṫα ᵹpéιne, with the brightness of the sun.—See ᵹο in Sec-
tion 3.

Ι.—See α. Before the article it becomes ιp, as λeαᵹα ċpιορṫαιl αp
n-α n-eαċαp ιp ιn ϝpαιᵹιṽ, " stones of crystal being set in order
in the ceiling," *Book of Lismore,* fol. 156.

Ιαp, *after.* Before the article it becomes ιαpp. It is generally used
before verbal nouns, as ιαp n-ṿéαnαṁ, after doing, or making.
But it is sometimes used before common substantives, as ιαp
n-ṿιλιnn, after the deluge ; ιαpp nα ᵹníοṁαιḃ pι, " after those
deeds," *Keat. Hist.,* p. 69.

Ιṿιp, or eαṽαp, *between,* Lat. *inter.* Is generally written ιċιp, or
eċιp, in old manuscripts, as ιċιp ϝιpu οċup mnά, between men
and women ; ιċιp ϝλαιċιḃ, among princes.—See *Battle of Magh
Rath,* pp. 66, 168, 246.

Im, *about.* In old writings it unites with the article, and both be-
come ιmmon, or ιmon, as ſnάιchι ιmmon mέſ αſ neſαm ɒo'n
luɒάιn, " a thread about the finger next to the little finger,"
MS. Trin. Coll. Dubl. H. 3. 18, p. 376, *b*.—See um.

ℓe, or ſe, *with.* This becomes leſſ, or ſſſ, before the article. In
ancient manuscripts it is written generally Fſſ, and before the
article Fſſſ, as ocuſ αſbeſc Fſι Conʒαl Clαen Fſι α ɒαlcα
Fέſιn, " and he said to Congal Claen, to his own foster-son,"
Battle of Magh Rath, p. 24 ; ſo eſιʒ ιn ſιʒ ɒo ſeſċαιn ſάιlcι
Fſſſ nα ſιʒu, " the king arose to give welcome to the kings,"
Id., ibid. It is also sometimes written ſα, as ιc beſc ſι ſα
ʒobάn, " she said to Goban," *Vit. Moling.* ℓe is the only
form of this preposition now used in Ireland in the spoken lan-
guage, though ſe is found in most modern books and manu-
scripts. It is pronounced lĕ (short) in the south of Ireland,
and lé (long) in Connaught, and is marked as long throughout
the copy of *Keating's History of Ireland,* made by John Mac
Torna O'Mulconry, who was a native of the county of Clare.

mαſ, *like to, as.* This is sometimes placed before verbs, as mαſ
α ɒέαſſά, as thou wouldst say ; ɒuſſαnn mαſ cαoι α Dhύn nα
Scιαch, "alas for thy state O'Dun na Sciath," *M'Cosey.* In this
situation it must be regarded as an adverb. But that the an-
cients considered it a preposition appears obvious from their
placing the nouns influenced by it in the dative or ablative, as
mαſ cſέn-ſeαſαιb, " like unto mighty men," *Battle of Magh
Rath,* p. 152. This preposition is written muſ by O'Molloy in
his *Lucerna Fidelium* throughout, and is so pronounced in
Meath and Ulster, but this form is not found in the more cor-
rect manuscripts.

O, *from.* This is constantly used in the ancient and modern lan-
guage ; but α is sometimes substituted for it in ancient writings,
as α h-Єιſιnn, out of Ireland.—See α and ó, Sect. 3. It is
sometimes made óſ before the plural article, in some parts of
the south of Ireland, as óſ nα ſeαſαιb, from the men ; but this
is corrupt.

Oſ, or uαſ, *over.* This is never used as a simple preposition in

the modern language, the compound óp cionn being always used
in its place ; but it is of constant occurrence in ancient manu-
scripts as a simple preposition, governing the dative or ablative,
as op eannaib a n-apm, " over the points of their weapons,"
Battle of Magh Ragh, p. 198 ; ʒpip caicneṁ na ʒpéne ic
ʒlan-ṗoillpiuʒaò óp bópo-imlib in beaċa, "the delightful disc
of the sun brightly shining over the borders of the earth," *Id.,*
p. 112 ; baòuʒ Muipcheptaiʒ, mic Eapca, a celċuma pína,
aiòce Saṁna a mullach Cleciʒ, uap òoino, " the drowning of
Muirchertach, son of Earca, in a puncheon of wine, on the night
of All-hallows, on the top of Cletty, near the Boyne," *Ann.
Tighernach,* A. D. 534. This entry is given in the *Annals of
Ulster,* in Latin, by the original compiler, thus : " *Dimersio
Muirchertaig, filii Erce, in dolio pleno vino, in arce Cleteg
supra Boin.*"

Re.—See Ce.

Ré, or pia, before the article, becomes piap, or pép. Now obso-
lete, though used by Keating and others, in the middle of the
seventeenth century.—See Sect. 3.

Seaċ, *past, by, besides.* This, which is usually written peċ in
ancient manuscripts, is obviously cognate with the Latin *secus.*
It is still in common use, and has two meanings, viz. *besides,
beyond.* In parts of the county of Kilkenny, it is pronounced
peaċup, which is very like the Latin *secus,* as ip olc an peap
é peaċup mipe, he is a bad man compared to me ; but it is
peaċ in most other counties.—See Sect. 3.

Cap, *over, across, over, above.* This is written capp before the
article ; and in ancient manuscripts oap, oapp.—See Sect. 3.

Cpé, or cpia, *through ;* written cpép, or cpiap, before the article.
This is still in common use, but pronounced in the south of
Ireland as if written cpí ; and in Connaught, and parts of
Thomond, cpío ; but in Connaught more generally ppío. But
it is never found written ppío in any correct manuscript ; nor
cpío, except when it amalgamates with the pronoun é, him,
when it becomes cpío, i. e. through him.

Um, or im, *about.* This is evidently cognate with the old Latin

preposition *am*, and the Greek *αμφι*. In old manuscripts, when this is followed by the article, they amalgamate, and are written ıman, ımon, as ꞇᴘí ᵹleannꞇa ımon ᴘlıaƀ, " three glens around the mountain," *Book of Lismore*, fol. 207 ; ᴅo ᴘonaᴅ ᴘıᵹꞇech ᴘó-ṁóᴘ aıᵹı ımon ꞇıᴘᴘaꞇ, " a very large royal house was built by him around the well," *Id.*, fol. 209 ; ꞇucᴘaꞇ a láṁa a n-éıᴘechꞇ 'mon cloıch ᴅ'a ꞇaᴘᴘaınᵹ, " they brought their hands together about the stone, to draw it," *Id.*, fol. 219, *a.*

For the forms which these simple prepositions assume, when combined with the pronouns, see Chap. IV. Sect. 7.

SECT. 2.— *Of compound, or improper Prepositions.*

These prepositions, like the English prepositional phrases, *on account of, in regard of, with respect to,* are made up of the simple prepositions and nouns. Their meanings might, therefore, be considered as self-evident to one knowing the significations of the simple prepositions, and the nouns to which they are prefixed, which would render it unnecessary to give any list of them in this place. But it happens that some of the nouns used in forming them have been long obsolete, and that the meaning affixed to the prepositional phrase is often such as could not be directly inferred from the separate meanings of each word ; it is, therefore, thought necessary to give a list of them here, with their most usual meanings.

α ƀ-ꜰaıl, *near, in the vicinity of.* This is of frequent occurrence in the Irish Annals, but is now obsolete in the spoken language.

α ƀ-ꜰaᴘᴘaᴅ, *together with ; in comparison with :* from α, in, and ꜰaᴘᴘaᴅ, company.

Cᴏ ḃ-ꝼιαȯnαιꝛe, *in the presence of :* from α, in, and ꝼιαȯnαιꝛe, presence.

Cᴏ ḃ-ꝼoċαιꝛ, *with, together with, along with :* derived from α, in, and ꝼoċαιꝛ, company, or presence, a substantive now obsolete.

Cᴏ ᵹ-ceαnn, or α ᵹ-cιonn, *at the end of :* from α, in, and ceαnn, a head[c]. It also means in the direction of, as ꝛo ᵹαḃꝛαꞇ ꝛompα ι ceαnn Mαιꝛꞇιne Mumαn, "they passed on towards Mairtine, in Munster," *Book of Lismore,* fol. 176, *a, a.*

Cᴏ ᴏ-ꞇαoḃ, *of, concerning ; with respect to ; with regard to :* from α, in, and ꞇαoḃ, side, direction.

Cᴏ ᵹ-coιnne, *against :* from α, in, and coιnne, meeting.

Cᴏ láċαιꝛ, *in the presence of :* from α, in, and láċαιꝛ, spot, presence.

Cᴏ leιꞇ, *to the charge of :* from α, in, and leιꞇ, side, part.

Cᴏ mαιlle, *with, together with :* sometimes mαιlle le.

Cᴏmeαꝛᵹ, *amongst :* from α, in, and meαꝛc, mix.

Cᴏ n-αᵹαιȯ, *against ; in opposition to ; in the face of :* as αᵹ cuꝛ α n-αᵹαιȯ nα ꝼíꝛιnne, opposing the truth. From α, in, and αᵹαιȯ, face, or front.

Cᴏ n-ᴏáιl, *in the meeting of ;* α ᵹ-coṁȯáιl, in the rencounter of : derived from α, in, and ᴏáιl, meeting.

Cᴏ n-ᴏιαιȯ, or α n-ᴏeαᵹαιȯ, *after :* from α, in, and ᴏιαȯ, *end,* a substantive; now obsolete.

Cᴏꝛ αᵹαιȯ, *forward :* as ꞇá ꝛé αᵹ ᴏul αꝛ αᵹαιȯ, he is progressing, or improving. From αꝛ, on, and αᵹαιȯ, the face, or front.

Cᴏꝛ αmuꝛ, *towards :* from αꝛ, on, and αmuꝛ, aim, approach, attack.

---

[c] Stewart says that " there is in Gælic a noun 'cion,' or 'cionn,' signifying *cause,* which occurs in the expressions, ' a chionn gu,' *because that,* 'cion-fath,' *a reason, or ground.* But this word is entirely different from 'ceann' [*head*], *end,* or *top.*"— *Gælic Grammar,* 2nd edit. p. 133, n. ꝗ. But Stewart is decidedly wrong in supposing these to be two different words, for the fact is, that ceαnn, *a head,* which is often written cιnn, cιnᴏ, and cιonn, in Irish, is often figuratively used to denote *cause, account;* and the Irish even, when speaking English, in those districts where the Irish language is forgotten, use the phrase, " *on the* HEAD *of it,*" to signify *on account of it,* or *by cause or reason of it.*

Aṅ béalaiḃ, *before, in front ; in preference to.*—See *Ann. Four Mast.*, A. D. 1019, 1583 ; ᵹonᴄaṅ neċ oia ṁuinᴄiṅ aṅ a bé-laiḃ, "let one of his people be wounded before his face," MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

Aṅ bun, *on foundation, established :* cuiṅ ṙé aṅ bun é, he established it.

Aṅ-ceann, *for, in conjunction with :* aṅ a ᵹ-cionn, meeting them. This is generally written ꝼoṅ oino in ancient manuscripts.

Aṅ cúlaiḃ, or aṅ ᵹ-cúl, *behind, back :* cuiṅ aṅ ᵹ-cúl, put back, abolish. From aṅ, on, and cul, the back.

Aṅ ꝼao, *in length; throughout; entirely :* from aṅ, on, and ꝼáo, length.

Aṅ ꝼeaḋ, *throughout :* from aṅ, on, and ꝼeaḋ, space.

Aṅ ꝼuo, *throughout :* from aṅ, on, and ꝼuo, now obsolete.

Aṅ ṙᵹáċ, *on pretence :* from aṅ, on, and ṙᵹáċ, shadow.

Aṅ ṙon, *for the sake of, on account of :* from aṅ, on, and ṙon, sake.

Co nuiᵹe, or ᵹo nuiᵹe, *until ; so far.*

Ċum, or oo ċum, *to, unto, for the purpose of.* Sometimes used for the simple preposition oo, to, after a verb of motion.

O'eiṙ, *after :* from ᴠe and éiṙ, now obsolete.

O'ionnṙaiᵹiḋ, *towards :* from oo, to, and ionnṙaiᵹiḋ, approach.

Ooċum, *towards :* i n-ooċum, Id.—*Ann. Four Mast.*, A. D. 1233.

Oo péiṙ, *according to :* from oo, to, by, and péiṙ, will, accord.

Ꝼo ḋaiᵹin, *towards.*

Ᵹo nuiᵹe, *until ; so far.*

Ᵹo o-ᴄí, or ᵹo ṙoiċe, *to, unto :* as ċuaiḋ ṙé ᵹo o-ᴄí an áiᴄ ṙin, he went to that place, for ċuaiḋ ṙé ᵹuṙ an áiᴄ ṙin, or ċum na h-áiᴄe ṙin.

 Le h-aᵹaiḋ, *for the purpose of :* from le, with, and aᵹaiḋ, face.

Oṙ cionn, *overhead, over.*

Ꞇaṅ cean, *besides ; for the sake of.*

Ꞇaṅ éiṙ, *after.*—See O'éiṙ.

Ꞇimċeall, or a o-ᴄimċeall, *about.* Ꞇimċeall, which is a substantive denoting circuit, ambit, is generally pronounced as if written ᴄimpioll, or ᴄiompull.

Several other compound prepositions, or rather phrases, are of a prepositional nature, but their meanings are generally manifest from the simple prepositions, and the nouns which enter into their composition. In parsing, each word should be construed according to its class ; but the learner should note the prepositional sense of the whole phrase.

SECTION 3.—*Of the simple and idiomatic Meanings of the Prepositions.*

It seems desirable to give in this place examples of the idiomatic applications of the prepositions : first, because these idiomatic meanings would become almost unintelligible, if the language ceased to be a spoken one ; secondly, because the idiomatic meanings of the prepositions are not fully indicated in any Irish dictionary, and present almost insuperable difficulties to such as attempt to study the language.

Ⓐ, from.

This preposition is not used in the modern spoken language, but it occurs in ancient manuscripts, and even in the works of Keating and other writers of the seventeenth century, in the same sense as o, from, or ap, out of, as oo oibpioo Capṫach a Raṫaın ʒo líoṗ móṗ, " St. Carthach was banished from Rathain to Lismore," *Keat. Hist.*, p. 129 ; a ʒ-cuṗ a ṗeilḃ a ṗeaṇ, "their having been driven from the inheritance of their ancestors," *O' Daly Cairbreach, in Elegy on O' Donovan*, 1660 ; aṇ obaıṗṗı oo ṫaṗṗanʒ a Laıoṁ a n-Ʒaeoılʒ o'Eoın O'Callannaın, "this work was translated from Latin into Irish, by John O'Callannan," *Old Medical MSS.*, finished A. D. 1414.

When the following noun begins with a vowel, an h is prefixed to it, to prevent an hiatus, as ɑ h-Єιριnn, " from Ireland," *Keat. Hist.*; ɑ mɑc ɒ'ιnɒɑꞃbɑɒ ɑ h-Єιριnn ᵹɑn ꝼoċɑιnɒ, " her son was expelled from Ireland without reason," *Book of Fermoy*, fol. 89.

ɑ, ɑnn, ɑnnꞃ, ι, ιꞃ, in.

This corresponds with the Latin *in*, and the Greek εἰς, ἐν, and commonly marks the term of rest, or the state in which a thing is : ɑ ɒ-τιᵹ, in a house ; ɑnn ᵹɑċ ɑιτ, in every place ; ɑnnꞃ ɑn m-bɑιle, in the town, or at home ; ι ꝼuɒoṁɑιn ιꝼꞃιnn, " in the depths of hell," *Book of Lismore*, fol. 47, *b*, *b*; ɑꞃ nɑ τoċɑιlτ le ꝼonꞃuꝑɑ ιꞃ ιn ᵹ-cloιċ, " being cut in the stone with a chisel," *Ann. Four Mast.*, A. D. 1545.

After a verb of motion it denotes *into*, as cuɑιɒ ꞃe ɑꞃτeɑċ ιꞃ ɑn τιᵹ, he went into the house ; ιɑꞃ n-ɑ ꞃóɒ ι ᵹ-cloċɑιɓ, " after being converted into stones," *Book of Lismore*, fol. 47, *b*, *b*.

Sometimes, though rarely, it means *upon*, as ɑ mullɑċ ιn ċnuιc, " on the top of the hill," *Id.*, fol. 155 ; ɑ mullɑċ ɑn τιᵹe, on the top of the house. But ɑꞃ would express the relation more distinctly in these instances.

For, or *in recompense for*, as cɑċ ꞃob ι n-ɑ ċιn, " the thief [is to be given up] for his crime," *Cor. Gloss.*, *voce* Moᵹ Єιme. This meaning is still in common use, as τɑɓɑꞃꝼɑιɒ ꞃe ɒíol ɑnn, he will give satisfaction for it, or he will suffer for it.

When compounded with the possessive pronouns, and the personal pronouns joined with the verb substantive τɑιm, bιm, ꝼuιlιm, it denotes existence generally, or existence in a certain state, as ní ꝼuιl ɑ leιċeιɒ ɑnn, such does not exist ; ɑn ɓ-ꝼuιl ꞃe ɑnn ? Is he there ? τɑ ꞃe 'n ɑ eɑꞃboᵹ, he is a bishop, literally, he is *in his* bishop ; τɑ Cꞃιoꞃτ 'n ɑ Ɖhιɑ ɑᵹuꞃ 'n ɑ ɒuιne, Christ God and man; ɒo ɓꞃíᵹ ᵹo ꝑɑιɓe 'n ɑ τeιne ɑꞃ ɒeɑꞃᵹ-lɑꞃɑɒ ɒo ᵹꞃɑɒ Ɖé, " because she [St. Bridget] was a red-glowing fire from the love of God," *Keat. Hist. Irel.*, in the reign of Oilioll Molt.

ɑᵹ, anciently ɑc, ιc, ιᵹ, occ, oᵹ, at.

It is cognate with the English *at*, and the Latin *ad*; it marks

the relation of contiguity, and is generally used with a verb of rest, as ꝑí ré aᵹ an ꝺoꝛaꞅ, he was at the door; ꞇá ꞃé aᵹ bun an cnuic, it is at the foot of the hill; ιcon ꞇeнιꝺ, " at the fire," *Cor. Glos.*, voce Oꞃc.

By reason of, as нι clɥιнιм ꝼocal ɥaιꞇ aᵹ ꞇoꞃaнn an eaꞃa, " I hear not a word from thee, *for* [i. e. on account of] the noise of the cataract."

Of, having a gen. plural force, when compounded with the pronouns ιнn, ιꞇ̃, ιaꝺ, as ᵹać aon aᵹɥιnn, each one of us; ᵹać ꝺɥιнe aca, each man of them. It is curious that aᵹ never has this meaning in its simple state.

Denoting relation of possession, like the dative case in Latin, when the verb *sum* is put for *habeo*, as ꞇa óꞃ aᵹam, I have gold; literally, gold is to, or with me, *aurum est mihi;* ní ꝼɥιl a ꝼιoꞃ aιᵹe, he knows it not; literally, its knowledge is not with him; ꝼιaꝼꝛaιᵹιꞃ an cléιꞃeac ꝺíoꞃ̃ an maoćla ꝺo ꝕí aca, " the cleric asks of them whether it was cakes they had," *Vit. Coemgeni*, MS. Trin. Coll. Dubl. H. 4. 4.

When prefixed to a verbal noun, they form an expression equivalent to the present, or active participle in other languages, as aᵹ bɥalaꝺ, striking; literally, a' striking, or at striking. This idiom is exactly like the English, a going, a hunting; which was anciently *on going*, &c.

Aꞃ, anciently ꝼoꞃ, ꝼoꞃꞅ, on, upon.

It seems to be cognate with the English *over*, the Saxon *ofre*, but always expresses the relation of contact and higher position, like the English *on*, as aꞃ ṁɥllać an ꞇ-ꞅléιꝕe, on the summit of the mountain; ꝼoꞃ ꞇeaṁaιꞃ ocɥꞃ ꝺιnᵹna na caćꞃać, " on the wall and tower of the city," *Siege of Troy*, in Trin. Coll. Dubl. H. 2. 15. p. 131, line 5; ꝼoꞃꞅ ιn cláꞃ, " on the board," *Tochmarc Etaine;* ꝼoꞃ a ᵹlúιнιꝕ, " on his knees," *Ann. Four Mast.*, A. D. 1602; ꝼoꞃꞅ na ꞇιꝕꞃaꝺaιꝕ, " on the wells," *Cor. Gloss.*, voce Ana; Oιlιll Ꝼlannbec ꝼoꞃ Mɥṁaιn an ιнbɥιꝺ ꞃιn, " Oilill Flannbeg was king over Munster at that time," *Id.*, voce Moᵹ Єιm; aꞃ ꝕꞃu Нιcha, " on the bank of the [river] Nith," MS. Trin. Coll. Dubl.

H. 3. 17. p. 1 ; ᵽoɲ ƀɲu mᚑɲᚑ n-ᚋcᚆᵹ, " on the brink of the Iccian sea," *Cor. Gloss.*, *voce* Moᵹ Єɩme ; ᚑɲ nᚑ ṁᚑɲᚑᚋ, on the morrow ; ᚑɲ ᚑ lᚑᚋṁ �lᚋ, " on his left hand," *Keat. Hist.*, pp. 94, 115; ᴅo h-oᚋleᚑᴅ ᚑɲ ᵽeoᚋl nᚑoᚋᴅeᚑn í, "she was fed on the flesh of infants," *Id.*, *Preface ;* ᚈᚑƀᚑᚋɲ ᚑᵹᚑᚋᴅ oɲɲᚑ, face them.

It is sometimes used instead of ᴅᚑɲ, to denote an oath, as ᚑɲ mo lᚑᚋṁ, by my hand ; ᚑɲ m' ᵽocᚑl, upon my word.—See Ɗᚑɲ.

It must sometimes be rendered in English by *in, into*, as ᚑɲ neᚑṁ, in heaven ; ᚑɲ mᚑᚋoᚋn, in the morning ; ᚑɲ ᴅeoɲuᚋᴅeᚑᚋᚈ, in exile ; ᚑɲ mo ᚋumᚑɲ, in my power ; ᚑɲ ɲeᚋlƀ, in the possession : ƀoᚋ ᚈɲᚑ oᚋɲᚏᚏe ᚑᚋṁᚋn ᵽoɲ ɲeᚋlƀ ᚋᚑɲuᚈ ᴅo Choᚋɲᵽɲᚋ Muɲᚏ ᚋ m-ᴅɲeᚏnu, " there was then a beautiful dog in the possession of a friend of Coirpri Musc in Britain," *Cor. Gloss.*, *voce* Moᵹ Єɩme ; ᚑ ɲoᚋnn ᚑɲ ᴅó, " to divide it into two [parts]," MS. Trin. Coll. Dubl. H. 3. 17. p. 653.

It must be sometimes rendered in English by *under* and *of*, as ᚑɲ ɲᵹᚑᚋ ᚑ ƀeᚋᚈ 'n-ᚑ ᵽᚋlᚋᴅ, " under the pretence of being a poet," *Keat. Hist.*, p. 7 ; ᚑɲ ᵽoɲᵹᚑᴅ, under shelter ; ᵽuᚋlᚋnᵹᚈᚋoᚏ ᚑɲ ᵽᚑoᚈɲᚑᚋƀ, "*in laboribus patientissimi*," *Id.*, p. 14 ; ᚑn ᚈᚑn ƀᚑ ᚈoɲɲᚑᚏ í ᚑᚋɲ, " when she was pregnant of him," *Id.*, *ibid.*

When following the verb ƀeᚋɲᚋm, it denotes compulsion, cause, or inducement, as ᚈuᵹ ᚑᚋɲ ᚋnᵹeᚑn Uᚋ Rᚑᚋᵹᚋllᚋᵹ ᴅo léᚋᵹeᚑn ᚑᵹuɲ ᚑ ᚋnᵹeᚑn ᵽeᚋn ᴅo ᚈᚑƀᚑᚋɲᚈ, " he induced him to put away O'Reilly's daughter, and marry his own daughter," *Ann. Four Mast.*, A. D. 1365; ᚈuᵹ Colᚑm ᚑɲ ᴅhᚑoᚋᚋᚏín ᴅeoᚏ ᴅo ᚈᚑƀᚑᚋɲᚈ ᵽo ᚏɲᚋ ᴅo Sᵹᚑnn-lᚑn, " Columb caused Baithenus to give Sgannlan a drink thrice," *Keat. Hist.*, p. 126.

It denotes claim of debt, when joined with the verb substantive, as ᚈᚑ ᚑᚋɲᵹeᚑᴅ ᚑᵹᚑm ᚑᚋɲ, he owes me money ; literally, money is to me *on him ;* ᵹᚑn ᚑn ᴅhoɲuṁᚑ ᴅ'ᚑᵹɲᚑᴅ oɲɲᚑ, " not to demand the Borumean tribute of them," *Id.*, p. 115.

When coming after verbs of asking, requesting, or beseeching, it is rendered by the English *of*, as ᵹuᚋᴅᚋm oɲᚈ, I beseech thee, or implore of thee ; ᚋᚑɲɲᚑᚋɲ Molᚋnᵹ ᚋnᚑᴅ ɲecléɲᚑ ᵽoɲ Fᚋnᵹᚋn, " Moling asks of Finghin a place for a church," *Vit. Moling Luachra.*

When coming after verbs of excelling, or conquering, it denotes *over, above*, as ınᵹıon álumn ⲇo ċın aⲛ ṁnáıꞓ a coṁaımⲛⲓⲛⲉ a ᵹ-cⲛuċ aᵹuⲛ a ⲛᵹéıṁ, "a beautiful damsel who excelled [*went over*] all the women of her time in personal shape and beauty," *Keat. Hist.*, p. 78, see ⲈO; ⲣuᵹ ⲣⲉ ꞓuaıⲇ oⲛm, he overcame me; ꞓuaıⲇ ⲣⲉ oⲛⳅ, he excelled, or exceeded thee.

When set before a verbal or abstract noun, it has the same force as *in*, as applied in such English phrases as *in motion*, *in action*, as aⲛ ⲛıuꞓal, in motion, *Keat. Hist.*, p. 79; aⲛ ⳍoluamaın, a fluttering; aⲛ cⲛıċ, trembling; aⲛ ⲣⲛáṁ, afloat; aⲛ maⲛcuıⲇeaċⳅ, a riding; aⲛ euloⲇ, in elopement; aⲛ ⳅeıċeaⲇ, on flight; aⲛ aċaıⲇe, in use; aⲛ ⲇalⳅaċaⲣ, in fosterage; ⳍoⲛ meⲣⲛaⲇ, a feeding on acorns, *Cor. Gloss.*, *voce* Moᵹ Єıme; aⲛ ⲇeoⲣuıⲇeaċⳅ, in exile, *Id.*, p. 73; aⲛ maⲛċaın, alive, in existence, *Id.*, p. 114; aⲛ ⲇeaⲛᵹ-laⲣaⲇ, red-flaming.

When coming after verbs of guarding, keeping, protecting, saving, and others of a similar analogy, it denotes *against*, as in the following passage in the Hymn of St. Patrick in the *Liber Hymnorum:* ⲛcıaⳅh Ꙋé ⲇom ⲇıⳅın, ⲛochⲛaıⳅe Ꙋé ⲇomm anuoul aⲛ ınⳅleⲇuıꞓ ⲇemna, aⲛ aⲛlaıᵹchıꞓ ⲇuaılcheⳅ, aⲛ ıⲛnechⳅaıꞓ aıcnıⲇ, aⲛ cech nⲇuıne mıⲇuⲣ ⳅhⲛaⲣⳅaⲛ ⲇam, "may the shield of God protect me, may the host of God defend me *against* the snares of demons, *against* the temptations of vices, against the inclinations of the mind, against every man who meditates opposition to me;" aⲛ ċeⲇmannaıꞓ ceċa ꞓlıaⲇna, "against the diseases of each year," *Cor. Gloss.*, *voce* ꞓellⳅaıne; coımeⳅ aⲛ ⳍuaċⳅ, "a defence against the cold," *Id.*, *voce* Culⲣaıⳅ; ⲇa ᵹ-caoṁna aⲛ ⲇılınn, "to protect them against the deluge," *Keat. Hist.*, p. 28; aⲣ é leıᵹeaⲣ ⳍuaıⲣ Caıcheⲛ ⲇⲛaoı ⲇóıꞓ aⲛ ċeol na muⲛⲇuċann ceıⲛ ⲇo leaᵹaⲇ na ᵹ-cluaⲣaıꞓ ᵹo naċ cloıⲣⲓⲣ ní ⲇe, "the remedy which Caicher the Druid got for them against the music of the Syrens was to melt wax into their ears, so that they could not hear any of it," *Id.*, p. 48; aⲛ loⲣcaⲇ ⲇaíᵹı, coıⲛⳅ ⳍeaⲛna ⲇo ċoᵹnaṁ ocuⲣ a ⲛuᵹ ⲇo ⳍluᵹaⲇ, "against the heart-burn; to chew the bark of the alder, and to swallow its juice," *Old Med. MS.* 1352; ⳅuᵹ Colam Cılle ⳍa ⲇeaⲛa ann ⲣın ⳅⲛí naoı ᵹ-ceoláın ⲇo ꞓuaın aⲛ Chonall, "then

Columbkille ordered that thrice nine small bells should be rung against Conall," *Id.*, p. 124; bıaoaꝺ ꝼaoꞃ aꞃ an m-baꞃ, " they were free from death," *Gallagher's Sermons.*

When set before the patient it connects it with the noun denoting the passion, or object which causes the suffering, as ꞇa eaᵹla oꞃm, fear is upon me, i. e. I am afraid; ꞇa ocꞃaꞃ oꞃm, hunger is upon me, i. e. I am hungry; bí náıꞃe aıꞃ, shame was upon him, i. e. he was ashamed; ꞇa ꝼuaċꞇ oꞃꞃaınn, cold is upon us, i. e. we are cold; ċuıꞃ ꞃé ꞃoláꞃ aꞃ mo ċꞃoıóe, he put joy on my heart; ꞇeaċ oo loꞃeaó áıꞃ, to burn a house on him, i. e. to burn a house, he being in it, *Ann. Four Mast., passim;* ꞇuᵹaó leaꞃ-aınm aıꞃ, a nick-name was imposed upon it; an ċeuo aınm ꞇuᵹaó aꞃ Єıꞃınn Inıꞃ na b-ꝼıoóbaó, " the first name given [imposed] on Erin was *Inis na bhfiodhbhadh* (i. e. the island of the woods)," *Keat. Hist.*, p. 21; cuıꞃ an ᵹlaꞃ aꞃ an ooꞃaꞃ, lock the door, literally put the lock on the door; noċa ꞃaıbe aꞃ ooṁan ouıne ꝼa luᵹa aꞃ luċꞇ Cċa clıaċ Iona Mac Muꞃchaóa, " there was not in the world any one more hateful to the people of Dublin than Mac Murrough," *Id.*, p. 126; ꞇa ꝼuaċ aᵹam aıꞃ, I have hatred for it, i. e. I hate it; ꞇá ᵹꞃáo aᵹam oꞃꞇ, I have love for thee; ꞇá meaꞃ móꞃ aᵹam oꞃꞇ, I have a great regard for thee; ná bꞃıꞃ an baꞇa ꞃın oꞃm, do not break that stick upon me, meaning, do not break that stick, I being the owner, and loser in case of its being broken.

It sometimes denotes *on*, or *at*, when set before the name of a trade, art, craft, game, or musical instrument, as aᵹ ımıꞃꞇ aꞃ ċláıꞃꞃıᵹ, playing upon a harp; am maıċ-ꞃe em, ol Єochaıó, ꝼoꞃ ꝼıċċıll, " art thou good, said Eochaidh, at chess," *Tochmarc Etaine.*

It has also various other meanings, which cannot be easily reduced to rules, as will appear from the following examples:

Of, or *concerning*, as ċualᴀ mé ꞇꞃáċꞇ aıꞃ, I heard talk of him.

To, or *for*, as an ꝼꞃeaᵹꞃa ceuona oo beıꞃım aꞃ ᵹaċ ꞃᵹél oá ᵹ-cuıꞃıonn ꞃíoꞃ aꞃ an b-ꝼeın, " the same reply I make to every story which he sets down concerning the Fenians," *Keat. Hist.*,

p. 11. In this sentence we have an example of the two meanings of aʼn just mentioned, namely, *to* and *concerning*.

Of, or *among*, as ʒabaıp Copmac aʒ poınn na n-uball pop [.ı. ameapʒ] maıċıb Múṁan, "Cormac proceeds to divide the apples among the chiefs of Munster," *Keat. Hist.*, p. 143; ʒo pannaṫ an ċuıṫ oıle ṫo'n ḟeoıl ap an ʒ-coṁṫáıl, "that he used to distribute the rest of the flesh amonst the assembly," *Id.*, p. 5; baoı ʒpa an Copmac po ap na pıoʒaıb ba h-eaʒnuıṫe ṫáp ʒab Cıpe pıaṁ, "this Cormac was amongst the wisest of the kings that governed Ireland," *Id.*, p. 90.

To, or *meeting to ;* capaṫ opm ıaṫ, I met them; capla pluaʒ móp oppa, "they met a great host," i. e. *multitudo magna occurrit illis.* The preposition ṫo is often used in this sense, *q. v.*

For the sake of : for the modern ap pon: ap í po pulonʒ móp mapʒpa ap Ohıa, "it is she that suffered great martyrdom for the sake of God," *Irish Calendar ;* beıp laʒ meıpı, op ın claṁ ṫo'n eclaıp ap Ohıa, "bring me with thee, said the leper, to the church, for the sake of God," *Vit. Moling ;* po ċpéıʒ ceċ ṫan ap ṫıaṫaċʒ, "he forsook every profession for piety," *Amhra Cholaim Cille ;* ıap ṫ-ʒpéıʒeaṫ a pıʒe ap cleıpċeaċʒ, "having resigned his kingdom for the priesthood," *Ann. Four Mast.*, A. D. 729.

Opposition to, prevailing over, as ʒa pé aʒ cup opm, he is opposing me, or it is afflicting me; cpeaṫ ʒa opʒ, what ails thee; cpeaṫ ʒa uıppe, what is to do with her ? i. e. what is it that ails or afflicts her ? ṫ'eaʒla ʒo paċaṫ aca oppa, "lest they might prevail over them," *Keat. Hist.*, p. 33; ṫa n-ṫeaċaṫ aʒaṫ ap na Collaıb, "if thou shouldst prevail over the Collas," *Id.*, p. 100.

For, or in respect of. It is very frequently used in this sense in the ancient and modern language, as will appear by the following examples : Ní puıl a leıċéıṫ beo ap olcap, there is not such another for badness living; ap ṫe aṫ beapʒa Oaċı ppıp, .ı. ap ṫaıċe a ʒabalʒaıp aʒup a láṁaıʒ, "he was called Dathi, from the expertness of his attack and shooting," *Tribes and Customs of the Hy-Fiachrach*, p. 20, and *Keat. Hist.*, p. 110. The following verses, containing some emphatic examples of this meaning of ap :

Ap gnáó, ap uaṁan, ap ṗuaċ,
Na beip,—bí ao bpeiċeaṁ neaṁ-luaċ,—
ópeaċ náp cóip, A Dhonnċaó óuiz,
Ap coṁċaiḃ óip ná apguiz.

" For love, for fear, for hatred,
 Do not pass,—be not a hasty judge,—
 A sentence which would not be right, O'Donnchadh, for thee,
 For bribes of gold, or silver."

> —*Ode to the Earl of Thomond, by Teige Mac Dary.*

Ap a gaoip, ap a eapgna,
Ap a ċeonup ṗpi olcup,
Ap a cloċ, ap a connla,
Tuaċ ip compa oia zogae.

" For his wisdom, for his intellect,
 For his opposition to evil,
 For his renown, for his prudence,
 The laity and clergy are selecting him."

> —*Ode to Brian na Murtha O'Rourke.*

Géó móp pe a maoióeaṁ a ḃ-pao
Teipz maicne Moga Nuaóao,
Ag zeipz Caipbpeaċ oo cí an geall
Ann gaċ apo-ċuaiċ o'iaċ Eipeann,—
Ap neapzṁaipe, ap nóp a m-bpeaċ,
Ap ċpuap láṁ ameapg Muíṁneaċ,
Ap ċpóóaċz a g-ceápoaiḃ gliaó
Ag copnaṁ Muṁan Maicniaó ;
Ap ṁeinn ṗíop-gloin, ap ṗeapóaċz,
Ap líonṁaipe, ap ṗeapaṁlaċz.

" Though great to be boasted of from time remote
 Is the character of the race of Mogh Nuadhad,
 The character of the Carbrians has won the palm
 In every district of the land of Erin,—
 For strength, for the manner of their judgments,

For hardihood of hand among the Momonians,
For bravery in feats of war
In defence of Maicnia's Munster,—
For purity of mind, for manliness,
For populousness, for princely bounty."
—*Ode to O'Donovan, by Muldowny O'Morrison,* 1639.

Oıp ꝼa ꝺeaᵹ-aꝺꝟoꝉ �768; ᵹaċ aoꝺ ꝺíoꝟ aꝉ ꝺeılꝟ, aꝉ ꝺeuꝅaṁ, aꝉ ᵹꝅíoṁ, aᵹuꝉ aꝉ ᵹaıꝉᵹeaꝺ, " for each of them was a goodly mate-ries of a king for countenance, for make, for action, and for prowess," *Keat. Hist.,* p. 72 ; ꝼuaċ ꝺee aꝉ a ċaeṁe ın ꝼeꝉ ꝼın, " that man was the likeness of a god for his beauty," *Cor. Gloss., voce* Ɑꝉꞇ; aꝉ a olcuꝉ, " for its badness," *Id., voce* Ꝺꝉoıċeꞇ; aꝉ a ṁencı ocuꝉ aꝉ a ṁéꞇ ꝺo beaꝉċa ꝺo na Ꝼoꝅóꝉıꝟ, " from the frequency and the quantity in which it was paid to the Fomorians," *Id., voce* Cıꝅ ; aꝉ a ċoꝉṁaıle ꝼꝉı clıı ꞇıᵹe, " from its resemblance to the side [roof] of a house," *Id., voce* Clıı.

It is sometimes translated *by,* or *at,* as aꝉ uꝉuꝉa aıċne aꝉ ṁaoıċe ꝺo ṁeanman, &c., " it is easy to know by the imbecility of thy mind," &c., *Keat. Hist.,* p. 143; nı ꝉaċaꝺ ınn aꝉ mo ċoṁaıꝉle, " he would not go there at my advice;" aꝉ ımꝉıꝺe, " at the request;" aꝉ aꝉ ꝺo ċuıꝉıl ꝺo ꝉonaꝺ, " it is by thy advice it was done," *Cor. Gloss., voce* Cuıꝉıl.

Depending on, or *trusting to ;* as ṁaıꝉeaꝺaꝉ aꝉ beaᵹán bíꝺ, " they subsisted on a little food." In this example it perfectly agrees with the idiom of the English. Ꞇá ꝉé aꝉ leıċ láṁ, " he is trusting to one hand."

It is set before the noun of price, and is then translated *for,* as cꝉeaꝺ ꞇuᵹ ꞇú aıꝉ ? what hast thou given *for* it ? Nı ċaꝟaꝉꝼaınn é aꝉ aıꝉᵹeaꝺ ná óꝉ, I would not give it for gold or silver.

It is set before a noun denoting the measure, bigness, or dimen-sion of any thing, and then it is translated *in,* as ꝺeıċ ꝺ-ꞇꝉoıᵹċe aꝉ áıꝺꝺe, ten feet in height.

When set before a verbal noun, it often gives it the force of the participle of the present tense placed after a noun in Latin, as aꝉ n-ꝺul, on going: aᵹuꝉ aꝉ n-ꝺéanaṁ ꝉᵹıuꝉꝉa ꝺo ꝺo ċóꝉꝺaıꝺıꝟ caola ꝺo ċuıꝉ ꝉé amaċ aꝉ an ꞇeampull ıaꝺ, " and having made a

courge of small cords, he drove them all out of the temple,"
John, ii. 15.

It also gives the verbal noun the force of the passive participle,
as aη n-a buaƚaó, he being struck; literally, *on his* striking; aη
ράȝaıƚ, found, i. e. *inventus ;* ƚe ραȝaıƚ, *inveniendus.*—See Ɩe.

Ɑρ, literally out of ; Lat. *ex.*

This preposition has but one meaning, namely, *out of,* or *from
out of,* as in the following examples : ηo eρcomƚa a aıηımm aρ a
ƈuηρ, " his soul went forth from his body," *Visio Adamnani*, in
Leabhar Breac ; aρ ıη caρcaıρ, " out of the prison," *Leabhar
na h-Uidhri;* τáıηıc ρƚuaȝ móρ aρ ȝaƈ áıρo, " a great host
came from every direction," *Book of Fermoy*, fol. 52 ; ηoρ
ımpoı ıη ƚeρτaρ, ocuρ aτρoƈaıρ aρρ ıηo neıṁ, " *calice inverso
venenum effudit,*" *Id.*, fol. 14, *a, a ;* aρ caƈ auρoam ıηa ηoıƚe,
" from one porticus to another ;" aρ na ȝaıρb-ρƚéıbτıb, " out
of the rugged mountains," *Book of Fenagh*, fol. 47, *b, a.*   Ɑρ aƚτ,
out of joint; aρ ıoηao, out of place, or dislocated.   Ɗaıη aρ, cas-
trate, emasculate; beıη aρρ, escape, flee; τá ρé aȝ oul aρ ȝo móρ,
he is declining, or reducing much.   Ƈá n-aρ é, or cao aρ oo?
where is he from? ca n-aρ τancabaıη a oȝa ? " whence have ye
come, o youths?" *Book of Lismore*, p. 199, *b ;* co ná τeρna oeρ-
cıbaƚ aρρ, " so that not one escaped," *Cor. Gloss.*, *voce* Coıηe
Ɗρecáıη.

Ɗaρ, by.

This is frequently used in old manuscripts for the modern τaρ,
over, beyond, as ηo ȝabρaτ oaρ ρρuƈaıη na Ɗóıηηı, " they passed
over the stream of the Boyne," *Book of Leinster*, fol. 105.   But
it is now always used for swearing, oaρ ȝo oeıṁıη, " by the truth,"
Lucerna Fidelium, p. 291,—a use to which it is also frequently
applied in old writings, as oaρ mo Ɗebρoƈ, " *hoc est, per Deum
meum judicem sive judicii,*" *Trias Thaum.*, p. 4 ; oaρ ƚáıṁ m'aτhaρ,
" by the hand of my father," *Leabhar Breac*, fol. 107, *a, a*, and
Vit. Moling.   In the spoken language they use it in such expres-
sions as the following : oaρ mo bρıaƈaρ, by my word; oaρ bρıȝ
na n-oúƚ, by the virtue of the elements; oaρ Cıaρán, by St. Kieran;

ᴅᴀɼ láiṁ Laccín, by the hand of St. Lachtin.　Ðap ᴅᴀɼɼe, " by
St. Barry," *Leabhar Breac*, fol. 107 ; ᴅᴀɼ Imbluch n-Iɓaiɼ, " by
Emly," *Id., ibid ;* ᴅᴀɼ mo ᴅeɓɼoṫ, ol Caṫal, ɴi báɼ ɼemi ɼiam
ɴi iɼ meɼɼu, " by my Good Judge, said Cathal, I never was worse
before," *Id.*, fol. 108.

Ðe, ᴅi, off, from.

This preposition, as already observed, has long been confounded
with ᴅo, but it would add much to the perspicuity of the language,
if they were kept separate.　The following examples of ᴅe, *of, off*,
as a different preposition from ᴅo, which is almost unknown, ex-
cept in the diocese of Ossory, and East Munster, are added from
ancient manuscripts, and from the living language, as spoken in
East Munster : ɼo ɼiᴄeɼ ᴄɼa Fiɴᴅ an ɼcél, ocuɼ ba ᴅoᵹɴaɼɼach
ᴅe'n mɴai, " Finn then knew the story, and he was disgusted with
[of] the woman," *Cor. Gloss., voce* Oɼc ; ɼo lil aiɴm ᴅe, " the
name clung unto it," *Id., voce* Moᵹ Eime; ɼo ᴄuiᴄ Alaɼan ᴅi
eoch, " Alasan fell from his horse," *Vit. Moling*.

It is sometimes rendered into English by *to*, as leaɴ ᴅe, stick *to*
it, or persevere in it.　And sometimes *off*, as bɼiɼ ᵹéaᵹ ᴅe ᴄɼann,
break a branch off a tree ; baiɴ ᴅe é, take it from him ; léiᵹiɱ
ᴅíom ᵹaɴ leaɴṁaiɴ oɼɼa ɴi aɼ ɼoiᴅe, " I leave off treating of
them any longer," *Keat. Hist.*, p. 12 ; léiᵹiɼ an ɼiᵹhe ᴅe, " he
resigns the kingdom," *Id.*, p. 108 ; ɼeɴ-bolᵹ ᴅi ɼiᵹi ɼóɴᴅ cɼeᴅu-
mae, " a chess man-bag of brass wire," *Tochmarc Etaine*.

It is sometimes set before the substantive of which any thing is
made or filled, and then it is properly translated by the English *of*,
as ᴅéaɴᴄa ᴅe óɼ, made of gold ; líoɴᴄa ᴅe aiɼᵹeaᴅ, filled *with*
[of] silver.

It must sometimes be Englished *for*, as imbiɼ, ol Miᴅiɼ, ɴí
imméɼ aᴄᴄ ᴅi ᵹiull ol Eochaiᴅ, " play, said Midir, I will not but
for a wager, said Eochaidh," *Tochmarc Etaine*.

Ðo, to.

This preposition literally denotes *to*, and is used, like the dative
case in Latin, after all verbs put acquisitively, as ᴄuᵹ a ɼiúle ᴅo
ᴅallaiɓ, a lúᴄ ᴅo ɓacaᴄaiɓ, a ᴅ-ᴄeanᵹᴄa ᴅo ᵹoᴅaiɓ, a ᵹ-cluaɼa

ⱃo boóⱃaıb, " he gave their sight to the blind, their agility to the
lame, their speech to the dumb, their hearing to the deaf," *Book
of Fermoy*, fol. 41 ; ıⱃ oebenn ꝺun ınoıu, a Maelbⱃızꝺe, cluⱃe-
naıⱃ ıⱃ ın Ꝺaⱃꝺoen pıa ꝼeıl Peꞇaıⱃ, " happy for us [i. e. happy
are we] this day, O'Maelbrigde, Recluse! on the Thursday before
the festival of Peter," *Marianus Scotus*, 1072 ; léız ꝺo, let him be,
let him alone.

It were well if the form ꝺo had been always used in this dative
or acquisitive sense ; but, unfortunately, it is very generally put for
ꝺe, *of*, *off*, *from*, or *by*, even in the best manuscripts, which tends
to much obscurity, as will appear from the following examples :

Of, or *from*, as ꝺo ⱃaꞇ Molaıⱃı ⱃınıuꝺ a óaıⱃéaıże ꝺo'n cⱃunn
ꝺo, " Moling gave him the roofing of his oratory of the tree [the
Eo Rossa]," *Vit. Moling ;* aⱃ ıⱃ ꝺo cⱃoıcnıb en ꝼıno ocuⱃ ıloa-
éaé ꝺo żnıꞇheⱃ ın ꞇuıżen ꝼıleó, " for it is *of* the skins of white
and particoloured birds that the poet's *toga* is made," *Cor. Gloss.*,
voce Ꞇuıżen ; ⱃaⱃcha ꞇeınꞇıóe ꝺo nım ⱃoⱃ maⱃb [an ⱃız Ⱡużaıó]
ıaⱃ n-ꝺıulꞇaó ın Ꞇaılżıno, " a flash of lightning from heaven killed
him [king Lughaidh] after having protested against the Tailginn"
[St. Patrick] ; ꝺo'n ꞇaob éıaⱃ ꝺo'n ⱃżeılż a n Ꝟleann ꝺa loch,
" at the west side of the Skellig [rock] at Glendalough," *Vita
Coemgeni ;* lán an ꝺaıⱃéıżı ꝺo żⱃán ⱃecaıl, " the full of the ora-
tory of rye grain," *Vit. Moling ;* luaıéıꞇeⱃ ⱃeıż ꝺo aıll, " more
swift than the hawk from the cliff," *Cor. Gloss.*, *voce* Ⱃⱨull.

For, or *as*, for maⱃ : baoı ꝺuıne naoṁéa ꝺo bⱃáéaıⱃ aż
Ꝟuaıⱃe, " Guaire had *for* [or *as*] a kinsman a holy man," *Keat.
Hist.*, p. 119; beuⱃaıꝺ na h-óız bıaⱃ aⱃ ꝺo cıonn Ꝺıaⱃmuıꝺ ⱃua-
naıż ꝺ'aıéıⱃ oⱃꞇ, " the youths who shall meet thee shall call thee
Diarmuid Ruanaigh *for* [as] an insult," *Id.*, p. 130 ; ꝺá ꝼlaꞇⱃaó
óéż ıaⱃnuıże ꝺo cuıbⱃıoé aıⱃ, " he had twelve chains of iron upon
him as fetters," *Id.*, p. 125 ; ⱃul ꞇaınız ꝺo [.ı. ꝺe] lén cużam
eıⱃⱃıon ꝺ'ıaⱃⱃuıó żıall oⱃm, " before it occurred as a misfortune
to me that he should demand hostages of me," *Id.*, p. 157.

By a place, as ꞇáncaꝺaⱃ ⱃompa ꝺo Ⱡuımneaé, ocuⱃ ꝺo
Cⱨuaılle Chepaın a n-Ꝗchꞇże, ocuⱃ ꝺo Ⱡoé na bo żıⱃⱃe, ⱃıⱃ a
n-abaⱃéaⱃ Ⱡoé Ꝟⱃéıne, " they came on by Limerick, by Cuaille

Chepain in Echtge, and by Loch na bo girre, which is called Loch Greine," *Book of Lismore*, fol. 199. In this sentence the ꝺo would be made ꝺe at present throughout the diocese of Ossory.

It is set after a verb of motion to a place for the modern ʒo, or ċum, as Ɫuıꝺ Comʒaɫɫ ꝺenꝺċaıp ꝺo ċhıʒ aċhap Coɫmaın Ꝺuıbcuıɫınꝺ, " St. Comgall of Bennchor went to the house of the father of Colman of Dubhcuilinn," *Feilire Aenguis*, 24*th Nov. ;* o ɫoc ꝺo ɫoc, " *a loco ad locum,*" *Cor. Gloss.,* voce Ɑmpop; peċꞇup ɫuıꝺ ꝺo ꞇıʒ apoıɫe écıp, " one time that he went to the house of another poet," *Id.,* voce Ɫeꞇeċ ; puɫ ɫaıbeópam ap ꞇpıaɫɫ Nıuıɫ ó'n Scıꞇıa ꝺo'n Eıʒıpꞇ, " before we shall treat of Niul's departure from Scythia to Egypt," *Keat. Hist.,* p. 44.

By, denoting the instrument, means, &c., as ıap n-a ʒ-cup ꝺo Ʒhpém ʒpuaꝺ-poɫuıp a paċoaıb bpoc, " after their having been transformed into the shapes of badgers by Grian of the bright cheek," MS. Trin. Coll. Dubl. H. 3. 18. p. 42; ıap n-a ʒuın ꝺ' pıanaıb Mıc Con, " after having been mortally wounded by the soldiers of Mac Con," *Cor. Gloss.,* voce Moʒ Eıme ; ꝺ'éc ꝺo bíoóʒ ı n-a ımꝺaıꝺ, " he died of a sudden in his bed," *Ann. Four Mast.,* A. D. 1400 ; ꝺo ṁapbaꝺ ꝺ'eapʒap, " was killed by a fall," *Id.,* A. D. 1360 ; Mapbup Seaan mac Maꞇhʒaṁna Uı Choncobaıp ꝺ'á ɫáıṁ buꝺéın, " he slays John, son of Mahon O'Conor, with his own hand," *Id.,* A. D. 1391.

In, on, at, as ꝺo ɫó aʒup ꝺ'oíꝺċe, by day and night; ɫá ꝺ'á paꝺap-pa, on a day as I was ; ɫa éıʒın ꝺ'áp' éıpıʒ O'Ꝺonnabáın puap, " a certain day on which O'Donovan rose up," *Poem repeated before the Duke of Ormond,* in 1648 ; ꝺo'n ꞇaob eıɫe, on the other side.

Towards, at, when set after a verb of motion, as ɫapoꝺaın ꝺoɫɫecı ꝺıa pepaıb pıꝺċıɫɫı ꝺo'n ꞇeċꞇaıpe, " with that he flings one of his chessmen at the messenger," *Tain bo Cuailgne.*

Over, above : Caċ ıonap bpıpıoꝺ ꝺo Ꝺhoṁnaɫɫ ꝺo ꝺeappʒnaıʒ a n-eıneaċ, a n-ꝺéıpc, aʒup a n-ꝺaonnaċꞇ ꝺ'paapaıb Eıpıonn, " a battle in which Domhnall was defeated, who in hospitality, charity, and humanity, excelled [*all*] the men of Ireland," *Keat. Hist.,* p. 118.

By, in the sense of the ablative absolute in Latin : as Ⅿⱥⱼⱼ ⱼⁱⱼ ⱱóiƀ ȝo ⱱⱥiⱱiⱼ, thus they fared till morning, i. e. thus by them [the time was spent] till morning ; iⱥⱼ ⱼ-ⱱuℓ ⱱóiƀ, after their having gone, i. e. after going by them ; ⱥⱼ ⱽ-ƀeiⱦ ⱱⱥⱼ́, I being, i. e. on being by me ; cⱥⱱ ⱥⱼ ⱱo, where is he from ?

Of, or *concerning :* ⱥȝ ⱼo iⱼ ceⱥⱦⱼⱥⱽⱥⱱ cⱥiƀioⱡ ⱱéc ⱼoⱦ ℓⱥƀⱼuⱼ ⱱo'ⱼ ℓeiȝiuⱼ cⱼⱥiⱦeⱥⱦ, "this is the fourteenth chapter, which speaks of corrosive medicine," *Old Med. MS.* 1414.

ⱱⱥ.

ⱱⱥ is sometimes a union of ⱱe or ⱱo with the possessive pronoun ⱥ, his, her's, or their's ; or with the relative ⱥ, who, which. In either case it has been already explained ; but it is sometimes not so compounded, as in the following examples, where it seems to be used as a simple word, signifying *though :* Ní ⱦuiℓ ⱼeoⱱ ⱱⱥ ⱥiℓⱼe, there is not a jewel, *though* fine ; ní ⱦuiℓ ⱼⱥiⱱƀⱼeⱥⱼ ⱱⱥ ⱽéiⱱ, there is no wealth, though great. Stewart, in his *Gælic Grammar*, 2nd edit. p. 138, writes it *d`a* in this sense, by which he gives us to understand that he regarded it as compounded of the preposition *de*, or *do*, and the possessive pronoun *a ;* but this is not self-evident. The phrases, ⱱⱥ ⱥiℓⱼe, ⱱⱥ ⱽéiⱱ, in such sentences as above adduced, unquestionably mean, " be it ever so fine," " be it ever so great." But it has not been yet clearly shewn what part of speech ⱱⱥ is ; ⱥiℓⱼe and ⱽéiⱱ are undoubtedly abstract nouns, denoting fineness, greatness ; and therefore, if the ⱱ in ⱱⱥ be, as Stewart assumes, an abbreviation of ⱱe, *of*, then the literal meaning of the phrases would be, " of its fineness," " of its greatness ;" but this would not express the intended idea by any stretch of language. It may, therefore, be conjectured that ⱱⱥ is a conjunction equivalent to, and cognate with, the English *though*, as in the phrase " *though great*." But an abstract noun following ⱱⱥ in Irish presents an objection to this supposition, which could not be removed by any arguments derived from the strict principles of grammar. We must, therefore, conclude that such phrases as ⱱⱥ ⱽéiⱱ, ⱱⱥ ⱥiℓⱼe, ⱱⱥ ℓíonⱽⱥiⱼeⱥⱦ, and such like, are solecisms, which cannot be accounted for on the strict principles of grammar,

but must be classed with such phrases as " methinks," " me-
thought," &c., in English. It might be resolved into correct
grammatical language by substituting the conjunction ᵹíb, or ᵹéb,
although, for bá, and changing the abstract noun into the adjec-
tive from which it is formed, as ᵹíb móp, ᵹíb áluınn, ᵹíb líonṁap.
But still this latter mode of expression, though more grammatical,
would not be deemed so forcible or elegant as the former, which is
thus used by Keating : ᵹıbé ní a beupab a n-uaċɣapán, bá bóı-
ċpeıɣɣe é, ᵹo meapaıb a beıċ 'na ḟıpınne, " that whatever their
superior should say, be it ever so incredible, they believe to be
true," *Hist. Irel.*, p. 14 ; ᵹan coṁpaᵹ éınḟıp bá ċpeıpe bo óıul-
ɣab, " not to refuse the single combat of any man, be he ever so
puissant," *Id.*, p. 78.

In Irish, as in most languages, several expressions scarcely war-
rantable in strict grammar, become part and parcel of the language,
and it would be rash in any grammarian to condemn and attempt
to reject such expressions, because there may be some grammatical
reason existing for them, although this may not be easily explained.

Fá, fó, or faoı, under.

This preposition expresses the relation of inferior position, and
is the opposite of óp, or ap, as fá'n m-bópb, under the table; po
aónaıcpıob beo fo ċalṁaın é, " they buried him alive under the
earth," *Tribes and Customs of Hy-Fiachrach*, p. 310 ; fá bpón,
under sorrow ; fá bláċ, under blossom, i. e. bearing blossom ;
ní fuıl cıneab fo'n nᵹpéın le n-ab annpa ceapɣ ıonáıb Eıpıonnaıᵹ,
" there is not a people under the sun that love justice more than
the Irish," *Keat. Hist.*, p. 174 ; aᵹup fóp ollaṁ ıp ᵹaċ ɣpıoċaıo
ċeb a n-Eıpınn faoı na h-ápb-ollaṁnaıb pe, " and there was
moreover an *ollamh* [chief poet] in every cantred in Ireland, under
these arch ollamhs," *Id.*, p. 125 ; aıcıbeóa apaın aᵹup fíona faoı
a b-fuıl ᵹo fípınneach copp aᵹup fuıl ap b-Ɵıᵹeapna, "the acci-
dents of bread and wine, under which are truly the body and blood
of our Lord," *Lucerna Fidelium*, p. 249.

It is also translated *upon*, *about*, or *along*, when coming after

verbs of motion, as ⁊iomain na ba amaċ ꝼa'n m-bóċaꝩ, drive the cows out upon the road; ⁊eil⁊ ꝼo'n ⁊almain iaꝺ, cast them upon the earth. Ꝺhuail a ceann ꝼa ċaꝩꝩai⁊ cloiċe, "she struck her head against a rock," *Keat. Hist.*, p. 74; lin⁊iꝩ ꝼéin a⁊uꝩ a ꝛlua⁊ ꝼo ċloinn Uiꝩnioċ, "he himself and his host rush upon the sons of Uisnioch," *Id., ibid. ;* ꝺo ċuaiꝺ iaꝩum Cuanna ꝼo'n ⁊-coill, "Cuanna afterwards went to the wood," *Battle of Magh Rath,* p. 276; cuiꝩiꝩ ꝛcén ꝼa buaib Lai⁊en, "he put affright upon the cows of Leinster," MS. Trin. Coll. Dubl. H. 2. 18. fol. 216, *b ;* ꝼa ċíꝩ uaine Ꙇmal⁊aiꝺ, "along the green Tirawley," *Giolla Iosa Mor Mac Firbis ;* ꝼo'n Mái⁊ moill, " along the sluggish Maigue," *O'Heerin ;* ꝼa'n am ꝛoin, " at that time," *Keat. Hist.*, pp. 45, 92, 106; ꝺaoine ꝛiala ꝛíꝩ-eini⁊ ꝼa biaꝺ iaꝺ, "they are a generous, truly hospitable people *under* (of) food," *Id.*, p. 5; ꝼa, or bá ċoꝩmailiuꝩ, " in the likeness of," *Cor. Gloss., voce* Coiꝩe Ꝺꝛecain.

It is also often translated *for, at,* or *on account of,* as an ꝺaꝩa h-áꝺbaꝩ ꝼáꝩ' commóꝩaꝺ móꝩꝺáil Ꝺꝩoma Cea⁊, " the second reason *for* which the meeting of Druim Ceat was convened," *Keat. Hist.*, p. 122; aꝩ méꝺ na ⁊ꝩuai⁊e ꝺo ⁊ab mé ꝼá'n eu⁊cóiꝩ ꝼolluꝩai⁊ ꝺo ni⁊ioꝩ oꝩꝩa, "in consequence of the great pity I took for the obvious injustice which is done to them," *Id.*, p. 16; ⁊uꝩ líonmaiꝩe Ꝃiꝩe ꝼa naomaib ioná éin-ċꝩíoċ iꝛ in Ꝃoꝩaiꝩ, "that Ireland was more prolific in saints than any other country in Europe," *Id. ibid. ;* eiꝩ⁊iꝺ báꝩꝺa an baile ꝼo na h-éi⁊mib, "the warders of the town rose up at the shouts," *Ann. Four Mast.*, A. D. 1583; ꝛo maiꝩꝩꝼe⁊ ꝺꝩon⁊ ꝺo Chenel Conaill ꝺ' Ua Neill an Calbaċ ꝺo bei⁊ ꝼo'n ionnuꝩ ꝛin, "some of the Cinel Conaill informed O'Neill that Calbhach was in that condition," *Id.*, A. D. 1559.

When placed before a numeral adjective, it forms an adverb, as ꝼá ꝺó, or ꝼo ꝺí, twice; ꝼa ċꝩí, twice.

It sometimes denotes intention, or purpose, &c., as iꝛ olc an ꝼuaꝺaꝩ a ⁊á ꝼúċa, they have an evil inclination, or intention; literally, an evil inclination is *under* them; ⁊a ꝛé a⁊ cuꝩ ꝼúm, he is inciting me; literally, he is putting *under* me; ⁊á ꝛé a⁊ ma⁊aꝺ ꝼúm, he is mocking me.

Throughout: as ᴠ'ópouiȝioᴠ ꞃeaċᴛ aȝuꞃ cíoꞃ Pháᴏꞃuiȝ ꝑo Eiꞃinn, " the law and tribute of St. Patrick were established throughout Ireland," *Keat. Hist.*, p. 135 ; boi ᴛꞃa in ceꝺᴏ mac Ui Ᏺulꞃaine a bꞃáᴄhaiꞃ oca h-iaꞃꞃaiᴠ ꝑo Eiꞃino, " her brother Mac Ui Dulsaine, the artifex, was in search of her throughout Ireland," *Cor. Gloss.*, *voce* Pꞃull ; ꞃo leaᴄnaiȝ in ꞃcél ꞃin ꝑó Eiꞃinn, " that news was spread throughout Ireland," *Book of Fermoy*, fol. 52 ; aꞃ n-ᴠol ᴠom ċuaꞃaꞃȝbáil-ꞃi ꝑo iaꞃᴛaꞃ ᴠoṁain, " my celebrity having spread throughout the west of the world," *Toruidheacht Gruaidhe Grian-sholuis.*

Of, or *in :* as Líonṁaiꞃe na h-innꞃe ꝑ ṁeaꞃ, ꝑá laċᴛ, ꝑá iaꞃȝ, ꝑá ioċ aȝuꞃ ꝑa aꞃbaꞃ, aȝuꞃ meaꞃaꞃᴠaċᴛ a h-aieoiꞃ aꞃ ċeaꞃ aȝuꞃ ꝑuaċᴛ, " the fertility of the island *in* honey and *in* fruit, *in* milk, *in* fish, *in* grain and corn, and the temperature of its air *in* cold and heat," *Keat. Hist.*, p. 51 ; baᴛaꞃ ꝑo'n cumaċᴛa ꞃin co cian iaꞃ ᴛíᴠeċᴛ ᴠo Pháᴛꞃaic, " they were *in* that power long after the arrival of St. Patrick."

Ꝑia, ꝑiaᴠ, before.

This preposition is unknown in the modern language; but it is of frequent occurrence in ancient writings in the sense of *before, coram, apud,* or *ante,* as in the following examples : aᴛ béꞃꞃa anoꞃa ꝑia cáċ na h-ulcu ᴠo ꞃonaiꞃ ꝑꞃim, " I will now tell before all the evils which thou hast done to me," *Battle of Magh Rath,* p. 32 ; ꝑiaᴠ ꞃiȝu ocuꞃ ᴛuaᴄha, " before kings and the people," *Cor. Gloss.*, *voce* Cana ; aᴛ beꞃᴛ in ᴛ-éceꞃ ꝑiaᴠ inécꞃine, " the poet said before the student," *Id.*, *voce* Leċeċ ; iꞃ uaiꞃle a h-aiꞃilleᴠ ꝑia Ᏺia oloaᴛ ᴠaíni, " for her reward is nobler before God than men," *Leabhar Breac,* fol. 32, *a, b ;* ocuꞃ cio móꞃ a anóiꞃ co leicc ꝑia ᴠoiniᵬ, bio mou a anóiꞃ i n-ᴠail bꞃáċa, " for though great is his honour before men, his honour shall be greater at the meeting of [the day of] judgment," *Id.*, fol. 15, *a, b.* We also meet such expressions as ꝑia Ᏺia, before God ; ꝑiaᴠ n-Ᏺuilemaiꞃ ocuꞃ ᴅaꞃꞃi, " before God and St. Barry," *Id.*, fol. 107, *b, a.* In the modern language the compound prepositional phrase, a ᵬ-ꝑiaᴠ-naiꞃe, is used in place of this simple preposition.—See also óꞃ.

Ᵹan, without.

This is the same as the Latin *sine,* and the French *sans,* with which it is probably cognate. *Example,*—ᵹan bιαὸ ᵹan ɴeoċ, without food, without drink ; ᵹan óp, ᵹan aιpᵹeaɴ, without gold, without silver ; Ɑpɴmacha ɴo lopcaὸ ᵹup an páιċ uιle, ᵹan ceap-apɴccaιn aoιn cιᵹe ιnnce cenmoċa an ceach pcpeapppa náma, " Armagh was burned, with the whole *Rath,* without the saving of any house within it (the rath), except the library alone," *Ann. Four Mast.,* A.D. 1020. This preposition has often the force of a simple negative adverb, as ní h-ιonᵹnaὸ ᵹan pιop an neιċe pι ɴo ὕeιċ aᵹ Scanιhuppc, " it is no wonder that Stanihurst should not know this fact," *Keat. Hist.,* p. 7 ; ɴ'ópɴuιᵹ pé ὀóιὕ ᵹan an oὕaιp pιn ɴo ὀéanaṁ, he ordered them not to do that work ; ɴo ὕáɴaⱶ luċc na Scιcιa ᵹan cuṁaċc coιᵹcpíoch ɴo ὕuaιn pιu, the people of Scythia were *without* the power of foreign countries touching [annoying] them.

Ᵹo, ᵹup, without.

This is obviously cognate with the Latin *cum,* and means *with,* as peap ᵹo ᵹ-cpoιὸe nᵹloιn, a man with a pure heart ; cpoιᵹ ᵹo leιċ, a foot and a half; literally, a foot with a half. Co n-onóιp aᵹup co n-aιpmιoιn, " with honour and veneration," *Ann. Four Mast.,* A.D. 1004, *et passim ;* pcιan aṁpa la Coιpppι Ɯupc co n-ιmɴénum apᵹaιc ocup óιp ι n-a h-eιm, " Coirpri Musc had a splendid knife, with an ornament of silver and of gold on its haft," *Cor. Gloss, voce* Ɯoᵹ Ɛιme ; cpιcha uaιchne pulaιnᵹ paí, cu paιne ᵹacha ᵹpéapa poppo, " thirty supporting pillars under it, with varieties of ornamental work upon them," *Book of Lismore,* fol. 107 ; ɴa ṗloᵹ caιcneṁaċ co n-ecpoċca ᵹpéιne, co poιllpe puιċnιᵹ, co m-bιnɴe ceoιl, " two beautiful hosts *with* the brightness of the sun, *with* dazzling lustre, *with* the sweetness of music," *Leabhar Breac,* fol. 126, *a, b.*

But it most generally signifies *to, usque ad,* in the modern language, and is generally set after verbs of motion to a place, in

which sense it is the opposite of ó, *from*, as ó áιτ ʒo h-áιτ, from place to place; o ṁullaċ Cláιrι co ḋeanna τrι carbaḋ, "*from* the summit of Clairi *to* Bearna tri carbad," *Book of Lecan*, fol. 204. It is also used to mark the relation of time, as ó am ʒo h-am, from time to time; ʒo ḋeιreaḋ an ḋoṁaιn, to the end of the world; ʒur an aιmrιr úḋ, " to that time," *Keat. Hist.*, p. 110.

This preposition was anciently written co, cu, cur.

Ιar, after.

After : ιar n-ḋιlιnn, after the deluge; ιar n-ḋul, after going. This preposition is chiefly used, in connexion with verbal nouns, to form expressions equivalent to the ablative absolute in Latin, as ιar n-arʒuιn ꝼoraoιre an eoιn, " after the plundering of the fastness of the bird," *O'Daly Cairbreach*. But it is sometimes used in the sense of *according to*, κατα, as ιar ḃ-ꝼíor, in truth; ιar m-bunaḋur, " as to their origin," *Cor. Gloss.*, *voce* Ʒaιlenʒ; ιar n-ernaιlιḃ écraṁla, " after various kinds," *Leabhar Breac*, fol. 127, *b, a;* ιar n-a mιaḋaṁlaċτ, " according to their dignity," MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

Ιoιr, eaḋar, between.

Between, among : an póraḋ ḋo nιċear ιar m-baιrḋeaḋ ιoιr ꝼιor aʒur ṁnaoι, " the marriage which is made after baptism between man and woman," *Lucerna Fidelium*, p. 242; ιoιr rolur aʒur ḋorċaḋar, between light and darkness; ιoιr aer aʒur uιrce, between sky and water; ιτ mera ιτrι olcaιḃ, " they are the worst among evils," *Teagusc Riogh ;* Creaḋ ḋ'eιrιʒ eaτorra, what arose between them ?

Both : ιoιr olc a'r ṁaιċ, both evil and good ; ιoιr ꝼearaιḃ aʒur ṁnáιḃ, both men and women. Ʒo ro mιlleaḋ laιr ʒaċ conaιr τrér a ḋ-τuḋċaιḋ eτιr cιll aʒur τuaιċ, " so that he spoiled every place through which he passed, both ecclesiastical and lay," *Ann. Four Mast.*, A. D. 1219.

This preposition was anciently ιτιr, and eτιr.

Im, uim, um, about.

About, around : cuip c'pallaing iomac, put thy cloak about thee; pepeno óip im choipp pig, "a golden chain around the leg of a king," *Cor. Gloss.*, *voce* Pepeno; pcabal óip-cíúmpac uim a muinél, "a gold-bordered scapular about his deck," *Toruidhecht Saidhbhe ;* ní beipioò Mopann Mac Maoin bpeac coíòce gan an lò Mopainn um a bpagaio, "Morann Mac Main never passed a sentence without having the Idh Morainn [a collar] about his neck," *Keat. Hist.*, p. 114 ; cucpac a láma 'mon cloic, "they brought their hands around the stone," *Book of Ballymote*, fol. 219, *a ;* po eipig peò pia umainn co náp léip pin, "a mist rose about us, so that we were not visible," *Book of Lismore*, fol. 246, *b ;* imma copcpacap móp, "around which many were slain," *Book of Leinster*, p. 25, *b.*

Concerning : co puigillpic ollamna òpeicemna Epeno imma comalcpom ocup ima n-oilpi, "so that the chief Brehons of Ireland decided respecting their fosterage and legitimacy," MS. Trin. Coll. Dubl. H. 3. 17. p. 849 ; baoi impiopan eacoppa um píogacc Eipionn, "there was a contention between them concerning the sovereignty of Ireland," *Keat. Hist.*, p. 72; báoap a n-impeapain pe poile um peuoaib a pean, "they were in contention with each other about the jewels of their ancestors," *Id.*, p. 51.

For : nacap eicig nec um ní, "who never refused one for aught," *Erard Mac Coisi ;* gup gab aicpeacap é um an ngníom oo poigne, "so that it repented him of the deed which he had done," *Keat. Hist.*, p. 120 ; óp gé oo báoap aòbal-cúipi eli ic Congal 'man comengi pin, "for although Congal had other great causes for that rebellion," *Battle of Magh Rath*, p. 110.

In, at, about : um Shamain, at Allhallowtide ; map nac léig-cep nec um neoin, "where no person is admitted in the evening," *Erard Mac Coisi ;* 'man am pin, "at that time," *Duald Mac Firbis, Tribes, &c., of Hy-Fiachrach*, p. 298.

Along with : cáinig Coipòealbach ann im laocaib na Miòe, "Turlough came thither with the heroes of Meath," *Ann. Four Mast.*

Le, leir, ꝑe, ꝑiꝑ, with.

With, among, in, denoting the relation of concomitancy, as ċuaιꝺ ꝑé le Ꝺoṁnall ꝗo Coꝑcaιꝗ, he went with Daniel to Cork; ꝺ'ιmċιꝗeaꝺaꝓ le n-a ċéιle, they went off together; la ꝺꝓeċna, " with the Britons," *Cor. Gloss., voce* ꝺꝓocóιꝅ ; la Muṁaιn, in Munster; la Laιꝗnιꝓ, with the Lagenians, or in Leinster, la Mιꝺe, in Meath, *Ann. Four Mast., passim;* ꝗaꝓ ꝑé léιċe, he took with her; maꝓ a nꝗaꝓċaoι ꝑιu, "where they were received," *Keat. Hist.,* p. 54.

With, denoting the secondary cause, or means, as ṁaꝓꝓ ꝑé Ꝺoṁnall le cloιꝺeaṁ, he slew Daniel with a sword; maꝓ uṁa ꝺ'á ꝑꝗꝓιoꝓ le ꝑꝗín, like brass in being rubbed with a knife.

With, denoting the primary agent, or sole cause, as ꝺo maꝓꝓaꝺ Ꝺoṁnall le ꝑꝓιan, Daniel was slain *by* Brian; ꝺeιꝓċιoꝓ uaċa an coꝓꝓ lé ꝑꝓuċ na ꝺóιnne, " the body was carried away from them by the stream of the Boyne," *Keat. Hist.,* p. 98 ; Maιꝺm ꝑιa n-Uꝗaιꝓe, mac Ꝺunlaιnꝗ le ꝑιꝗ Laιꝗen, ꝑoꝓ Sιꝅꝓιuc, mac Amlaιṁ, "a victory was gained by Ugaire, son of Dunlang, king of Leinster, over Sitric, son of Amlaff," *Ann. Tigher.,* A. D. 1021.

For the purpose of: as ꝑe coꝓnaṁ cóꝑa, aꝗuꝓ ꝑe coꝓꝗ euꝗ-cóꝑa, " for defending justice and checking injustice," *Keat. Hist.,* p. 94; an ꝅ-ꝑleaꝗ ꝺo ꝓí aꝗ an Luꝗ ꝗ-ceuꝺna le h-aꝗaιꝺ coṁloιnn, " the spear which the same Lugh had *for* battle," *Id.,* p. 38; ꝑe coꝓnaṁ aꝗuꝓ ꝑe caoṁna na cꝓíċe, for defending and for protecting the country," *Id.,* p. 94 ; ꝑe ꝑaꝺ oιꝑꝑꝓιnn aꝗuꝓ ꝑe ꝗuιꝺe Ꝺé, " for saying mass and imploring God," *Id.,* p. 113 ; ꝑꝓι ꝑoꝗlaιmm n-Ꝥaꝓꝓa, " for the purpose of learning Hebrew," *Cor. Gloss., voce* ꝺꝓaċċaeι ; ꝑꝓι ꝑoιꝓꝗeall ꝑíꝑιnne, " for passing a sentence of truth," *Id., voce* Sín.

After, as in such phrases as " longing *after:*" ꝅá ꝑúιl aꝗam leιꝑ, I have an expectation of it; aꝅá a ꝑúιl leιꝑ anoιꝑ, " they expect it now," *Duald Mac Firbis, Tribes, &c. of Hy-Fiachrach,* p. 320.

At, on : as Ꝺιa lιm ꝑꝓι ꝑaιꝑ, Ꝺιa lιm ꝑꝓι ꝑaιꝑ, " God *be* with me at sun-set, God be with me at sun-rise," *Cor. Gloss., voce* Ꝼaιꝑ ;

le ꝼáιnne an lae, at the break of day ; le h-eιꞃꞅe Ᵹꞃéιne, at the rising of the sun ; báꞃ ꝼꞃι h-aꞷaꞃꞇ, " death on the bed," *Liber Hymnorum*, fol. 11, *a* ; le n-a ꞇaoꞃ, at his side ; le n-a Ꞁoιꞃ, at his foot, i. e. following alongside him ; ꝼan lιom, wait for me ; ꞃo ꝽꞃáιnιꝽ Ꞇꞃίꞷe CꞁaιꞷꝽ ꝼꞃιu, the heart of Teige loathed *at* [*the sight of*] them.

To : as buιꞷeaꞀuꞃ le Ꝺιa, thanks be to God ; aꞇaιꞃ ꝼꞃιꞅ, " say to him," *Cor. Gloss.*, *voce* ꞀeꞇeꞀ ; ꝼeꞃaꞷ ꝼáιlꞇe ꝼꞃιꞅ, " he was bade welcome," *Id.*, *ibid.* ; Ꞁꞃeaꞷ ꝼá n-aꞃaꞃꞇaꞃ Ꝺꞃιꞇannιa ꞃe Ꝺꞃeaꞇaιn, " why is Britain called Britannia," *Keat. Hist.*, p. 9 ; ꞇáιnιꞀ Ꞁo Cnoc na Ꞁuꞃaꞷ ꝼꞃιꞅ a ꞃaιꞇeꞃ Cnoc Ꞙꞃéιne, " he came to Cnoc na curadh, which is called Cnoc Greine," MS. Trin. Coll. Dubl., H. 3. 18. p. 42 ; ꞷuꞃaιꞃꞇ ꞃé lιom, he said to me.

Before, or *opposite :* ꞃιꞃ an nꝽꞃéιn, " before the sun," *Keat. Hist.*, p. 150 ; a nꝽꞃúιꞃι ꝼꞃι láꞃ, " their countenances prostrate to the earth," p. 125 ; ꞃo ꞃuιꞷιꝽ a lonꝽꞃoꞃꞇ eιneaꞀ a n-ιonꞀaιꞷ ꝼꞃιu, " he pitched his camp face to face opposite them," *Ann. Four Mast.*, A. D. 1601.

For, or *of :* ιꞃ ꞇuꞃa ιꞃ ꞀιonnꞇaꞀ leιꞃ, thou art in fault for it ; ꝼá ꞀιonnꞇaꞀ ꞃe n-a Ᵹ-ꞀꞃuιmnιoꝽaꞷ, " who was guilty of collecting them together," *Keat. Hist.*, p. 144.

Belonging to : lιom-ꞃa an leaꞃaꞃ, the book is mine ; le ꝽaꞀ boιn a boιnín aꞅuꞃ le ꝽaꞀ leaꞃaꞃ a leaꞃꞃán, " its calf belongs to every cow, and the copy to every original book," *Vit. Columbæ*, *apud Colgan*, and *Keat. Hist.*, p. 124 ; ꞃo ꞃo leaꞇ oꞀuꞃ ꞃeꞇ ꞃιl ꝼlaιꞇιuꞃ ꞇꞃe ꞃιꞇιu, " thou and thy seed shall possess the sovereignty for ever," *Vit. Moling ;* a ꞇa, ol ꞒoꞀaιꞷ, ιnꞷ ꞃιꝽan ιna Ꞁoꞇluꞷ ; ιꞃ lé ιn ꞇeꞀh aꞇá ιn ꝼιꞇꞀell, " the queen, said Eochaidh, is asleep, and the house in which the chess board is, is her's," *Tochmarc Etaine ;* ꞃoꞇ bιa lιm-ꞃa, " I shall have," *Id.* ; ꞃꞀιan aꞃꞃa la Coιꞃꞃꞃι MuꞃꞀ, " Coirpri Musc had a splendid knife," *Cor. Gloss.*, *voce* MoꝽ Ꞓιme ; Ꞁeꞇꞃe ꞃιꝽna laιꞃ, " he has four queens," *Book of Lismore*, fol. 113 ; ꝼa leιꞃ Ᵹan Ꞁíoꞃ ꝼo'n MáιꝽ moιll, " he possessed without tribute [*the country*] along the sluggish Maigue," *O'Heerin ;* ꞇá aιꞃꝽeaꞷ aꝽam ιaꞀꞇ ní lιom ꝼéιn é, I have money, but it is not my own.

With, denoting affection of the mind, as ір ҏаѻа liom an lá, I deem the day long, literally, long is the day *with* me; ір olc liom ѻo ċoр, I deem thy state evil, i. e. I am sorry for thy state; ір ѻóіċ leір, he thinks, or supposes; ba ҏuaсн la cáċ a ɣaḃáil i n-a láiṁ, "it was hateful to every one to take it in his hand," *Cor. Gloss., voce* Ҏe; ní ba cain leó a ecoрc, na a léco leó, "they liked not his countenance, nor to let him [*go*] with them," *Id., voce* Ҏпull. The meaning of le, when thus applied, will appear more distinctly by substituting ѻo for it, as ір olc ѻaṁ ѻo ċoр, i. e. thy case or state is evil *to* me. The difference is that le expresses affection of the mind, or opinion, while ѻo simply denotes the *dative relation*, exactly like the English *to*. This difference between le and ѻo, though rather difficult to a learner, is at once recognized by the native speakers of Irish, be they ever so illiterate; ір olc ѻaṁ ѻo ċoр, means, thy state is really evil *to* me; but ір olc liom ѻo ċoр, means, I pity thy case; ір cuma liuм, I do not care. This common expression is thus explained in *Cormac's Glossary, in voce* Cuma; ір cuma liuм, .i. ір coiṁѻeрр liuм cíbé ѻíḃ, it is equal to me which of them.

It is often set before names of trades, arts, and professions, thus: iн ѻpoнɣ ѻo ḃíoѻ le ɣaiḃneaċс, le ceapѻaċс, le paoiрreaċс, no le n-a раṁoil oile ѻo ѻaoiрċeapѻaiḃ, "such as were at smith-work, brass-work, or carpentry, or such other ignoble trades," *Keat. Hist.*, p. 116; báoѻр ҏo'n am poin beaɣ naċ сpian ḃ-ҏeaр n-Єiрionn pe ҏiliѻioċс, "at that time nearly the one-third part of the men of Ireland were *at* the poetical profession," *Id.*, p. 122; ѻol pa ҏiliѻeċс ocup a leɣenѻ ѻo acbail, "to follow the poetical profession, and give up his teaching," *Leabhar Breac*, fol. 107.

With, along with: léiɣ pé an cláр leір an рpuċ, he let the board [*float*] along the stream; léiɣ pé an cleiсe leір an nɣaoiċ, he let the feather with the wind; le ҏánaѻ, down the steep; ѻuḃaiрс рí ɣo n-ѻoiрсрioѻ ѻaḃaċ leaṁnaċсa leір an рpuċ, "she said that she would spill a tub of new milk *with* the stream," *Keat. Hist.*, p. 79; pір an aill, "down the cliff," *Id., ibid*.

To, with: ɣan рún ѻo léiɣean le a ṁnaoi, "not to communicate a secret to his wife," *Keat. Hist.*, p. 96; ní léiɣpiѻ mé leір é,

I will not let it go with him (i. e. unpunished); ná bac leir, do not mind [hinder] him ; na bac leo, do not mind them ; ḟéac leir é, try him with [*at*] it; ní ḟuil reaṙaṁ leir, there is no standing with him, i. e. there is no enduring him ; ᴅruiᴅ liom, approach me, or come close to me. These phrases could with difficulty be understood, if the Irish once became a dead language ; and therefore all these phrases ought to be fully explained in a dictionary, before the language is forgotten.

Against, in the sense of leaning against, as a ᴅruim re carċa cloiċe, "his backing against a pillar stone."

When placed before a progressive active noun, it gives it the force of the latter supine in Latin, or of the gerundive, as ionᵹanṫaċ le ráᴅ, *mirabile dictu;* áluinn le ḟéacain, *pulcher visu;* ṫá ré le ḟáᵹail ḟór, it remains to be found yet; ní ḟuil ré le ḟáᵹail, *non est inveniendus.*—See Aр raᵹáil. Ᵹeᴅ mór re a maoiᴅeaṁ a ḃ-raᴅ, ṫeirṫ maicne Mhoᵹa Nuaᴅaᴅ, "though great to be boasted of from time remote is the character of the race of Mogh Nuadhad," *Muldowny O'Morrison,* 1639 ; ṫá mórán le ṫeacṫ ḟór, much is to come yet; ṫá ré le ᴅéanaṁ ḟór, it remains to be done yet ; an aimrir a ṫá le ṫeacṫ, the time that is to come, i. e. futurity.

When placed after adjectives, it expresses comparison of equality, and is translated *as. Example,*—coṁ milir le mil, as sweet as honey ; literally, equally sweet *with* honey ; coṁ ᴅuḃ rri h·éc a ᴅreċ, "black as death his countenance," *Cor. Gloss., voce* Pṅull ; ᵹon ṫairealḃaᴅ ᴅoiḃ ᴅealḃ buᴅ coṁ ᵹlan rir an nᵹréim, aᵹur buᴅ binne ioná ᵹaċ ceol ᴅa ᵹ-cualaᴅar, "there appeared to them a figure *as bright as* [lit. equally bright *with*] the sun, and whose voice was sweeter than any music they had ever heard," *Keat. Hist.,* p. 117.

Near to, by, when subjoined to láiṁ, the oblique form of láṁ, a hand, as láiṁ, le h-aḃainn, near a river. But its meaning is very much modified, according to the noun before which it is placed, as will appear from the following examples : rem air, by my side ; ᵹaḃur rem air, "I have taken upon me," *Keat. Hist.,* p. 1 ; Cnoc na riᵹraiᴅi riu a n-ᴅear, "Cnoc na righraidi to the

south of them," *Book of Lismore*, fol. 70, *b ;* ꝼꝛι muιp αnαιp, " on the east side of the sea," *Cor. Gloss., voce* Moᵹ Єιme ; lα ꝛαίb Mαιᵹι, " by the side of the [river] Maigue," *Book of Lecan*, fol. 204.

During : ꝛe lιnn Ϝheαp m-ᴅolᵹ, " during the time of the Firbolgs," *Keat. Hist.*, p. 21 ; ꝛe n-α ƀeo, " during his life," *Id.*, p. 117 ; ꝛe ꝛé cιαn, for a long time ; ꝛe lιnn ᴅo ꝛαoᵹαιl, during the term of thy life; le ꝼαᴅα, for a long time ; lα loιnᵹeαp mαc Mιleαᴅ, " at the time of the expulsion of the sons of Milesius," *Cor. Gloss., voce* ᴅpαċċαeι; lα bpαꝼuᴅ ꝛúlα, "in the twinkling of an eye," *Visio Adamnani.*

Addition to, joining with : as cuιp leo, add to them, or assist them.

Opposition to : as ꝼꝛι ꝼιᴅneṁ ꝛo ꝼepαᴅ ꞇpeꝛ, "with the lofty wood it (the wind) wages war," *Rumann's Poem on the Wind*, *Bodl. Lib. Laud.* 610, fol. 10, *a, a ;* ᵹαn cuꝛ ꝛe α ċloιnn, "not to oppose his race," *Hugh O'Donnell ;* ιꝛ ní ċιcꝼαᴅ Conᵹαl cαιn, ꝼꝛιm-ꝛα αꝛ ᴅeαpᵹ-óꝛ αn ᴅoṁαιn, " and the fair Congal would not come against me for the world's red gold," *Battle of Magh Rath*, p. 14 ; nα h-ulcu ᴅo ꝛonαιꝛ ꝼꝛιm, " the evils thou hast done against me," *Id.*, p. 32 ; ιn conꝼlιchꞇ ꝛo lαꝛαꞇ nα Ꞡenꞇe αnᴅ ꝼꝛι Pάꞇpαιc, "the contest which the Gentiles had there with Patrick," MS. *Trin. Coll. Dubl.* H. 3. 18. p. 358.

From : as ꝛᵹαꝛαᴅαꝛ le n-α ċéιle, they parted *with* each other ; ꝛᵹαꝛuιꝛ αnαm ꝛιꝛ ꝼo ċeᴅóιꝛ, " his soul departed from him at once," *Keat. Hist.*, p. 145 ; ꝛíoᵹαċꞇ Єιꝛιonn ᴅo ꝛᵹαꝛċαιn ꝛιu, " the sovereignty of Ireland was separated from them," *Id.*, p. 100 ; ᴅeιlιuᵹαᴅ ιn ꝛαeᴅα ꝼꝛια α ꝛoιle, "to separate one thing from another," *Cor. Gloss., voce* ᴅeιlιuᵹαᴅ. It has this meaning only when coming after verbs of parting or separating, in which it perfectly agrees with the English preposition *with*, when placed after the verb *to part.*

Stewart, in his *Gælic Grammar*, 2nd edit., p. 141, says that *re, ris*, signifies *exposed, bare*, or *manifest.* But though leιꝛ, ꝛιꝛ, and ꝛꝛιꝛ, are used in Irish in this sense, they must be regarded as adjectives, because they never vary with the gender or number

of the noun. Thus, in léiȝċeaṗ an úiṗ ċiṗm leiṗ (Gen. i. 9), if leiṗ were a compound of the preposition le, with, and the pronoun ṗé, or ṗí, it would be written léiȝċeaṗ an úiṗ ċiṗm lé, or léiċe. Neither does the word vary as an adjective, for it is never found, except in connexion with the verb substantive, or some such, and more to qualify the verb than the substantive, as τά cloċa na τṗáiȝe leiṗ, the stones of the strand are exposed; τá ṡo ċṗoiceann leiṗ, thy skin is exposed. This preposition was anciently written la, leiṗ, and ḟṗi, ḟṗiṗ, ṗia, ṗiaṗ, ṗa, as will be seen in several of the foregoing examples. It is written ḟṗiṗ in the *Leabhar Breac*.

Maṗ, as.

As, like to : maṗ ȝṗéin an τ-ṗaṁṗaiṡ, like the summer sun ; maṗ ṗéalτ maiṡne, like the morning star; a luṗȝa maṗ ċuiȝil, a ṗliaṗaτ maṗ ṗáṁċaiȝ, a ṫṗu maṗ miach bolȝ, a ṫṗáiȝe maṗ cuiṗṗe, "his shin *was* like a distaff, his thigh like the handle of an axe, his belly like a sack, his neck like that of a crane," *Cor. Gloss.*, *voce* Ṗṗull.

As, for : τṗeaṫ Ṡan naτaiṗ neiṁe 'n-a m-bṗaτaiȝ maṗ ṗuaiċionτaṗ, " the tribe of Dan had a serpent in their banner for a badge," *Keat. Hist.*, p. 131; maṗ ȝeaṗa, "as an incantation," *Id.*, p. 117 ; cuaille cuillinn 'na láiṁ maṗ ṗleaȝ, a holly staff in his hand for a spear.

O, from.

From, as iṗ í cṗich h-Ua Ḟioȝeinτe ó Luaċaiṗ Ṫṗuin co ṫṗuȝ ṗiȝ, ocuṗ ó ṫṗuȝ ṗiȝ co ṡuaiṗ, "the country of Hy-Fidhgeinte extends from Luachair Bruin to Bruree, and from Bruree to Buais," MS. Trin. Coll. Dubl. H. 3. 17. p. 378; ó áiτ ȝo h-áiτ, from place to place; ó céin ṁáiṗ, from a remote period.

By, denoting the instrument, as loṗcuṡ Muiȝe Ṡile co na h-eṗoamaiṫ ó ȝeinτiṫ, " the burning of Magh Bile, with its erdams, *by* the Pagans," *Chron. Scot.*, A. D. 825; iṗ τu ṗo τíṡnaiceṡ ó luṡaṗ, ocuṗ ṗo céṗaṡ ó luṡaíȝiṫ, ocuṗ ṗo h-aṡnaiceṡ, ocuṗ ṗo eiṗiȝ ó ṁaṗṫaiṫ, "thou art he who wert betrayed *by* Judas, and

crucified *by* the Jews, and buried, and didst rise from the dead,"
Book of Fermoy, fol. 58 ; ꝛo cinceb ó na Ᵽáılbıb ꝛın, "this was
responded to by the Falvys," *Book of Lismore*, fol. 178, *b ;* leıᵹ-
eꝛcaꝛ o'n lıaᵹ é, "he is cured by the physician," *Old Med. MSS.
passim ;* ꝛoıllꝛe cumaꝛcva ó ṁoꝛċaċc ocuꝛ ó ꝛoıllꝛı, "light
composed of light and darkness," *Cor. Gloss., voce* Oevol.

Of, the same as the Latin *de,* as ꝛeaꝛ ó Choꝛcaıᵹ, a man *from*
(i.e. *of*) Cork; ceol na ᵹ-cuꝛab ó Chuan Ooꝛ, "the music of
the heroes of *Cuan-Dor* [Glandore]," *O'Daly Cairbreach.*

Since, seeing that, as ó'ꝛ ꝛíoꝛ ꝛın, since that is true ; o ꝛo
ꝛıoıꝛ O'Neıll Maᵹnuꝛ vo ṁul h-ı v-Cıꝛ Eocchaın ꝛoaıꝛ ı n-a
ꝛꝛıċınᵹ caꝛ Ᵽınn, "when O'Neill learned that Manus had gone
into Tyrone, he returned back across the [*river*] Finn," *Ann. Four
Mast.,* A. D. 1522. But in this situation it should be considered
rather as an adverb than a preposition.

Denoting want, with a desire of obtaining, as ıꝛ ıomba ꝛíb
acá uaım, many a thing I want ; cꝛeav cá uaċa ? what do they
want? cá aıꝛᵹeav uaċa, they want money.

In, by, denoting the cause: ıꝛ baıc ó ċláꝛ, ıꝛ coel ó ċleıche,
" it is strong in boards, *and* it is slender in its wattles," *Cor. Gloss.,
voce* Clı.

Oꝛ, uaꝛ, over.

Over : as óꝛ eannaıb a n-aꝛm, "over the points of their wea-
pons," *Battle of Magh Ragh,* p. 198 ; buv ꝛıᵹ uaꝛ vo bꝛáıċꝛıb
cú, "thou shalt be a king over thy brothers," *Keat. Hist.,* p. 113 ;
Aꝛv-Eaꝛboᵹ Aıꝛo Macha aꝛ Pꝛíoṁꝛaıb óꝛ eaꝛꝛoᵹaıb Eıꝛıonn
uıle, "the Archbishop of Armagh is Primate over the bishops of
Ireland," *Id.,* p. 167 ; lıa uaꝛ leċc, "a stone over the monument,"
MS. Trin. Coll. Dubl. H. 2. 18. fol. 25 ; uaꝛ Oóınv, "over the
[river] Boyne," *Ann. Ult.* A. D. 534 ; an bꝛeo uaꝛ cuınv ı cꝛılıꝛ,
ı n-Eıꝛınv bıc bebaıꝛ, "the fire over the wave in effulgence, in
Beg-Erin he (Bishop Ivor) died," *Feilire Aenguis,* 23rd April.

The compound preposition oꝛ cıonn, i. e. *over-head,* is now
generally used for the simple óꝛ, or uaꝛ.

Ꝛe, ꝛıꝛ.—See le, leıꝛ.

Ré, ria; rér, riar, before.

Before : as ré n-ᴅɪlɪnn, " before the deluge," *Keat. Hist.*, p. 28 ; rér an oιbrιuȝaᴅ, " before the operation," *Battle of Magh Rath*, p. 94 ; rιa caċ Muιȝι Raċ, " before the Battle of Magh Rath," *Id.*, p. 110 ; raoιlιm ᴅ'á réιr rιn naċ ꝼuιl aċc ꝼιnnrȝél ꝼιlιᴅιoċτa ιr ιn rτaιr ᴅo aιrnéιᴅꝼιoᴅ Fιonnτaιn ᴅo ṁarċaιn ré n-ᴅιlιnn aȝur 'na ᴅιaιȝ, " I think, therefore, that there is nothing but a poetical fiction in the history which would narrate that Fintan lived before the deluge and after it," *Keat. Hist.*, p. 28.

Of : as ám uaιṁṁιoċ rér an rιȝ, " I am fearful *of* the king," *Id.*, p. 26 ; ro ȝaᴅ eaȝla ṁór h-é rιar na rιȝuιᴅ, " great fear *of* the kings seized him." *Vit. Moling*.

Roιṁ, before.

Before : roιṁ ré, before the time, before hand ; camall roιṁ lá, a short time before day ; buaιl roṁaτ, go forward ; aτá ꝼáιlτe roṁaιᴅ, " ye are welcome," *Keat. Hist.*, p. 100 ; ꝼáιlτιȝιr roιṁe, " he bids him welcome," *Id.*, p. 113 ; ȝaᴅaιr eaȝla ṁór an rι roιṁe, " the king was seized with great fear *before* [i. e. *of*] him," *Id.*, p. 124.

Signifying resolution : ᴅo ċuιr ré roιṁe, he resolved ; literally, he put before him ; an τan ċuιrear roιṁe ȝo h-uaιllṁιanaċ, " when he ambitiously resolves," *Id.*, p. 75.

Preference : roιṁ ȝaċ uιle nιᴅ, before every thing.

Seaċ, by, besides.

This preposition was anciently reċ, reoċ, rarely reċτaιr, and seems cognate with the Latin *secus ;* that it has nearly the same signification will appear from the following examples :

By, or *past :* τáιnιc Conȝal reaċ an óιnṁιᴅ, " Congal passed by the idiot," *Battle of Magh Rath*, p. 284 ; ᴅuτracur co náb reoċam no ċeιrreᴅ, " would that it would not pass by me," *Mac Conglinn's Dream ;* reιċrιo reċ rιnᴅ rlébe Rιꝼe, " they passed by the headland of the Riphean mountain," *Book of Ballymote*, fol. 11, *b, b ;* luιᴅ araιlι Ɖraí reċ an eclaιr, " a certain Druid

passed by the church," *Book of Lismore*, fol. 5, *b ;* ɗo cuaıɗ
Paꞇꞃaıc ꞃeċ ın uıle eꞇaꞃnaıȝe, " Patrick went past all the snares,"
Leabhar Breac, fol. 14, *a, a ;* co n-ɗeċaɗ caċ ae ɗıb ꞃech
anaıle, " so that each of them might pass by each other, *Cor.
Gloss.*, *voce* Róꞇ.

In comparison with : ıꞅ móꞃ an ꝼıolaꞃ ꞃeċ an ɗꞃeoılín, the
eagle is great in comparison with the wren. The Irish peasantry
generally translate ꞃeċ in this sense by the English *towards*, as "the
eagle is great *towards* [i. e. in comparison with] the wren ;" ꞃeaċ
mıcaıb Neıll, " beyond the sons of Niall," *Battle of Magh Rath*,
p. 312.

Besides : as a ɗeıꞃ Heċꞇoꞃ ɗoeꞇıuꞃ ȝuꞃ ab ó Ȝhaoıɗıol éıȝın
oıle ꞇanȝaɗaꞃ ꝼıne Ȝaoıɗıl na h-Alban ꞃeaċ an nȝaoıɗıol ó
ɗ-ꞇánȝaɗaꞃ meıc Mıleaɗ, " Hector Boetius states that it is from
some other Gael, besides the Gael from whom sprung the sons of
Milesius, that the Gaels of Scotland are descended," *Keat. Hist.*,
p. 52.

Out, beyond : ꞃechꞇaıꞃ caċaıꞃ ımmach, outside the city.—
Leabhar Breac, fol. 107.

Ꞇaꞃ, ɗaꞃ, over.

Over, across : as ɗo léım ꞃé ꞇaꞃꞃ an aɓaınn, he leaped across
the river ; ȝaɓaıɗ Molınȝ ꞃeme ɗaꞃꞃ an aꞇh anonɗ, " St. Moling
advances over across the ford," MS. Trin. Coll. Dubl. H. 2. 18.
fol. 216, *b ;* ɗí éꞃoıꞅꞅ ꞇaꞃ a ṁullach, " two crosses over his head,"
Cor. Gloss., *voce* Pꞃull ; ꞃo ꞃıaċꞇ ıaꞃ ꞃın ɗaꞃ Fıɗ Cuanach h-ı
Maıȝ Maıȝnıȝe, co ꞃáınıc ɗaꞃ Rıȝe ꝼo ċuaıɗ, " he came after-
wards across Fidh Cuanach into the plain of Magh Maighnighe,
and northwards across the [*river*] Righe," *Vit. Moling ;* ȝaɓꞃaꞇ
ɗaꞃ ꞃꞃuċaıꞃ na ɗóınnı ımmaıȝ ɓꞃeaȝ, " they proceeded across the
river of Boyne into Magh Breagh," *Book of Leinster*, fol. 105, *a, b ;*
ꞇaꞃ ꞃonnaıȝıb ꞃíċáꞃɗa ın baılı amach, " over the lofty enclosures
of the town," *Book of Lismore*, fol. 239 ; ꞃo claıɗeɗ ınɗ uaȝ ; a
ꞇ-ꞃleaȝ ɗıa ċaob, a ċloıɗeṁ ɗo'n ꞇaeb n-aıle, a luamaın ꞇaıꞃıꞅ,
" the grave was dug ; his lance was placed on one side, his sword
on the other, and his shield over across him," MS. Trin. Coll.

Dubl. H. 3. 18. p. 46 ; ꞇapla ꞃꞃuꞇ oí-móꞃ ꝺóıb ꝼoꞃꞃ ın conaıꞃ, ocuꞃ ꝺꞃoıcheꞇ ꝺo maꞃmaıꞃ ꞇaıꞃıꞃ, "they met a great stream on the way, with a bridge of marble *across* it," *Book of Lismore*, fol. 107 ; a cuꞃ ꞃúlae ꞇaꞃ a ꝼꞃıꞇꞅnaṁ, "keeping an eye *over* his diligence," *Cor. Gloss.*, *voce* Ceꞇeꞇ ; an ḃheallꞇaıne ꞇuaıꝺ ꞇaꞃꞇ, " the May last past."

Beyond : as ꞇuaıꝺ ꞃé ꞇaꞃ m'eoluꞃ, it went *beyond* my knowledge ; ꞇaꞃ ꞅaꞇ níꝺ, *beyond* every thing ; ꞇaꞃ mo ꝺ'ꞇꞇıoll-ꞃa, " beyond my endeavour," *Keat. Hist.*, p. 19.

Ꞇꞃé, through.

Anciently ꞇꞃıa, ꞇꞃı.

Through : as ꞇꞃé n-a ꞇꞃoıꝺe, through his heart ; ꝺo ḃéꞃ-ꞃa ın ꞅaı ꞃea ꞇꞃíꞇ ꞇꞃaíóı, " I will run this spear through thy heart," *Vit. Moling ;* leꞃꞇaꞃ ḃíꞃ oc ꝺáıl uıꞃcı, ocuꞃ a ꞇoıꞃ ꞇꞃé n-a ṁeꝺón, "a vessel which is for distributing water, with a handle through its middle," *Cor. Gloss.*, *voce* Eꞃcanꝺ.

Through, denoting the means, or cause : aꞃ ꞇꞃé aíne, ocuꞃ uꞃnaıꞅꞇe ꝺo ꞃaeꞃaꝺ Ꝺanıel ꝼáıꝺ, " it is through fasting and prayer Daniel the prophet was redeemed," *Book of Fermoy*, fol. 125 ; áꞃ ın Sꞃıꞃaꞇ Naeṁ ꞃo laḃꞃaꞃꞇaıꞃ, ocuꞃ ꝺo aıꞃceaꞇaın ꞇꞃıa ꞅınu na ꝼeꞃ ꝼıꞃeon, "for it was the Holy Ghost that spoke and predicted through the mouths of righteous men," MS. Trin. Coll. Dubl. H. 3. 18. p. 358; ꞃo ꞅabꞃaꞇꞇ ꝺan ıꝺaın h-í ꞇꞃı ımaꞃ-cꞃaıꝺ ꞃuaꞇꞇa, ocuꞃ ꞇꞃe méꝺ ın ꞇ-ꞃneaꞇꞇaı, ocuꞃ ꞇꞃeꞃ ın ımeaꞅla ꝺo ꞇuaıꝺ ımꞃı, " pangs then seized her *through* the intensity of the cold, and the quantity of the snow, and *through* the terror which came over her," *Vit. Moling ;* cıa ꝼıꞃ naꞇ ꞇꞃeom-ꞃa aꞇá ꞃın, " who knows but it is through me this is," *Id. ;* ꞇꞃé ꝺꞃaoıꝺeaꞇꞇ, *through*, or *by* magic ; ꞇꞃé ꞇanꞅnaꞇꞇ, " by treachery," *Ann. Four Mast.*, A. D. 1257, *et passim*.

On : as ꞇꞃé ꞇeıne, on fire ; ꞇꞃé laꞃaꝺ, on flame ; Neꞃo ꝺo ꞇuıꞃ ꞇꞃé laꞃaꝺ ꞃuaꞃ an Róıṁ, " Nero who set Rome in a conflagration," *Keating*, in Poem, beginning " Ꝼáıꝺ bꞃéaꞅaꞇ an ꞃaoꞅal ꞃo."

Um.—See Im.

CHAPTER VIII.

OF CONJUNCTIONS.

SECTION 1.—*Of the simple Conjunctions.*

THE simple conjunctions are remarkably few; but there are several conjunctional phrases, which help to make up the deficiency. The following is a list of the simple conjunctions, with their ancient and modern forms.

Αст, but, except.

This is often corrupted to αс, in common conversation.—See the *Syntax.*

Αꝣur, and, as.

This is generally written αcuꝛ, or ocuꝛ, in old manuscripts, and sometimes ꝛceo is found as a form of it, as ι ɓ-ꝼιαóναιꝛе ꝼеꝛ n-Єꝛеnο ꝛceo mαcu ꝛceo ιnꝣеnα, " in the presence of the men of Ireland both sons and daughters," *Book of Ballymote*, fol. 188; ꝼιꝛu, mαcu, mnά ꝛceo ιnꝣеnα, " men, youths, women, and daughters," *Battle of Magh Rath*, p. 24. Αꝣur is often contracted to ιꝛ, α'ꝛ, and sometimes 'ꝛ, when preceding a word beginning with a vowel, as 'ꝛ ιꝛ ꝼíοn α n-ɒеιꝛιm, " and what I say is true." When it follows com, *as*, or *equally*, it must be translated into English by *as;* com ɒеαꝛꝣnοιꝣсе αꝣur ꝛιn, " so remarkable *as* that," *Keat. Hist.*, p. 39. The Latin *ac*, or *atque*, which is clearly cognate with the Irish αcuꝛ, is sometimes used in this sense, as " Scythæ aurum et argentum perinde aspernantur *ac* reliqui mortales appetunt," *Justin;* " Simul *ac* se ipse commovit, atque ad se revocavit," *Cicero;* " Simul *atque* hostis superatus esset," *Id.*

An, whether.

This, which is cognate with the Latin *an*, and by some regarded as an adverb, is often written ɪn, and even ɪnꝺ, in ancient manuscripts.

Cíꝺ, although, even.

This is more frequently written ʒíꝺ. Both forms are used in the spoken dialect of the south of Ireland, but generally pronounced, and often written, cé and ʒé, forms which are found in the works of the best Irish scholars, as in the Genealogies of the Hy-Fiachrach, by Duald Mac Firbis : ʒé ꝛo ꞃíoꝺaıʒ, "although he appeased him," p. 140. The particle cıꝺ is often found in ancient manuscripts in the sense of *even*, as uaıꞃ ꝛo ꝼıcıꞃ ın Coımꝺıu cec ní ꝛecmaıc a leꝛꞃ uaꝺ cıꝺ ꞃıaꞃıu némm a ecaꞃʒaıꞃe, "for the Lord knows every thing we require from him, *even* before we implore him," *Leabhar Breac*, fol. 121, *b*.

Com, as.

Synonymous with the Latin *tam*. This is often written as if it formed a part of the adjective to which it is prefixed, as commóꞃ le ꞃlıaꞃ, as large as a mountain. It is sometimes responded to by aʒuꞃ, and then it should be kept separate from the adjective, and regarded as a conjunction, or an adverb. See example under aʒuꞃ.

Ꝺá, if.

This is generally written ꝺıa in old manuscripts. It is nearly synonymous with má; but there is this difference, that ꝺá is always used in connexion with the conditional mood, and má with the indicative, as ꝺá ʒ-ceılꝼınn, if I would, or should conceal; má ceılım, if I conceal.

Fóꞃ, moreover.

This is sometimes an adverb, and signifies *yet*. It is often written beoꞃ in old manuscripts, and even by Duald Mac Firbis in the middle of the seventeenth century.

Ꝺíꝺ, though, although.—See Cíꝺ.

Ꝺo, that.

Synonymous with the Latin *ut, utinam.* When before a verb
in the simple past tense (not consuetudinal past), it becomes ꝁuр,
or ꝁoр, which is a union of the simple ꝁo and ро, sign of the past
tense. In ancient manuscripts it is written co, and before the past
tense of verbs coр, cuр, ꝁuр, ꝁuрá. When coming before the
assertive verb ιр, ab, it amalgamates with the verb, and they
become coрub, cuрob, ꝁuрab, even in the present tense.—See the
Syntax.

Ꜧoná, than.

This is often written ιná in old manuscripts, but is generally
pronounced ná in the spoken language. In ancient and some modern
writings, when it precedes рé, *he,* and ιaꝺ, *they,* they amalgamate and
become ιnáр, ιnáιꝺ, i. e. *than he, than they,* as in the following ex-
amples:—noca cáιnιc роr calṁaιn ріn ро b'рерр blar na bрιꝃ, ꝺar
leo,ιnáр, "there came not upon earth wine of better flavour or strength,
they thought, than it." *Oighidh Muirchertaigh Moir Mic Erca.*
These amalgamations are also used by Keating and the Four Masters,
as ní раιbe 'n-a coṁ-aιmrιр реар boꝃa ꝺo bреápр ιonáр, "there
was not in his time a better bowman *than he,*" *Keat. Hist.,* p. 117;
ꝺearbрácaιр ꝺob óιꝃe ιonáр réιn, "a brother younger than him-
self," *Id., ibid.;* ní рuιl cιneaꝺ ро'n nꝃреéιn le n-ab annра ceaрc
ιonáιꝺ Eιrιonnaιꝃ, "there is not a people under the sun who love
justice more than the Irish," *Keat. Hist.,* p. 174; ꝁuр ob ceo é
ιnáιꝺ na blaра eιle, "that it is hotter than the other tastes," *Old
Med. SM.* 1414.—See also *Annals of the Four Masters,* at the
year 1540.

It should be also noted, that oιꝺaр, oιꝺac, is very frequently
used for ιoná, in ancient writings, as ιr aιреꝃꝺa ιn c-oꝃ conιꝺ
ꝺaꝁрurc oιꝺaр ιn рean co n-ꝺιbell a рuιрc, " for the youth with
his bright eye is more splendid than the old man with his dim
eye," *Cor. Gloss., voce* Ꝺlurr; aр ро ba ꝺιle laιр clann Neac-
caιn oιꝺac clann Neιll, " for the sons of Nechtan were dearer to
him than the children of Niall," *Ann. Four Mast.,* A. D. 1460.

In a copy of *Cormac's Glossary,* MS. Trin. Coll. Dubl. H. 2.
16. *voce* Ꝺꝺaрc, it is translated by the Latin *quam.*

Má, if.

When coming before the affirmative verb ιρ, they amalgamate, and become máp, now generally printed má'ρ; but written mápa in very ancient and correct manuscripts, as in the *Leabhar Breac*, fol. 127, *b, a:* mápa epóálτα ιμαο na pochpaιce, "if the amount of reward be certain;" mápa comaιpli leιb, "if it seem advisable to you," MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

When coming before áιl leaτ, *pleasing to thee*, it often combines with them, and they are written maóaιlτ, as maóaιlτ a óepbaó, "if thou wish to prove it." *Old Med. MS.*

Map, as.

This is sometimes a preposition, and sometimes a conjunction or adverb. It is pronounced muρ in Meath, and parts of Ulster, and so written by O'Molloy and others. In ancient manuscripts, peb is often used in its place; and this word is still preserved in the spoken language in the south of Ireland, but pronounced péó.

Muna, unless.

This is often written mιne and manι in old manuscripts, and when preceding the assertive verb ιρ, ba, they combine mιnab, mιnbao, manbao, i. e. *nisi esset*, as nι óíρ oo pechτ mιnab maιτ, "law is not right, unless it be good," *Cor. Gloss., voce* Ɉno.

Ná, nor.

This is now used in the same sense as the English *nor*, and the Latin *nec ;* but in old writings it is often put for the modern naċ, *not, which not*, as co ná τepna oepcιbal app, "so that not one escaped," *Cor. Gloss., voce* Coιpe bpecáιn ; ιapp ιn ní na pιl alτ ano, ocup ná poιnnτep, "because it contains no joint, and is not divided," *Id., voce* Oeach. Naċ is often used in old writings, and even by the Four Masters, for the modern ná, *nor, nec*, as co ná baoι aon maιnιpτιρ o Qpaιnn na naom co muιρ n-lochτ Ɉan bpιpeaó, Ɉan buan-péabaó, aċτ maó beaccán nama ι n-Єpιnn ná τucpaτ Ɉoιll oια n-uιó náċ oια n-aιpe, "so that there was not

any monastery from Aran of the Saints to the Iccian sea without being broken and pulled down, excepting a few in Ireland only, of which the English took no heed or notice," *Ann. Four Mast.*, A. D. 1537.

Ní, not.

This is used in the south and west of Ireland for the simple negative *not, non;* but seldom, if ever, in Ulster, ċa being substituted for it throughout that province, except in the south-west of Donegal, where they use ní. There are no words in the modern Irish corresponding with the English *yes* or *no;* but in the ancient language, naċó is used without a verb, in giving a negative answer, as naċó, a Mhaelṗuaın, " No, O Maelruain," MS. Trin. Coll. Dubl. H. 2. 18. fol. 205, *b.*

Nó, or.

This is the simple disjunctive conjunction, corresponding with the English *or*, and the Latin *vel*, or *aut.*

Noċa, not.

This, though found in manuscripts of no great antiquity, is now obsolete in the south and west of Ireland; but it is supposed that the ċa of the Ultonian and the Erse dialects, is an abbreviation of it.

O, seeing that, since.

O is frequently a preposition ; but when placed before a verb, it must be regarded as an adverb or a conjunction, for it then means *since*, or *because.*

Oır, because.

This is often written áp, óp, and uaıp, in old manuscripts, as ápp nıċ ꝼıu pınn ꝼéın ap n-épċeċċ, "for we ourselves are not worthy of being heard," *Leabhar Breac*, fol. 121 ; ap ıp ceno cono ꝼıl ꝼop ın cáınċe, " for the cynic has the head of a dog," *Cor. Gloss.*, *voce* Caınċe ; ap ıp peo ꝼıl ıppın poıpcel oᵹ-oılᵹuo caċ uılc, " for the Gospel has full forgiveness for every evil," MS. Trin. Coll. Dubl. H. 3. 18. p. 358, and H. 3. 17. p. 5.

The word ᶌáιᵹ, now obsolete, is often found for οιρ, in old manuscripts, and even in the Annals of the Four Masters.

Sul, *before.*

This is written ριαριυ and ρέριυ in old manuscripts. It may be regarded as an adverb or a conjunction.—See Prefixes of Verbs, pp. 157, 158. O'Molloy writes it ροιl, and Donlevy ρυιl, throughout their catechisms ; and it is also written ρυιl in a MS. in the possession of the Author, transcribed in Ulster, in 1679 ; but no ancient authority for these forms has been found.

SECTION 2.— *Of compound Conjunctions, or conjunctional Phrases.*

These are in reality made up of different parts of speech ; but, as many of them express ideas which in the classical, and some of the modern, languages, are expressed by simple conjunctions, it will be useful for the learner to have a list of the most usual of them.

Αᴄτ máᴅ, except only; αᴄá nι ᴄeαnα, but however ; αᴄᴄ ᴄeαnα, however.

Αᴄᴄ námα, except only.

Αᴄúιρ, because.   Now obsolete.

Αιρe ριn, therefore : ιρ αιρe ριn, *ideo.—Cor. Gloss., voce* δριᶎιᴄ.

Αρ αn αὁᴅαρ ριn, therefore; literally, for that cause, or reason.

Αρ ᴄορ ᴈo, so that, in order that.

Αρ ᴅαιᵹ, because.

Αρ ρon ᴈo, because that.

Αρ α ρon ριn, notwithstanding.—*Lucerna Fidelium.*   Preface.

Αρ eαᵹαl ᴈo, lest that.

δίoὁ, although ; literally, *esto,* let it be, i. e. granting.

Ceαnα, however : αᴄᴄ αen nι cenαι, "but one thing, however," *Mac Conglinn's Dream,* in *Leabhar Breac,* fol. 108.

Cιbιοnnuρ, howbeit, albeit, *Tribes, &c., of Hy-Fiachrach*, p. 320. Now obsolete.

Conιὸ, so that.—See Fο bίċ.

Chum ʒο, in order to, to the end that.

Dálα, with respect to : ὸálá ρluαιʒ nα h-Єιʒιρτε, " with respect to the forces of Egypt," *Keat. Hist.*, p. 46.

Dο bριʒ, because.

Fο bιċ, because : conιὸ é α αιnιm ὸ ριn ιlle Ατh m-ὸεαnnchαιρ, .ι. ρο bιċ nα m-beαnn ρο lαeρατ nα cuραιὸ ὸιb αnn, " so that its name from that forward is Ath Beanchair [i. e. the ford of the crests], because of the *bens* [crests] which the heroes cast into it," *Book of Leean*, fol. 182, *a, a.*

Ʒιὸ ʒο, although that.

Ʒίὸ τρα αċτ, howbeit, albeit, however.

Ʒεn ʒο, ʒιοn ʒο, or cen cο, although that.

Ʒεn ʒο, ʒιοn ʒο, or cen cο, although not, as ʒιοn ʒο b-ϝuιlιο, " although they are not," *Keat. Hist.*, p. 15 ; ʒιοn ʒο ραbαὸορ ϝéιn 'ραn n-Ʒρéιʒ, " although they themselves were not in Greece," *Id.*, p. 42. When ʒεn ʒο is negative, it is made up of ʒé, *although*, ná, *not*, and ʒο, *that;* when affirmative it is put simply for ʒεὸ ʒο, or, ʒιὸ ʒο.

Ιοmτhúρα, with respect to; ιοmτúρα Phαραο, " with respect to Pharoah," *Keat. Hist.*, p. 46.

Ιοnnuρ ʒο, so that.

Mαρ ʒο, inasmuch as, since, because that.—*Id.*, p. 7.

Máιρεαὸ, if so, i. e. má ιρ εαὸ, if it is so, if so it be.

Nο ʒο, until that.

Súο αʒuρ ʒο, supposing that.

Ταρ ċεαnn ċεαnα, although.—*Id.*, p. 23.

Τuιlle eιle, moreover.

Uιme ριn, therefore.

It would, perhaps, be better generally to analyze these expressions by resolving them into their ultimate elements, noting, however, the conjunctional force of the phrase.

CHAPTER IX.

OF INTERJECTIONS.

THE words employed as expressions of various emotions are numerous enough in the spoken Irish, but they vary throughout the provinces.   The following is a list of such as occur in correct books and manuscripts.

Ⲁbú, or ⲁbo ! an exclamation of terror and defiance.

Ⲁcc ιϲιꞃ, not at all !

Ⲁ, or O ! Oh! as Ⲁmu Coιmⲃιu, O my Lord !—*Rumann.*

Ⲇuꞃꞃⲁnn, woe is me! alas !

Єιꞃⲥ, hush ! list ! whist !

Ⲫⲁꞃⲁeꞃ, or ⲫⲁꞃⲁoιꞃ, alas !

Ⲫéⲁċ, behold !

Ⳑoċ, íoċ, cold ! cold !

Ⲙⲁιꞃⲅ, woe !

Ⲙo nⲁιꞃe, O shame ! fie ! for shame !

Ⲙonⲅenⲁιꞃ, thrice happy !

Ⲙonuⲁꞃ, woe is me !

Ⲙo ⲉꞃuⲁⲅ̇, my pity !   Sometimes used to express contempt.

Oċ, alas !

Olⲁⲅón, alack a day !

Uċⲁn uċ, alas ! woe is me !

Uċ ón, alas !

Various other exclamations may be formed, *ad libitum,* as ⲫⲁιꞃe, *gardez-vous,* ⲫⲁιꞃe ⲅo ⲃeóιⲅ̇, &c.   The war cries of the ancient Irish, and Anglo-Irish, were made of ⲁbó, or ⲁbú, and the name, or crest, of the family, or place of residence, as Ⳟꞃⲁꞃⲁċ ⲁbó ! Ⲫιon-nóⲅ ⲁbú ! Seⲁⲃⲁc ⲁbú ! Cꞃomⲁⲇ ⲁbú, Seⲁnⲁιⲇ ⲁbu !

CHAPTER X.

OF DERIVATION AND COMPOSITION.

HAVING treated of the different sorts of words, and their various modifications, it will be now proper to point out the manner in which one word is grammatically derived from another. Irish, and its cognate dialects, particularly the Welch, have afforded more material to support the conjectures of etymologists than any other language in the world ; but these etymological visions, after having served for more than half a century to uphold absurd systems, have lately fallen into merited contempt amongst the learned.

The passion for analyzing has induced some to assert, that all true primitives in the Celtic dialects consist of but one syllable; that all dissyllables and polysyllables are either derived or compounded, and are therefore all resolvable into ultimate monosyllabic elements. But that there can be no certainty in speculations of this kind will be sufficiently obvious from the true grammatical analysis; and indeed the absurdity of them is proved by their results. With the refutation of such theories grammatical etymology has nothing to do, and the writer will therefore content himself with laying down the general principles of grammatical derivation, which are demonstrable and unquestioned.

Monsieur Pictet of Geneva, is one of the few philologers of this age who makes the legitimate use of the Irish and its cognate dialects in comparative etymology, though in his youth, being misled by the extravagant speculations of Vallancey, he published a work on the mythology of the ancient Irish, which is visionary enough, and which he intends to correct. On this subject he writes as fol-

lows, in a letter dated Geneva, June 24, 1835, which was addressed
to the late Edward O'Reilly, author of the Irish dictionary, who
died in 1830, but which was handed to the author of this grammar
by the bearer, when he learned that O'Reilly was dead :

" Il y a fort long temps que je m'occupe de l'histoire et de la
litterature de toute la famille des nations Celtiques et en particulier
de celle de l'Irlande.   Un essai publié par moi il-y a 10 ans, sur
l'ancienne mythologie Irlandaise, a ète le premier résultat, et je
dois le dire, le résultat un peu prémature de mes etudes à ce sujet
j'ai reconnu depuis que j'avois lieu de craindre de m'etre trop fié à
Vallancey pour les premières données du problême à resoudre. Je
ne considére plus maintenant cet essai que comme un travail de
jeune homme qui exigeroit une refonte compléte. A dire le vrai,
je crois actuellement que les travaux preparatives sur la langue et
l'ancienne litterature de l'Irlande ne sont pas encore assez avancès
pour permettre d'aborder cette question avec espoir de l'elucider
completement."

Again, in his work on the affinity of the Celtic dialects with
the Sanscrit, he thus alludes to the injudicious use made of the
Celtic dialects, by Vallancey and others, in the elucidation of com-
parative etymology.

" Le groupe des langues Celtiques, après avoir servi pendant
quelque temps à etayer d'absurdes systèmes, est tombé, par un
effet de réaction, dans un oubli très peu meritè."—*Avant-propos,*
p. vi.

Dr. Prichard, of Bristol, has also pursued a very legitimate
course of etymological inquiry in his Eastern Origin of the Celtic
Nations, in imitation of the system of the learned James Bopp.
And Professor Latham, in his *English Language,* has laid down
rules of investigation by comparative etymology, which should be
carefully studied by all lovers of this difficult and lately discovered
science.

SECTION 1.— *Of Derivation.*

The parts of speech which are formed by derivation from other words are substantives, adjectives, and verbs. They are chiefly derived from substantives and adjectives ; a few only from verbs.

SUBSECTION 1.—*Of derivative Substantives.*

Derivative substantives may be classed as follows, according to their terminations :

1. Abstract substantives in aр, eaр, uр[a]. These are formed from adjectives, or other substantives, by adding the above terminations, as díomaoin, idle, díomaoineaр, idleness.

So also aoibinn, delightful, aoibneaр, delight (Lat. *amœnus, amœnitas*) ; námaid, an enemy, náimdeaр, enmity ; caraid, a friend, cáirdeaр, friendship ; óglác, a youth, óglácuр, adolescence ; ceann, a head, ceannaр, headship, or leadership.

2. Abstract substantives in acт, or eacт. These are formed from adjectives and substantives, and sometimes, though rarely, from verbs, as from díblide, decrepid, comes díblídeacт, decrepitude ; from раoɣalтa, worldly, comes раoɣalтacт, worldliness ; from mórδa, majestic, comes mórδacт, majesty; from láidir, strong, láidireacт, strength; from рíɣ, a king, рíoɣacт, a kingdom ; from тaoiрeac, a chieftain, тaoiрiɣeacт, chieftainship.

[a] This termination is very probably cognate with the Latin *-itas ;* the *t* being aspirated.

Abstract substantive nouns of this termination are formed from personal nouns in óıp, ıpe, aıpe (See No. 4), as from ꝼıᵹeaⱱóıp, a weaver, ꝼıᵹeaⱱóıpeacꞇ, the trade, or occupation of a weaver; from cpuıꞇıpe, a harper, cpuıꞇıpeacꞇ, harping; from pealᵹaıpe, a huntsman, pealᵹaıpeacꞇ, hunting. They are also formed from the genitive of names of tradesmen, as from ᵹaba, a smith, comes, by attenuation, ᵹaıbneacꞇ, smithwork, or the trade or occupation of a smith.

3. Abstract substantives in e, or ı. These are formed from adjectives, and are the same in form as the genitive singular feminine of the adjective.

Thus from ᵹlan, pure, comes ᵹloıne, cleanliness, purity; ᵹeal, bright, ᵹıle, brightness; lom, bare, loıme, or luıme, bareness; uapal, noble, uaıple, nobility. Some writers terminate these nouns, with acꞇ, and write ᵹloıneacꞇ, ᵹıleacꞇ, luımeacꞇ, uaıpleacꞇ. Adjectives in amaıl form abstract nouns of this kind from their genitives singular, not from their nominatives, as ꝼeapamaıl, manly, gen. sing. ꝼeapamla, abstract substantive ꝼeapamlacꞇ, manliness; ꝼlaıꞇeamaıl, princely, ꝼlaıꞇeamla, ꝼlaıꞇeamlacꞇ, princeliness.

4. Substantives in aıpe, ıpe. These are derived from other substantives, as from pealᵹ, a chase, comes pealᵹaıpe, a huntsman; from cpuıꞇ, a harp, cpuıꞇıpe, a harper; from cealᵹ, a sting, cealᵹaıpe, a knave.

5. Nouns in óıp. These are derived from passive participles; as from meallꞇa, deceived, comes meallꞇóıp, a deceiver; from mıllꞇe, spoiled, mıllꞇeóıp, a destroyer. From every substantive noun of this class an abstract substantive noun in acꞇ, or eacꞇ, may be formed.—(See No. 2).

There may also be formed from every passive participle a personal noun in óıp, and an adjective in ac, of an active signification, from which again an abstract

substantive noun in ċτ may be formed, as from mıllτe, spoiled, comes mıllτeoıp, a spoiler, or destroyer ; mıllτeaċ, destructive, and mıllτeaċτ, destructiveness.

It should be here remarked, that personal nouns substantive in óıp are not always derived from passive participles, and that they sometimes come from other nouns, as from υοραρ, a door, comes, by attenuation, υóıρρeóıp, a doorkeeper ; from υlıξeaυ, a law, υlıξτeoıp, a lawyer ; from caımneal, a candle, caınnleoıp, a candlestick, or chandelier, &c.

6. Nouns substantive in aċ, which are mostly personals, are variously derived, as from mapc, a horse, is derived mapcaċ, a horseman ; but the substantives of this termination are principally patronymics, and are formed from names of persons and countries, by adding aċ :

Examples.—Ópıanaċ, an O'Brien, or one of the family of O'Brien; Ruapcaċ, one of the family of O'Rourke ; Ͳonnaϐánaċ, one of the family of O'Donovan ; Ɵıρeannaċ, an Irishman, or Irish; Ɑlϐanaċ, a Scotchman, or Scottish ; Ͳρeaźnaċ, a Welchman, or Welch, *Britannicus ;* Spáıneaċ, a Spaniard, or Spanish ; Ͳρanξcaċ, a Frenchman, or French. Sometimes they are not personals, as from ϝıaυ, a deer, comes ϝıaυaċ, a hunt, a stag-hunt; from cρíon, withered, comes cρíonaċ, or cρíonlaċ, dried sticks or brambles.

7. Personal substantive nouns in íυe, aıυe, or uıυe. These are derived from other substantives :

Examples.—From ρξéal, a story, comes ρξéalaıυe, or ρξeuluıυe, a story-teller; from τρéaυ, a flock, τρéaυaıυe, a herdsman, or shepherd; from ρnáṁ, swimming, ρnáṁaíυe, a swimmer; from ceápυ, a trade, ceápυaıυe, a tradesman ; from ρτaıρ, history, ρτaρuıυe, a historian; from muc, a hog, mucaıυe, a swineherd; from ceannach, buying, ceannaıξe, a merchant. And from all

these abstract nouns substantives may be formed, as ᵹéaluɪóeaċᴅ, story-telling; ᴅᵱéaᴠaɪóeaċᴅ, herding, &c. &c.

8. Diminutives in án, ín, óᵹ. These are formed from other substantives, and sometimes from adjectives, as from cnoc, a hill, comes cnocán, a hillock, and cnoɪcín, or cnuɪcín, a very small hill.

So also from cloᵹ, a bell, comes cluɪᵹín, a small bell; from ᴠuɪlle, a leaf, ᴠuɪlleoᵹ, a small leaf; from cɪaᴘ, black, or dark, Cɪaᴘán, a man's name, denoting swarthy, or black complexioned; from boċᴅ, poor, boċᴅán, a pauper.

Several ancient Irish names were diminutives formed in this manner, as Colmán, from Colum; Mochaomóᵹ, formed from Caoṁ, handsome,—hence this name is Latinized *Pulcherius;* Scoɪċín, formed from ᵱcoċ, a flower; &c. Most of these names are now known chiefly as names of the ancient Irish saints.

It should be here noted, that some nouns terminating in án and óᵹ, do not always express diminutive ideas, as copóᵹ, a dock, or any large leaf growing on the earth; lubán, a bow; moᴘán, a great quantity; oɪleán, an island.

In *Cormac's Glossary,* at the word uɪbne, it is stated that all the diminutives end in án, or ene: áᴘ caċ ᴠeɪóblɪ ᵱɪl a m-bélᴘa ɪᴘ án no éne ᴠo ᵱuaᴘuᴘcuɪb, "every diminutive which is in language is expressed by án, or ene." And yet we find the termination óᵹ, or óc, in the most ancient manuscripts, to denote diminution.

Stewart is justly of opinion, that the termination ᴘaɪó, or ᴘɪó, added to nouns, has a collective (not a plural) import, like the termination *rie* in the French words *cavalerie, infanterie,* and *ry* in the English words *cavalry, infantry, yeomanry,* as laochruidh, *a band of heroes.*—*Gælic Grammar,* 2nd edit. pp. 180, 181. That such words as laoċᴘaɪó, macᴘaɪó, eaċᴘaɪó, are collective nouns, and not plurals of laoċ, mac, eaċ, will appear from the following examples, in which the singular form of the article is used in connexion with them: ɪaᴘ n-a ċloᴘ ᴘɪn ᴠo'n laoċᴘaɪó, "the heroes having heard this," *Keat. Hist.,* p. 73; ᵹo líon a laoċᴘaɪóé, "with the entire number of his heroes," *Id.,* p. 75; coᴘa na h-eaċᴘaɪóé,

"the feet of the horses," *Id.*, p. 120 ; map ceann ꝛeaona aᴘ a
laocꝛaıóe, " as captain of his heroes," *Id.*, p. 67 ; aᴘ loıᵹıoo a
laocꝛaıóe, " from the fewness of his heroes," *Id.*, p. 144 ; oá
ᴘꝛíoṁ-lonᵹᴘoᴘᴄ oo óí a Laıᵹnıb 'na ᵹ-cleaccaoaoıᴘ a ᴘíoᵹnaıó
beıᴄ 'na ᵹ-coṁnuıóe, " two chief seats there were in Leinster, in
which their kings used to dwell," *Id.*, p. 25 ; ceacᴘaᴘ aᴘ ꝛıcıo oo
laocᴘuıó a líon, " twenty-four heroes was their number," *Id.*,
p. 57.   So in *Cormac's Glossary, voce* ꝼemen, we find oaṁᴘaıᵹ,
oxen, as oa ᴘí-oaṁ oaṁᴘaıᵹe Єᴘenn, " the two royal oxen of the
kine of Ireland."   And in the *Dinnsenchus :* caᴘn macᴘaıóe Laıᵹ-
en, " the carn of the youth of Leinster."

9. Nouns substantive in baᴘ.   These are very few
in number, and are formed from other substantives, as
from ouılle a leaf, is derived ouılleabaᴘ, foliage.

Subsection 2.—*Of derivative Adjectives.*

1. Adjectives in ac, aıó, ıó, uıóe, are generally de-
rived from substantives ; as from ꝼeaᴘᵹ, anger, comes
ꝼeaᴘᵹac, angry ; from eaᵹna, wisdom, eaᵹnaıó, or
eaᵹnuıóe, wise; from cıall, sense, ceıllíó, sensible, or
prudent.

2. Adjectives in ṁaᴘ are derived from substantives,
as from cıall, sense, comes cıallṁaᴘ, sensible ; from
ᵹᴘáó, love, ᵹᴘáóṁaᴘ, lovely.

So also from aᵹ, prosperity, aᵹṁaᴘ, prosperous, lucky ; from
líon, a number, líonṁaᴘ, numerous ; from ceol, music, ceolṁaᴘ,
musical ; from bᴘíᵹ, virtue, force, bᴘíoᵹṁaᴘ, vigorous, efficacious.
Some think that this termination is the preposition or adverb maᴘ,
as, or *like to.*

3. Adjectives in aṁaıl are also derived from sub-
stantives, as from ꝼeaᴘ a man, comes ꝼeaᴘaṁaıl,
manly ; from ᵹean, love, ᵹeanaṁaıl, amiable, comely;
from ᴘláınᴄe, health, ᴘláınᴄeaṁaıl, healthy.

This termination is written aṁuıl, by some, and generally pronounced as if written úıl, and in the Erse, *ăil*, *eil*. It is analogous to the Latin *alis*; and it is unquestionably a corruption of the word aṁaıl, or aṁuıl, *like*, suffixed to nouns, like the English *war-like, soldier-like, business-like*.

4. Adjectives in ꞇa, ᵭa, or ᵭa, are also derived from substantives, as from peap, a man, comes peapᵭa, masculine; bean, a woman, banᵭa, feminine; óp, gold, ópᵭa, golden; móp, great, mópᵭa, majestic; pípéan, a just man, pípéanꞇa, righteous; ꞡpıan, the sun, ꞡpıanᵭa, sunny; ꞡall, a foreigner, ꞡallᵭa, exotic.

<center>Subsection 3.—*Of derivative Verbs.*</center>

1. Verbs in íꞡ1m, or uíꞡ1m, making the future in eoċaᵭ. These are derived sometimes from substantives and sometimes from adjectives.

Examples.—From cuıṁne, or cuıṁnı, memory, comes cuıṁníꞡ1m, I remember; from poıllpı, light, comes poıllpíꞡ1m, I shine; from mılıp, sweet, comes mılpíꞡ1m, I sweeten; from bán, white, comes bánuıꞡ1m, I whiten.

2. Some verbs in aım, making the future in paᵭ, are derived from adjectives.

Examples.—Móp, great, mópaım, I magnify; ᵭeapꞡ, red, ᵭeapꞡaım, I redden.

It should be here noted, that verbs derived from adjectives denoting colour, cold, heat, &c., are either active or passive, as ᵭeapꞡaım, which may signify either I redden, i. e. make red, or I become red, i. e. blush; bánuíꞡ1m, I whiten, i. e. make another thing white, or I become white, i. e. grow pale myself; puapuıꞡ1m, I cool, or become cold.

Section 2.— *Of Composition, or the Formation of compound Terms.*

In all compound words the second part is qualified, or defined by the first, and not the first by the second : hence it follows, that whatever part of speech the first, or prepositive part may be in itself, it becomes an adjective to the second, or subjunctive part.

Examples.—In oṗ-laṗτa, gold-burnished ; bláċ-ċúṁṗa, blossom-sweet ; bél-bınn, mouth-sweet, fluent ; the nouns óṗ, bláċ, and bél, become definitives to the adjectives laṗτa, ċúṁṗa, and bınn.

This is a general principle in Irish compounds, and also in those of all the Teutonic dialects. When the compound consists of more than two parts, this principle is also observed throughout, viz. the first term defines or particularizes all the parts following it, as ṗíoṗ-áṗo-aıᵹeanτaċ, *truly-high-minded.*

An adjective, when placed before a substantive, enters into composition with it, as aṗo-ṗıᵹ, a monarch ; τṗén-ṗeaṗ, a mighty man ; oeaᵹ-laoċ, a goodly hero ; áóbal-ċúıṗ, a great cause ; ban-ṗıle, a poetess ; ᵹnáċ-béaṗla, a common dialect.

It is also a general rule in forming compound words in this language, that the preceding part of the compound aspirates the initial consonant of the part which follows, if it admit of aspiration, not excepting even ṗ, as oéıᵹ-bean, a good woman ; uaṗal-cheano, a noble head (*Cor. Gloss.*, *voce* Aıṗċınoech) ; oeaᵹ-ouıne, a good man ; móṗ-ṗeaṗ, a great man ; oṗoıċ-ᵹníoṁ, an evil deed ; móṗ-ṁaoṗ, a high steward ; aṗo-ṗoṗτ, a chief port, or fort ; cam-ṗúıleaċ, wry-eyed ; oṗoıċ-ċeıne, a bad fire. From this rule, however, are excepted :

1. Words beginning with ṗ, followed by a mute, which, as already observed, never suffers aspiration.

2. Words beginning with ⱱ or ⱦ, when the preceding part of the compound ends in ⱱ, n, ⱦ, as ceann-ⱦⱃéaη, head-strong; ceann-ⱱáηa, obstinate; céιⱱ-ⱦeaᵹ, the first house, *Keat. Hist.*, p. 75; láη-ⱱíⱃeach, full-straight, straightforward, *Id.*, p. 79; Cⱃⱶιⱦeaη-ⱦⱶaⱦ, Pict-land, *Id.*, p. 80; áⱃⱱ-ⱦaoιⱃιoch, an arch-chieftain, *Id.*, p. 95; ceann-ⱦaoιⱃιᵹ, head-chieftains, *Id.*, p. 141; ᵹlúη-ⱱⱶ, black-kneed, as Ꞑιall ᵹlúη-ⱱⱶ, *Id.*, p. 95.

3. A few instances occur in which there is a euphonic agreement between the consonants thus brought together, which agreement would be violated if the latter were aspirated; but it must be acknowledged that in the spoken language this agreement is not observed in every part of Ireland.

The following are the most usual modes of compounding words in this language.

I.—Words compounded with a Substantive prefixed.

1.—*Substantives compounded with Substantives.*

Ɓó-áⱃ, the murrain; literally, *cow-destruction.*

Caιⱦ-eaⱱaⱃηaιⱱe, an ambuscade, *Ann. Four Mast.*, A. D. 954.

Caιⱦ-ⱞιlιⱱ, a soldier; literally, *battle-soldier.*

Caⱦ-ⱱáⱃⱃ, a helmet; literally, *battle-top* (i. e. *battle-hat*).

Ceann-ⱱeaⱃⱦ, or ceιnn-ⱱeaⱃⱦ, a head-dress.

Ɗall-cιaⱦ, a blinding fog; confusion, or bewildering, *Vit. Moling*, and *Lucerna Fidelium*, p. 253.

Ɗoⱱaⱃ-cú, an otter, i. e. water-dog, *Cor. Gloss*, *voce* Coιn Ƒoⱱ-aιⱃⱶe.

Ɗoⱱaⱃ-ⱃoιllⱃe, twilight, *Ann. Four Mast.*, A. D. 1557.

Ɗⱶιne-ⱱáⱱ, the plague among men, *Cor. Gloss.*, *voce* Saⱱalⱦaιⱃ.

Ƒíoⱱ-áⱃ, destruction of trees by a storm; lit. *wood-destruction.*

Ᵹιon-cⱃaoⱃ, a wide, or voracious mouth.

Láⱞ-ⱱιa, a household god, literally, a *hand-god.*

Láⱞ-óⱃⱱ, a hand-sledge.

Leaⱱaⱃ-cοιⱞéaⱱaιⱱe, a librarian; literally, a *book-keeper*, *Ann. Four Mast.*, A. D. 1136.

Leaṫ-ċluaṛ, one ear[b].
Leaṫ-ċoṛ, one foot.
Leaṫ-láṁ, one hand.
Leaṫ-ṛúil, one eye.
O-naṛc, or au-naṛc, an ear-ring.
Ríoġ-ṫaoiṛeaċ, a royal chieftain.
Souaġ-óoṛuṛ, an arched doorway, *Book of Lismore*, fol. 156.
Suain-ḃṛeaċṫ, a charm which causes sleep, *Id.*, fol. 175.

2.—*Adjectives with a Substantive prefixed.*

Óél-ḃinn, sweet-mouthed, fluent.
Ceann-ġoṛm, blue-headed.
Ceann-ṫṛom, heavy-headed.
Cneiṛ-ġeal, white-skinned; lit. *skin-white.*
Coiṛ-éaoṫṛom, light-footed; lit. *foot-light.*
Coṛ-lomnoċṫ, bare-footed; lit. *foot-bare.*
Monġ-ṛuaó, red-haired; lit. *hair*-red, i. e. *crine ruber.*

3.—*Verbs or Participles with a Substantive prefixed.*

Óaill-ċṛiṫ, trembling all over, *Vita Coemgeni.*
Óáṛṛ-ḃṛiṛṫe, broken at the top; lit. *top-broken.*
Óéal-oṛluiċṫe, or béal-oṛġailṫe, mouth-open, wide-open.
Cṛeaċ-loiṛġim, I devastate with fire, as ṛo cṛeaċ-loiṛġeaó laṛ
    an ṛoċṛaioe ṛin i m-baoi ṛo ṛmaċṫ Ṡall, " by that army was
    burned all that was under the jurisdiction of the English,"
    Ann. Four Mast., A. D. 1594.
Láṛ-ṫollṫa, pierced in the middle.
Ṫaoḃ-leaoaṛṫa, side-hacked, wounded in the sides.
Ṫeaṛ-ṁolaim, I praise with warmth, or enthusiasm : ṫeaṛ-ṁolṫa,
    enthusiastic praises, *Book of Fermoy*, fol. 52.
Ṫonn-luaiṛġṫe, wave-rocked.

---

[b] When leaṫ, which literally means *half*, is thus prefixed, it signifies " *one of two*," such as one ear, one eye, one leg, one hand, one foot, one shoe, one cheek. It is never applied, except where nature or art has placed two together ; but in this case it is considered more elegant than aon, *one.*

II.—Words compounded with an Adjective prefixed.

1.—*Substantives with an Adjective prefixed.*

Aipo-píʒ, a monarch, i. e. arch-king.

Aiceac-popc, a plebeian town, or village.

óopp-onn, a great rock, MS. Trin. Coll. Dubl. H. 2. 15. p. 180, col. *a*, line 23.

Ceapc-meaóon, or ceipc-meaóon, the very middle, or centre, *Wars of Turlough*, MS. Trin. Coll. Dubl. H. 2. 1. p. 1.

Ceacaip-leabap, the book of the Four Gospels; literally, the quatriple book.

Claen-bpeac, a false sentence, MS. Trin. Col. Dubl. H. 2. 15. p. 26.

Daopʒap-ṗluaʒ, the mob, or rabble, *Ann. Four Mast.*, *passim.*

Dub-abainn, a black river.

Dub-ʒlaipe, a black stream.

Duib-éan, a cormorant; literally, *black-bird.*

Finn-ceolán, a beautiful little bell, *Book of Lismore*, fol. 189.

Fionn-bpuʒ, a fair habitation, *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14. fol. 112.

Fionn-ʒlaipe, a bright, or clear stream.

Fíop-mullach, the very summit, the *vertex, apex,* or *cacumen.*

Ʒapb-óoipe, a rough oak wood, or grove; *roboretum asperum.*

Ʒlap-muip, a green sea, *Rumann, Laud.* 610, fol. 10.

Naom-oioe, a holy tutor, *Vit. Cellachi.*

Ppíom-callaóóip, chief keeper of the calendar, *Ann. Four Mast.*, A. D. 1136.

Ppím-cealla, principal churches.

Ríʒ-ceach, a royal house.

Cpéin-ṗeióm, a mighty effort.

Cpom-coóla, heavy sleep: cona o-cuil Caóʒ cpom-coóla, "so that Teige slept a heavy sleep," *Book of Lismore*, fol. 163.

Cpom-ʒul, heavy or deep lamentation, or weeping.

2.—*Adjectives compounded with Adjectives.*

Aipo-beannac, lofty-peaked, high-pinnacled.

Apo-τορannaċ, loud-sounding, altisonant : pronounced in some parts of Ireland áp̄o-ċoppannaċh, which violates the euphonic rule above alluded to.

Ouḃ-ḃonn, dark-brown ; ouḃ-ġopm, dark-blue.

Fíop-áluınn, truly fine, or splendid.

Ġlan-paḋapċaċ, clear-sighted.

Ċaom-ḃuapaċ, very bountiful.

Ċaompġaıp-ġlıc, very wise, or prudent.

Ċıaċ-ḃán, pale-grey.

Ċom-lán, and in old writings lomnán, very full, full to the brink, or brim : as lommnán ᴅo ḃıuḋ, " very full of food," *Leabhar Breac*, fol. 108.

3.—*Verbs, or Participles, with an Adjective prefixed.*

Aıpo-eıτıollaım, I fly on high.

Oeapġ-lapaḋ, red-flaming.

Oıan-pġaoıleaḋ, rapid dissolution, or relaxing.—*Book of Fermoy*, fol. 72.

Olúıċ-ċeanġlaım, I bind fast.

Ġéıp-leanaım, I persecute.

Cpéan-paoḃaım, or cpém-péaḃaım, I disrupture, I tear violently, or mightily.

Cpom-ġonaım, I wound deeply, or severely : as áıτ ap cpom-ġonaḋ Aoḋ Ollán, " where Aodh Ollan was severely wounded," *Keat. Hist.*, p. 135 ; cpom-ġoınċeap Eoġan ann, " Eoghan was deeply wounded there," *Vita S. Cellachi.*

Cpom-ġuılım, I weep loudly, deeply, or heavily, *Keat. Hist.*, p. 119.

III.—Words compounded with a Verb prefixed.

The genius of the Irish language does not seem to favour the prefixing of verbs in compound terms, but modern translators have coined a few words in which verbs are prefixed, as cappaınġ-apτ, a load-stone ; bpıp-ġéımneaċ, broken noise.

IV.—WORDS COMPOUNDED WITH A PREPOSITION PREFIXED.

The Irish language does not admit of compounding words in this manner, excepting in very few instances. The following is a list of the principal words so compounded :

Oıleaᵹaım, I dissolve: as oıléᵹraıo a maıʒh a n-olc, " their good shall dissolve their evil," *Visio Adamnani.*

Oırᵹaoılım, I dissolve : oo oırᵹaılpıóír rurʒaınʒ ocur ƒolaıo maeċ na n-ae, "the substance and soft consistency of the liver would dissolve," *Old Med. MS.*

Eaoap-ᵹuıoe, intercession : oo eırʒ Oıa pa n-a eʒır-ᵹuıoıb, "God listened to his intercessions," *Ann. Tighernach,* p. 583.

Eaoap-ƒolur, twilight.

Eıoıp-ṁíniᵹım, I interpret.

Eaoap-rᵹapao, anciently written eʒaprcapuo, separation, *Cor. Gloss.,* *vocibus* Oeılıuᵹao, et lanomaın.

Fo-ċalaṁ, lower land, low land, *Cor. Gloss., voce* Eʒarcé.

Iap-mbéapla, an adverb, or any indeclinable part of speech.

Im-ċımċeallar, it surrounds, *Cor. Gloss., voce* Imbáʒh.

Reṁ-páıoʒe, aforesaid.

Cımċell-ᵹeappao, or ʒımċıll-ᵹeappao, circumcision.

Cım-ᵹluaırım, I move round.

Cpío-ƒoıllreaċ, transparent, pellucid.

Cpío-ċpeáᵹʒa, transpierced, pierced through[c].

The foregoing are all the modes after which compound terms are formed in all chaste compositions ; but in some romantic tales the bards, passing the ordinary bounds of language and of common sense, introduced very strange compounds. Still, however, the examples of this extravagant class of compounds given by O'Brien, in his Irish Grammar, pp. 70, 71, 72, are such as occur in no ancient or modern Irish poems, nor in the early specimens of prose composition found in the Book of Armagh, in Leabhar na h-Uidhri, the Book of Leinster, or the Leabhar Breac ; and as they consist of a string of adjectives huddled together, without skill or taste,

[c] See Chap. VI. Sect. 2.

it is needless to give any further account of them here, except that the principle above laid down must be observed, whatever number of words may be combined in the composition, namely, that the foregoing word qualifies or defines the succeeding ones.

From what has been said of the nature of compound substantives, it is obvious that they retain the gender of the latter part of the compound, that being the staple original element, the former being the superadded, influencing, or defining element.

Thus, in the compound term láṁ-óṗo, a hand-sledge, there are two nouns, of different genders, láṁ, a hand, being feminine, and óṗo, a sledge, being masculine; but as láṁ, by being placed first in the compound, becomes an adjective, and loses its gender altogether, the gender of óṗo only is to be taken into consideration. But if we reverse the position of the words in the compound, and write óṗo-láṁ, a sledge-hand (say a hand fit for wielding a sledge), then the term will be of the feminine gender, as óṗo, the former part, becomes an adjective to láṁ.

In writing compound words, the component parts are generally separated, in correctly printed Irish books, by a hyphen, but not always. The use of the hyphen does not, in fact, appear to have been regulated by any fixed rule; but the hyphen should be employed in this, in the same manner as it is in most other languages, and therefore the rules for regulating the use of it belong to general grammar. The general rule is as follows:

When the first part of the compound is accented, no hyphen is to be used; but if the accent be on the second part of the compound, the hyphen is to be inserted between the component parts.

On the subject of compound words, the learner is referred to the *English Language*, by Professor Latham, Chapter XXV. pp. 328–341.

PART III.

OF SYNTAX.

SYNTAX treats of the concord, collocation, and government of words in sentences. It may be conveniently divided into Concord and Government; under which heads the subordinate rules of Irish Syntax will be arranged, according to the part of speech affected.

CHAPTER I.

OF CONCORD.

In this part of Syntax is to be considered the agreement of certain parts of speech with each other. The first concord or agreement is between the article and the substantive to which it is prefixed; the second between the adjective and its substantive; the third, between the pronoun and the substantive for which it stands; the fourth, between the verb and its nominative case. To which may be added a fifth, namely, the concord, or apposition, of one substantive to another.

Under the head of Concord may also be conveniently considered the rules for the relative *collocation*

of the several parts of speech, when in agreement with
each other.

RULE I.

The article is always placed before its substantive,
and agrees with it in gender, number, and case, as ⲁⲛ
ⲫⲉⲁⲣ, the man ; ⲁⲛ ⲫⲓⲣ, of the man ; ⲛⲁ ⲫⲓⲣ, the men ;
ⲁⲛ ⲃⲉⲁⲛ, the woman ; ⲛⲁ ⲙⲛⲁ, of the woman ; ⲛⲁ
ⲙ-ⲃⲁⲛ, of the women.

The form of the article has been already pointed out in the
Etymology, Chap. I. pp. 66–68.

In the modern colloquial Irish, and in the Scotch Gælic, the n
of the article is usually cut off before consonants, particularly aspi-
rated palatals and labials ; but it is almost always retained in the
best Irish manuscripts.

For the influences of the article on the initials of nouns, see
the Etymology, Chap. I. pp. 69–72, rules 1–6, where a portion of
Syntax has been unavoidably anticipated.

RULE II.

a. When the adjective precedes the substantive they
are regarded in Irish Syntax as one compound word ;
and therefore, when the article is prefixed, the initial
of the adjective so placed suffers the same change as if
it were but a syllable of the substantive, as ⲁⲛ ⲧ-ⲟⲓⲅ-
ⲫⲉⲁⲣ, the young man ; ⲁⲛ ⲟⲓⲅ-ⲃⲉⲁⲛ, the young woman ;
ⲁⲛ ⲣⲉⲁⲛ-ⲟⲩⲓⲛⲉ, the old man ; ⲁⲛ ⲧ-ⲣⲉⲁⲛ-ⲃⲉⲁⲛ, the old
woman ; ⲁⲛ ⲧ-ⲣⲉⲁⲛ-ⲟⲩⲓⲛⲉ, of the old man ; ⲛⲁ ⲣⲉⲁⲛ-ⲙⲛⲁ,
of the old woman.

Here it will be observed, that the initials of the adjectives undergo the same changes as if they were merely the first syllables of simple nouns, and there can be no doubt that they are so regarded in Irish Syntax.

From this must be excepted the ordinals céaꝺ, first; ꝺapa, second; ꞇpeap, third, &c.; for we say an ceaꝺ ḟeap, the first man; an céaꝺ beaɴ, the first woman; the c in céaꝺ being always aspirated, whether the noun be masculine or feminine. The other ordinals suffer no change, except ocꞇṁaꝺ, eighth, which takes ꞇ after the article, whether the noun following be masculine or feminine, as an ꞇ-ocꞇṁaꝺ ḟeap, the eighth man; an ꞇ-ocꞇṁaꝺ beaɴ, the eighth woman.

b. When two substantives come together, one governing the other in the genitive case, the article is never used before the former in the modern language, although both be limited in signification, and would require the article *the* when made English, as mac an ḟɪp, *the* son of *the* man, not an mac an ḟɪp; pɪ͂ʒ na Ḟpaɪnʒce, *the* king of France, not an pɪʒ na Ḟpaɪnʒce.

This is the case in the modern language, but in ancient writings the article is found prefixed both to the governing and the governed substantive, as cup ɪn alꞇ na ʒualaɴ, " to *the* joint of the shoulder," *Cor. Gloss.*, *voce* Ꝺeaċ.

c. When the possessive pronoun is joined to the noun governed, it excludes the article, as obaɪp a láiṁe, the work of his hand, not an obaɪp a láiṁe.

Rule III.

Besides the common use of the article as a definitive (like the English *the*), to limit the signification of

2 y

substantives, it is applied in Irish in the following in-stances, which may be regarded as idiomatic :

1. Before a substantive followed by the demonstra-tive pronouns ᵴo, ᵴɪn, úᴅ; as an ꝼeaᵱ ᵴo, this man; literally, *the* man this; an beaɴ úᴅ, yon woman; an ᴄíᵱ ᵴɪn, that country. Also very often before uɪle, *all, every*, as an uɪle ᴅuɪne, every man.

2. Before a substantive preceded by its adjective and the assertive verb ɪᵴ; as ɪᵴ maɪᴄ an ꝼeaᵱ é, he is a good man.

3. Before the names of some countries and places, as an Spáɪn, Spain; an Ꝼhᵱaɪnᵹc, France; an Ᵹheaᵱ-máɪn, Germany.

But Єɪᵱe, Ireland, and Αlba, Scotland, never have the article prefixed to the nominative or dative, though they often have to the genitive, as ᵱɪᵹ na h-Єɪᵱeann, the king of Ireland; ᵱɪᵹ na h-Αlban, the king of Scotland. The same may be observed of ᴄeaṁaɪᵱ, Tara; Єaṁaɪn, Emania; Cᵱuaċa, Rathcroghan; and a few other proper names of places in Ireland. It is also generally placed before names of rivers, as an ᴄ-Sɪonaɪnn, the Shannon; an ᴄ-Sɪúɪᵱ, the Suire; an Ꝼheoɪᵱ, the Nore; an ᴄ-Sláɪne, the Slaney; an ᴅhanna, the Bann; an ᴅhuaɪᵱ, the Bush; an Mhuaɪᴅ, the Moy; an Ꝼhoᵱᵹuᵱ, the Fergus; an Mhaɪᵹ, the Maigue; an Єɪċne, the Inny; an ᴄ-Sabaɪᵱn, the Severn, also an old name of the River Lee in Munster. It is also placed before several proper names of places in Ireland, in the nominative form : an Ναᵱ, Naas; an ᴄ-Ɪobaᵱ, Newry [lit. *the yew tree*[a]]; an Choᵱann, Corran.

---

[a] So called from an ancient yew tree, said to have been plant-ed by St. Patrick, which was burned in the year 1162, accord-ing to the Annals of the Four Masters.

SECTION 2.— *Of the Collocation of the Adjective, and of its Agreement with its Substantive.*

RULE IV.

The natural position of the adjective is immediately after its substantive, as ᵹeaᴘ móᴘ, a great man; óaoιne óonna, wretched people.

The exceptions to this rule are the following :

1. When the adjective is specially emphatic, and ascribed to the substantive by the assertive verb ιᴘ, or by the negative ní, it is placed before the substantive; as ιᴘ ᵹuaᴘ an lá é, it is a cold day; ιᴘ bᴘeáᵹ an bean í, she is a fine woman; óo b' aoιbιnn an oíóċe í, it was a delightful night; ní cᴘuaᵹ lιom óo ċoᴘ, not pitiful to me is thy condition, i. e. I pity not thy condition.

This collocation, however, cannot be adopted when the substantive verb cá is used, for then the adjective takes its natural position after its substantive.

2. Numeral adjectives, both cardinal and ordinal, are always placed before their substantives; as cᴘí blιaóna, three years; an cᴘeaᴘ blιaóaιn, the third year.

But when the number is expressed in two words, the noun is placed between the unit and the decimal decade, as cᴘí ᵹιᴘ óéaᵹ, thirteen men; an cᴘeaᴘ ᵹeaᴘ óéaᵹ, the thirteenth man.—See page 124.

3. Some adjectives of one syllable are very generally placed before their substantives; as óeaᵹ, good; óᴘoċ, or ᴘaoḃ, evil, bad; ᴘean, old.

These combine with their nouns, so as to form one word; and

from the manner in which they are influenced in Syntax, they must be each considered rather as a complex term, than as two distinct words in Syntactical concord, as ᴅeaᵹóuᵢne, a good man; opoċᵱún, evil design; ᵱaoḃnóᵱ, an evil custom; ᵱaeḃᵱeaċᴛ, an evil law; ᵱeanᴅuᵢne, an old man; ᵱeanċaċaoᵢᵱ, an old chair, as a ᴄᵱenċaċaoᵢᵱ ᵱᵢoceᵱᴅa, " the old chair of preaching (or pulpit)," *Ann. Four Mast.*, A. D. 1020.

<h3 style="text-align:center">RULE V.</h3>

The concord of the adjective and substantive is regulated by its position in the sentence, and by its logical signification :

1. *When the adjective immediately follows its substantive* it agrees with the substantive in gender, number, and case.

Examples.—Ƒeaᵱ móᵱ, a great man; ḃean ṁóᵱ, a great woman; an ᵱᵢᵱ ṁóᵢᵱ, of the great man; na mná móᵢᵱe, of the great woman; na péᵢne ᵱuċaᵢne, " sempiterni supplicii," *Leabhar Breac*, fol. 127, *b, a;* ᴛuc lán a ᵹlaᵢcᵢ ᴅeᵢᵱᵢ ᴅo loᵱaᵢḃ ᵱíᴅe ᵱaᵢneṁla leᵢᵱ, " he brought the full of his right hand of sanative fairy herbs with him," *Book of Lismore*, fol. 199 ; ó ċuᵱ Ƒoᵹṁaᵢᵱ na ḃlᵢaḋna ᵱeaċmaᴛa ᵹo mí meaḋoᵢn Ƒoᵹṁaᵢᵱ na ḃlᵢaona ᵱᵱeacnaᵢᵱce, " from the commencement of the Autumn of the last year to mid-Autumn month of the present year," *Ann. Four Mast.*, A. D. 1582.

> Caᵢḋe lᵢoᵱ na nᵹᵢall ᵹ-coᵱcᵱa,
> Na lᵢoᵱ ḃláiċ ᵢn ḃanᴛᵱoċᴛa,
> Na ḃᵱᵢuᵹ ᵹeal na ᵹ-caol-ᵱleaᵹ ᵹ-coᵱ—
> Ceaᵹ na n-aoᵢḋeaḋ 'ᵱ na n-anᵱoḋ ?

> " Where is the fort of the ruddy hostages,
> Or the beautiful fort of the ladies,
> Or the white mansion of the bright slender spears—
> House of the strangers and the destitute ?"

—*O'Coffey*, in *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14.

Ꮯuꭿꮲꭿꮲꭲol ꮲꮭ�find Ꮼꭲoꭲꭷꭿ ꮲꭲꮧ,
Ꭷ ꮲꭲꮧ Ꭼꭲenꭴ ꮯen ꭲꮇꮲꭲnꮇꮇ,
Ꭷeꭲꮯ n-ꭲonꭿꭲꮲ ꭴonnꭿ, ꭴeꭿꮲꮲꭷꭿ,
ꮮꮲ ꭴeꭲꮯ nꭷoꭲꮮꮮ ꮯꭿn Ꮷꭿeꭴeꮮꭷꭿ.

> " The stipend of the king of Bruree,
> From the king of Ireland without sorrow,
> Ten tunics, brown, red,
> And ten foreigners [slaves] without Gælic."
> —*Leabhar na g-Ceart*, as in the *Book of Lecan.*

Seꮯꮯ ꮇꭴꭲꮲ ꭷꮮoꭲnꭲꭴꭲ ꮯo n-ꭴꭿꮯhꭿꭲꮾ eꭶꭿꮇꮮꭿꭲꮾ ꭲ n-ꭿ ꮯꭲꮇꮯheꮮꮮ, " seven walls of glass, with various colours around it," *Visio Adamnani;* ꭲ nꭷꮮennꭿꭲꮾ ꭴꭴꮾꭿꭲꮾ ꭴoꮲꮯhꭿꭲꮾ, ꭴoꭲꮇnꭲꮾ, ꭴeꮲꮇꭿꭲꮲꭲꮾ ꭴeꮯꮲꭴꭴꭿꮯhꭿꭲꮾ, " in black, dark, deep, terrific, smoky vales," *Ibid.;* ꮯo ꮲꮲꭿꭲꭷꮮꭲꮾ ꭴeꮲꭷꭿꭲꮾ ꮯenꮯꭲꭴꭲ ꮾꭲꮮꮮꭿꮇꭿꭲꮾ ꮮeo, " with red, fiery scourges in their hands," *Ibid.*

2. *When the adjective precedes the substantive,* as in Rule IV., the form of the adjective does not in any respect depend on its substantive ; but it is influenced by prefixed participles, as if it were itself a substantive ; and it aspirates the initial of its substantive, as if both formed one compound term, as ꭿꭴꮾꭿꮮ ꮯꭴꭲꮲe, great causes ; ꮯꮲéꭿn ꮯꭴꮲꭿꭴ, a mighty champion ; ꮮe h-ꭿꭴꮾꭿꮮ ꮯꭴꭲꮲꭲꮾ, with great causes; nꭿ ꭴ-ꮯꮲéꭿn ꮯꭴꮲꭿꭴ, of the mighty champions.

3. *When the adjective is in the predicate of a proposition, and the substantive in the subject,* the form of the adjective is not modified by its substantive ; as ꮯá ꭿn ꭷꭿoꮯ ꮲꭴꭿꮲ, the wind is cold, not ꮯá ꭿn ꭷꭿoꮯ ꮲꭴꭿꮲ ; ꮯá ꭿn ꮯꭿꮮꭿꮇ ꮯoꮲꮯꭿꮇꭿꭲꮮ, the earth is fruitful, not ꮯá ꭿn ꮯꭿꮮꭿꮇ ꮯoꮲꮯꭿꮇꭿꭲꮮ.

This is unquestionably the case in the modern colloquial Irish, and in all printed books and most manuscripts of the last three centuries ; but in ancient manuscripts the adjective is varied so as to agree, at least in number, with its substantive, whether placed before or after it, or in the predicate or subject of a proposition, as in the following examples in the *Leabhar Breac*, and other manuscripts : ατ buιɔe ɔo láṁα, ατ bρecca ɔo ḃeoιl, ατ lιαċα ɔo ṕúιle, " yellow are thy hands, speckled are thy lips, grey are thy eyes," *Leabhar Breac*, fol. 111, *b, b* ; ιτ ꝼoρbαιlτιᵹ ριum, "and joyous are they," *Visio Adamnani ;* ιρατ lánα ρenɔα nιme, ocuρ ρeɔlαnɔα, ocuρ ꝼιρmαmιnτ, ocuρ ιnɔ ulι ɔúl ɔo'n ullαllᵹubα ɔeρmάιρ ɔo ᵹnιατ αnmαnnα nα pecɔαch ꝼo lαmαιb ocuρ ᵹlαcαιb ιnnα nαmuτ neṁ-mαρbɔαριn, " the planets of heaven, the stars, and the firmament, and every element is *full of* the great wailings, which the souls of the sinners make under the hands and lashes of these immortal enemies," *Id. ;* báɔ ριαραιᵹ ɔo Muιṁnιᵹ ocuρ Cαιᵹne, for bα ριαραċ ɔo Muιṁnιᵹ αᵹuρ Cαιᵹnιᵹ, "the Momonians and Lagenians were obedient to him," *Vit. S. Cellachi ;* and in the *Battle of Magh Rath*, ρo ɔáιleɔ ιαρum bιαɔ ocuρ ɔeoċ ꝼoραιḃ, comɔαρ meρcα, meɔαρ-ċαoιne, "meat and drink were afterwards distributed amongst them, until they were inebriated and cheerful," p. 28 ; άρ cιɔ ατ móρα nα h-uιlc ɔo ρonαιρ ꝼριm, " for though great are the evils thou hast done to me," *Id.*, p. 32 ; ατ móρα nα h-αιċιρe ɔo ραɔατ ꝼoρτ α τιᵹ ιn ριᵹ αnoċτ, " great are the insults that have been offered to thee in the king's house this night," *Id.*, p. 30. Even Duald Mac Firbis, who wrote in the middle of the seventeenth century, makes the adjective agree with its substantive, even when placed before it, as bαɔ móρα ραċα α ρíoᵹ, " great was the prosperity of their kings," *Tribes and Customs of the Hy-Fiachrach*, p. 316.

4. *When the adjective qualifies the verb* its form is not modified by the substantive, as ɔéαn αn ρcιαn ᵹéαρ, make the knife sharp ; not ɔéαn αn ρcιαn ᵹéαρ, for that would signify, " make the sharp knife."

This distinction, though agreeable to the strictest philosophical propriety, does not appear to have been observed in other languages of Europe.

5. *When an adjective beginning with a lingual, is preceded by a noun terminating with a lingual,* the initial of the adjective retains its primary sound in all the cases of the singular, as αρ mo ξυαλαιnn ѵειρ, "on my right shoulder[b];" αρ α ċoιρ ѵειρ, on his right foot, not αρ α ċoιρ ѵειρ; colαnn ѵαonnα, a human body, not colαnn ѵαonnα[c].

This exception is made to preserve the agreeable sound arising from the coalescence of the lingual consonants. In the spoken language, however, this euphonic principle is not observed, but the adjective is aspirated regularly according to the gender of the substantive, as set down in the Etymology, Chap. III. But in colαnn ѵαonnα, and a few other phrases, the ѵ is never aspirated in any part of Ireland, except by children.

6. *When an adjective is used to describe the quality of two nouns,* it agrees with the one next to it, as ρεαρ αξυρ beαn ṁαιċ, a good man and woman; beαn αξυρ ρεαρ ṁαιċ.

7. When the numerals ѵά, two; ριċε, twenty; céαѵ, a hundred; míle, a thousand, or any multiple of ten, are prefixed to the substantive, then the substantive and its article are put, not in the plural, but in the singular form.

Some have supposed that the substantive in these instances is really in the genitive case plural; but that this is not the fact is sufficiently obvious from this, that when the noun has a decided

[b] O'Molloy, *Lucerna Fidel.* p. 18.   [c] Id., p. 19.

form for the genitive plural, it cannot be placed after these nume-
rals, as ꝼɩ́ᴄᴇ bᴇᴀɴ, twenty women ; ᴄᴇ́ᴀᴅ ᴅᴜɩɴᴇ, a hundred per-
sons ; ᴄᴇ́ᴀᴅ ᴄᴀᴏᴘᴀ, a hundred sheep ; not ꝼɩᴄᴇ bᴀɴ, ᴄᴇ́ᴀᴅ ᴅᴀᴏɩɴᴇᴀᴅ̇,
ᴄᴇ́ᴀᴅ ᴄᴀᴏᴘᴀᴄ̇, the genitives plural of these nouns being (as already
seen, pp. 103, 109), bᴀɴ, ᴅᴀᴏɩɴᴇᴀᴅ̇, ᴄᴀᴏᴘᴀᴄ̇.

The terminational form of the feminine substantive, when pre-
ceded by ᴅᴀ́, two, is the same as the dative singular, except when
the substantive is governed in the genitive case, and then it is put
in the genitive plural, as ᴅᴀ́ ᴄ̇ᴏɩꝛ, two feet ; ᴅᴀ́ lᴀ́ɩᴍ̇, two hands ;
ᴅᴀ ᴄ̇lᴜᴀɩꝛ, two ears ; not ᴅᴀ́ ᴄ̇ᴏꝛ, ᴅᴀ lᴀ́ɩᴍ̇, ᴅᴀ́ ᴄ̇lᴜᴀꝛ ; ᴍᴇ́ɩᴅ ᴀ ᴅᴀ́
lᴀ́ɩᴍ̇, the size of his two hands ; not ᴍᴇ́ɩᴅ ᴀ ᴅᴀ́ lᴀ́ɩᴍ̇ : ɩɴ ᴅᴀ́ ᴄ̇ᴜɩꝛꝛ
ɩ ɴ-Iɴɴɩꝛ Cᴀ́ᴄ̇ᴀɩᵹ ɴoᴄ̇ᴀ lᴇᵹᴀᴄ ᴄoꝛꝛᴀ ᴀɩlɩ leo ɩ ɴ-ᴀ ɴ-ɩɴɴꝛɩ,
" the two cranes of Inis Cathaigh do not suffer other cranes to
remain with them on their island," MS. Trin. Coll. Dubl. H. 2. 16.
p. 242.

But though the substantive has thus decidedly the singular
form as much as *six foot, twelve inch, twenty mile*, in English,
still the adjective belonging to and following such a noun is put in
the plural, as ᴅᴀ́ lᴀ́ɩᴍ̇ ᴍ̇ᴏ́ꝛᴀ, two great hands ; ᴅᴀ́ lᴏᴄ̇ꝛᴀ́ɴ, ᴍ̇ᴏ́ꝛᴀ,
"two great luminaries," *Genesis,* i. 16 ; ᴅᴀ lᴇꝛꝛᴀɩꝺᴇ ᴍ̇ᴏ́ꝛᴀ, "two
great lights," *Book of Ballymote,* fol. 8 ; ᴅᴀ ᴄoᴍ̇ᴀꝛᴄ̇ᴀ ᴄᴀɩᴅɩ ᴄoɩᴄ-
ᴄᴇɴᴅᴀ, "two beautiful general signs," *Battle of Magh Rath,*
p. 114 ; ᴀɴ ᴅᴀ́ ɩᴀꝛᴄ bᴇᴀᵹ, of the two small fishes ; ᴅɩ́ ᴄ̇ᴀᴇb ꝛlᴇᴍɴᴀ,
ꝛɴᴇᴄ̇ᴄᴀɩᴅᴇ, "two smooth, snowy sides," *Mac Conglinn's Dream,*
in *Leabhar Breac ;* ᴅᴀ bꝛᴀ ᴅoɩlᴇ, ᴅᴜbᵹoꝛᴍᴀ oꝛ ɴᴀ ꝛoꝛᴄᴀ ꝛɩɴ,
"two chaferlike, dark-blue brows over those eyes," *Id.*

This remarkable exception to the general use of the singular
and plural numbers induced O'Molloy and others to be of opinion,
that there were three numbers in this language. O'Molloy writes :

" Verùm ex ijs, quæ obseruaui, ausim dicere, tres numerari
posse numeros apud Hibernos ; singularem nempè, qui unum im-
portat, pluralem qui duo, et plusquam pluralem id est, qui plus-
quam duo : dicunt enim in singulari capoll, coꝛ, ceann, latinè
caballus, pes, caput. In plurali verò ᴅᴀ ᴄᴀᴘoll, ᴅᴀ ᴄᴏɩꝛ, ᴅᴀ
cheann, latinè *duo caballi, duo pedes, duo capita ;* tametsi nomina
sint in singulari numero præter numeralia, quæ sunt pluralis nu-

meri: plusquàm pluralis, τρι capuıl, τρι coρα, τρι cınn, in quibus tùm numeralia, tum substantiva important plusquam duo," *Grammatica Latino-Hibernica*, p. 122.

The Rev. Paul O'Brien, in his Irish Grammar, p. 21, says that " δά ċoıρ, ought to be ὸά ċoρ, i. e. a foot twice; for ὸα is expressive of second, twice, or pair; as δó, not δá, in numbers, is two." But the very reverse is the fact, for δó is the number two in the abstract, while δá, or ὸá, is the form of the numeral adjective which coalesces with nouns, like ceıċρe, four (the form ceaċaıρ denoting four in the abstract), so that O'Brien's observations are wholly erroneous. We cannot, however, admit a dual number, because all nouns of the masculine gender terminate like the nominative singular when placed after the numeral δá, two, and the third form occurs in feminine nouns only, thus: cρann (masc.), a tree; ὸá ċρann, two trees; τρι cρoınn, three trees; lάṁ (fem.), a hand; δá laıṁ, two hands; τρí lάṁa, three hands. In the Hebrew, and many of the Eastern languages, a noun in the singular form is sometimes found connected with plural numerals, *twenty*, *thirty;* and instances of it are also found in the French language, as *vignt et un ecu*, twenty and one crown; and more frequently in old English, as *twenty* DOZEN; *six* FOOT *high; twelve* INCH *thick; sixty* MILE *in breadth*, &c., as in the following examples in Shakspeare:

" That's fifty *year* ago."—*2nd Pt. Hen. IV.* Act 3, sc. 2.

" I must a dozen *mile* to-night."—*Ib.*

" Three *pound* of sugar : five *pound* of currants," &c.—
Winter's Tale, Act I. sc. 3.

" Will your lordship lend me a *thousand pound* to furnish me forth ?"—*2nd Part Hen. IV.* Act I. sc. 2.

Some German authors also write *zwanzig mann*, twenty men.

SECTION 3.—*Of the Collocation and Agreement of Pronouns
with their Antecedents.*

RULE VI.

a. The possessive adjective pronouns ᴍo, *my*, ᴅo, *thy*,
ᴀ, *his*, *her's*, or *their's*, are placed before their nouns,
and agree with their antecedents in gender, number,
and case. But the other pronouns have no distinction
of number or case.

Examples.—ᴍo ṗúıl, my eye; ᴅo ċoṗ, thy foot; ᴀ ʒ-cınn,
their heads : Ⅾ'ḟṗeaʒaıṗ ᴌoṗa aʒuṗ a ᴅubaıṗc ṗé ᴌeo, ᴌeaʒaíᴅ
ṗíoṗ an ceaᴍpuᴌᴌ ṗo, aʒuṗ cóıʒeubaıᴅ mıṗe é a ᴅ-cṗí ᴌaeċaıḃ,
" Jesus answered, and said to them, destroy this temple, and I will
build it up in three days," *John*, ii. 19 ; ṗéıᴅıᴅ an ʒaoċ maṗ ıṗ áıᴌ
ᴌéı, aʒuṗ cᴌuınıṗ a coṗann, aċc nı ḟeaṗ buıc ca n-aṗ a ᴅ-cıʒ ṗí no
c' áıc a ᴅ-céıᴅ ṗí, " the wind bloweth where it listeth, but thou
knowest not whence it proceedeth, or whither it goeth," *John*, iii. 19.

b. The emphatic postfixes of these pronouns are placed
after the substantive to which they belong, as ᴍo ᴌáṁ-
ṗa, my hand, áṗ ʒ-cınn-ne, our hands ; and if the sub-
stantive be immediately followed by an adjective, the
emphatic particle is placed after such adjective, as ᴍo
ċoṗ ċᴌí-ṗı, my left foot ; a ᴌáṁ ᴅeaṗ-ṗan, his right
hand.

RULE VII.

If the pronoun has a sentence, or member of a sen-
tence, for its antecedent, it must be put in the third
person singular, masculine gender, as ıṗ mıṗe ċuʒ ṗᴌáṅ
ıaᴅ, aċc níoṗ aᴅṁaıʒeaᴅaṗ é, it is I that brought
them safe, but they did not acknowledge it ; ıṗ mınıc

ᴅo ꝼuaᴘamaᴘ ᵹaċ maıċeaᴘ ó n-a láıṁ, aċc níoᴘ ċuᵹ-
amaᴘ buıᴅeaċaᴘ ᴅo aıᴘ, it is often we received every
goodness from his hand, but we have not thanked him
for it.

Rule VIII.

If the antecedent be a noun of multitude, such as
muıncıᴘ, luċc, ᴅᴘonᵹ, or ᴅᴘeam, ᴘluaᵹ, &c., the pro-
noun is very generally of the third person plural, as
ıᴘ olc an ᴅᴘeam luċc na cíᴘe ᴘın, aᵹuᴘ ıᴘ ꝼuaċ le
ᵹaċ neaċ ıaᴅ, the people of that country are a bad
people, and *they* are hateful to every one.

Rule IX.

An interrogative pronoun combined with a personal
pronoun asks a question without the intervention of the
assertive verb ıᴘ, as cıa h-é Ꝺoṁnall? who *is* Daniel?
But the substantive verb cá ƀí can never be left under-
stood, as cá ƀ-ꝼuıl Ꝺoṁnall, where is Daniel?—See
Part II. Sect. 4, p. 134.

Rule X.

The relative pronouns a, *who, which,* and noċ, *who,*
or *which,* have no variations of gender or number, in
reference to their antecedents; they always follow im-
mediately after their antecedents, and aspirate the aspi-
rable initials of the verbs to which they are the nomina-
tives, as an ꝼeaᴘ a buaıleaᴘ, the man who strikes.—

SECTION 4.—*Of the Agreement of a Verb with its Nominative Case.*

RULE XI.

When the nominative case is expressed, the verb has the same form in all the persons except the relative and the third person plural, as τά mé, I am, not τάιm mé; τά τú, thou art, not τáιp τú; τá pé, he is; τá pınn, we are not, τamaoıὸ pınn; τa pıb, ye are; τáιὸ pıαὸ, they are.

When the synthetic form of the verb is used, the nominative cannot be expressed except in the third person plural, and even then, in the past tense, the pronoun and the termination which expresses it cannot be used at the same time, as ὸo ċuıp pıαὸ, they put, not ὸo ċuıpeaὸap pıαὸ; but if the plural nominative be a noun, then the form of the verb, which expresses the person in its termination, may be retained, as óıp níop ċpeıὸeaὸap a bpáıτpeaċa péın ann póp, "for his own brethren did not as yet believe in him[d];" ὸa ċene ὸo ᵹnıτíp ὸpaíὸe, "two fires which the Druids used to make[e]."

Haliday writes, that "a verb agrees with its nominative case in number and person," and then in a note observes, that "in the Scotch dialect, 'as the verb has no variation of form corresponding to the Person, or Number of its Nominative, the connexion between the Verb and its Nominative can be marked *only* by its collocation. Little variety, therefore, is allowed in this respect.'—*Stewart.* From this, then, we may conclude, that the Scotch dialect possesses but little of the perspicuity of the mother tongue."—*Gælic Grammar*, p. 113.

[d] John, vii. 5.   [e] Cor. Gloss., *voce* bellτaıne.

It must be confessed, however, that in the Irish language, ancient or modern, no agreement is observed between the nominative case and the verb, except in the relative and the third person plural, and that even this agreement would appear to have been originally adopted in imitation of the Latin language. But it is true that the Irish verb has several terminations to express the persons, which the Scotch Gælic has not, though these cannot be used when the nominatives are expressed, with the single exception of the third person plural.

Rule XII.

a. The nominative case, whether noun or pronoun, is ordinarily placed after the verb, as τά γέ, he is; ϭγιγ γέ, he broke; mαγϧαϧ ϭγιαn, Brian was killed.

In the natural order of an Irish sentence the verb comes first, the nominative, with its dependents, next after it, and next the object of the verb, or accusative case, as γο ϭυιγγιm Οια ιn ϧυιnι γο ιmάιϩιn γοϧεn, "God made man in his own image"[f].

It is a general principle in this language, that the object of the verb should never be placed between the verb and its nominative; but we often find this natural order of an Irish sentence violated, even in the best Irish manuscripts, and the verb placed, without any apparent connexion, with its nominative, as Οαϲhι, ιοmογγο, ceϲγε mec γιϲεαϧ [ϧαοι] αιϩε, "Dathi, indeed, twenty-four sons *were* with him, i. e. Dathi had twenty-four sons," *Tribes, &c., of Hy-Fiachrach*, p. 32. But, according to the genius of the language, when the noun is placed before the verb, it does not immediately connect with the verb, but rather stands in an absolute state; and such construction, though unquestionably faulty, is often adopted by the best Irish writers for the sake of emphasis, as in the English phrases, " the Queen, she reigns," " the Queen, God bless her." Sentences so constructed cannot be considered gram-

---

[f] Book of Ballymote, fol. 8, *a, b.*

matically correct, unless we suppose a sudden interruption of the
sentence, and, after that, an abrupt renewal of it ; or unless we
suppose some word equivalent to the English *as to*, or the Latin
quoad, or *secundum*, to be understood.

b. When the assertive verb ιɼ, or the particles αn,
or nαċ, which always carry the force of ιɼ, and never
suffer it to be expressed, are used, the collocation is as
follows : the verb comes first, next the attribute, or
predicate, and then the subject; as ιɼ ɼeαn mé, I am a
man ; ιɼ mαιċ ιαɒ, they are good.

But if the article be expressed before the predicate,
then the attribute comes next after the verb ; as ιɼ mé
αn ɼeαn, I am the man. The forms e, í, ιαɒ, as already
remarked in the Etymology, are always used in the
modern language in connexion with this verb ιɼ, and
not ɼé, ɼí, ɼιαɒ.

The reader will observe a striking analogy between this collo-
cation and the Scotch English, " 'tis a fine day this," " 'twas a cold
night that," " 'tis a high hill that." From whatever source this
mode of construction has been derived, it is nearly the same as the
Irish and Erse, ιɼ bɼeáᵹ αn lá ɼo ; bα ɼuαn αn oíɓċe ɼιn; ιɼ áɼɒ
αn cnoc ɼιn; the only difference being, that the definite article is
used in the Irish, and sometimes the personal pronoun set before
the demonstrative, as ιɼ ɼuαn αn oιɓċe í ɼeo, this is a cold night.

c. If the nominative be a collective or plural noun
substantive, the verb has often the synthetic form of the
third person plural.

Examples.—ᴸeαnαɒαɼ α ṁuιnċιɼ é, his people followed him ;
ċuᵹɼαċ α ṁuιnċιɼ α ċoɼɼ leo α n-Eιɼιnn, " his people carried
[*asportaverunt*] his body with them to Ireland," *Keat. Hist.*,
p. 110 ; coɼċɼαɒαɼ moɼán ɒíoɓ αnn, " many of them fell there,"
Id., p. 121 ; αɼ n-α ċloɼ ɒo ċιnιoɓ Scuιċ αᵹuɼ ɒo nα Pιċċιɓ ᵹuɼ

ɼɲéıʒıoᵭaɲ Rómánaıʒ na ᵬɼeaċnaıʒ, lınʒıᵭ ɼéın oɲɼa, bɼıɼıᵭ an
cloıᵭe, aʒuɼ aıɲʒıᵭ a ᵭ-ċíɲ, " the nation of the Scots and the Picts
having heard that the Romans had forsaken the Britons, they rush
upon them, break the wall, and plunder their country," *Id.*, p. 106;
ᵭuıne ɼo-ɼóʒlomċa aʒ a ɲaᵬaᵭoɲ ıomaᵭ leaᵬoɲ, " a very learned
man, who had a number of books;" literally, " a very learned
man, with whom there *were a number* of books," *Id.*, p. 127.

The most genuine agreement between the nominative case and
the verb in this language, is when the relative pronoun a, or any
modification of it, or substitute for it[g], is the nominative. This
always precedes the verb, aspirates its initial, if aspirable, and
causes it to terminate in eaɼ, or aɼ, in the present and future indi-
cative active, as an ɼeaɲ a ᵬuaıléaɼ, the man who strikes; an
ɼeaɲ a ʒlanaɼ, the man who cleanses; aʒ ɼo ın ᵭaɲa caɼıoıl noċ
laᵬɲuɼ ᵭo'n leıʒıuɼ ɼɲıċᵬuaılċı, noċ ıɼ conċɲáɲᵭa ʒníṁ ᵭo'n
leıʒıuɼ ċaıɲɲınʒċeċ, " this is the second chapter which treats of
repercussive medicine, which has a different action from the attrac-
tive medicine," *Old Medical MS.* A. D. 1414.

This is the termination of the verb to agree with the relative
in the present and future indicative, in the modern Irish language;
but in the past tense, the relative form is the same as that of the
third person singular. In ancient manuscripts, however, the verb
is made to agree with the relative, after the Latin manner, as na
ᵭuıne ᵭo ɲonɼaċ ın echċ, for na ᵭaoıne ᵭo ɲıne an ʒníoṁ,
" *homines qui efficerunt facinus*," *Leabhar Breac*, fol. 35, *b*;
ıɼ ıaᵭ ɼın ɼo ʒaᵭɼaċ eıċ, ocuɼ múıl, ocuɼ aɼaın ın Chaɲᵭınaıl,
ċáınıc ó Róım co ċíɼ n-Eɼenᵭ, " these were they who stole the
horses, the asses, and the mules of the Cardinal, who came from
Rome to the land of Erin," *Id.*, fol. 4, *b*.

And even Duald Mac Firbis, who wrote in 1650, frequently
gives the verb the third person plural termination to agree with the
relative, as ᵭáıl ᵭlıʒċeaċ Ꝺe vınʒıoɼ ɲíoɼ aɼ a ɼuıᵭe ɲıoʒ na

---

[g] The English peasantry often
use *as* and *what* for the relative,
and very often omit the relative
altogether. Their *as* and *what*,
from whatever source derived,
are not unlike the Irish a, aċ,
who, which.

h-ápo-ḟlaiċe uaiḃpiġe impio a n-anċuṁaċċa. This sentence would stand as follows in the modern language: báil oliġċeaċ Óe [a] óinġeap píop ap a puióe piġ na h-ápo-ḟlaiċe uaiḃpeaċa [a] impeap a n-anċúṁaċċa, "the righteous decrees of God, *who* hurls down from their kingly thrones the monarchs *who* exercise their tyrannical power," *Tribes, &c., of Hy-Fiachrach*, p. 316.

In John Mac Torna O'Mulconry's copy of *Keating's History of Ireland* we also find a similar construction, as in the following sentence : benaim-pi paċ aġup piġe óioċ aġup oo'n ṁéio ooċ ḃpaiċpiḃ pilio aċ ḟoċaip, " I deprive thee of prosperity and kingdom, as well as the number of thy brothers *who are* along with thee," p. 113 ; o'á n-óíon ap iompuaġaó na n-Ġaoióiol báoop aġ ċópuióioċċ oppa, " to defend themselves against the attacks of the Gaels, *who were* in pursuit of them," *Id.*, p. 140 ; Ċna, .i. poaḃa beca bióíp popp na ċippaóaiḃ, " Ana, i. e. small vessels *which were* usually at the wells," *Cor. Gloss.*, *in voce* Ċna ; na ópeċnaiġ ċpa báċap h-i coimiċeċċ Paċpaic iconppocepċ, h-iċe po ċinnċaipeċ, " the Britons, *who were* preaching along with St. Patrick, were they *who made* this change" [of the word], *Id.*, *voce* Cpuimċhep ; looap iap paoipe na Capġ ġo h-Ċċcliaċ o'ḟiaóuġaó aġup o'onópuġaó na n-oipicceaċ nua pin ċanġaóap i n-Ċipinn, " after the solemnity of Easter they repaired to Dublin, to salute and honour the new functionaries *who had come* to Ireland," *Ann. Four Mast.*, A. D. 1600.

d. The relative is often understood, exactly as in English, in such phrases as "the subject I spoke upon," for "the subject upon *which* I spoke;" "the thing I wanted," for "the thing *which* I wanted." But the initial of the verb is aspirated, as if the relative were expressed.

Examples.—Ċn ċé ċpeióeap, he who believes ; ḟuipionn uaió ḟéin oo ċop o'aiċiuġaó na cpíċe ġaḃap le neapċ, " to place a colony of his own to inhabit the country [*which*] he gains by force," *Keat. Hist.*, p. 8 ; in ṁuip ċimċilep Ċipiu, " the sea [*which*] surrounds Ireland," *Cor. Gloss.*, *voce* Coipe ópecáin.

e. In the natural order of an Irish sentence, the interrogative pronouns precede the verb ; as ciα buαil τú ? who struck thee ? cρeαɒ α bρiρ é ? what broke it ?

In poetry, or poetical prose, the natural order of sentences is sometimes inverted, and the nominative case placed before the verb, as in the poem on the regal cemetery of Rathcroghan, ascribed to Torna Eigeas :

> Éiρe, Foɖla, ocuρ ɒanba,
> Cρí h-óʒ-ṁná áilne aṁρa,
> Cáiɒ i ʒ-Cρuaċαin, &c.

> " Eire, Fodhla, and Banba,
>   Three beauteous famous damsels,
>   Are *interred* at Cruachan," &c.

And in the following quatrain from the ode addressed to Donough, fourth Earl of Thomond, by Teige Mac Dary :

> Ceiρce, ɒaoiρρe, ɒíċ ana,
> Pláʒa, coʒċa, conʒala,
> Ðiombuaɒ caċa, ʒaiρb-ρíon, ʒoiɒ,
> Cρé aiṁbρíρ flaċa fáροiɒ.

> " Want, slavery, scarcity of provisions,
>   Plagues, battles, conflicts,
>   Defeat in battle, inclement weather, rapine,
>   From the unworthiness of a prince *do spring*."

In the ancient and modern Irish annals, and in old romantic tales, the nominative or accusative case is frequently placed before the infinitive mood, somewhat like the accusative before the infinitive mood in the Latin language, as Aρɒmacha ɒo loρcaɒ ɒo ċene ρaiʒnéin, " Armagh was burned by lightning," *Ann. Four Mast.*, A. D. 778; cloiʒċeċ Manirτρeċ ɒo loρcaɒ, " the belfry of the Monastery [i. e. Monasterboice] was burned," *Chronicon Scotorum*, A. D. 1097.

Haliday (*Gælic Grammar*, p. 115), and the Rev. Paul O'Brien

(*Irish Grammar*, p. 183), have thought that the form of the verb thus placed after the nominative was the past tense of the indicative passive; but the forms of the various verbs which occur in the Irish Annals prove, beyond the possibility of doubt, that it is the infinitive mood of the verb, as Maʒʒaṁaın, mac Cınoéıoe, áıpo-pí Múṁan, oo epʒabáıl oo Oonoubán, mac Caċaıl, cıʒeapna Ua Fıoʒence, cpıa ċanʒnaċc, "Mahon, son of Kennedy, arch-king of Munster, was treacherously captured by Donovan, son of Cathal, lord of Hy-Fidhgente," *Ann. Four Mast.*, A. D. 974; maınıpcıp Chuınche oo ċeccbáıl la Síooa Cam Mac Conmapa, "the monastery of Quin was erected by Sioda Cam Mac Namara, *Id.*, A. D. 1402; Cuaċṁuṁaın o'opʒaın ó'n ʒ-callaınn co a poıle, "Thomond was plundered from one extremity to the other," *Id.*, A. D. 1563; Cloıʒċeach Cluana Iopaıpo oo ċuıcım, "the belfry of Clonard fell," *Id.*, A. D. 1039; oíċ móp oaoıne oo ċabaıpc ap feapaıb Opeıfne, "a great destruction of people was brought on the men of Breifny," *Id.*, A. D. 1429; Apo m-Opecáın oo lopcao aʒup o'opʒaın oo Ʒhallaıb Aċha clıaċ, aʒup oá ċéo ouıne oo lopcao ıp ın oaıṁlıaʒ, aʒup oá ċéo ele oo bpeıċ a m-bpoıo, "Ardbraccan was burned by the Danes of Dublin; and two hundred persons were burned in the stone church, and two hundred more were carried off in captivity," *Ann. Kilronan*, A. D. 1030; Comáp Oʒ O Raıʒıllıʒ aʒup Clann Cába oo ool ap ıoıpoıʒıo ıp ın Mıoe, "Thomas Oge O'Reilly and the Clann Caba [the Mac Cabes] went upon an excursion into Meath," *Id.*, A. D. 1413; é féın oo ċappaınʒ ó a paıle, aʒup boıll beacca oo oenoṁ oıa ċopp, "he was dragged asunder, and small bits made of his body," *Id.*, A. D. 1374; móp olc oo cheċc oe ıapcaın, "great evils came of it afterwards," *Battle of Magh Rath*, p. 28.

From the forms oo epʒabáıl, oo ċoccbáıl, o'opʒaın, oo ċuıcım, oo ċabaıpc, oo bpeıċ, oo ool, oo ċappaınʒ, oo oenoṁ, oo ċeċc, used in the above examples, and from other decidedly infinitive forms found in the Irish Annals, such as oo ċoċc, oo ċıaċcaın, oo poċcaın, oo ċepcáıl, oo ċaıpcpın, &c., it is absolutely certain that it is the infinitive mood active is used, and not the past indicative passive, as Haliday, O'Brien, and others, have assumed. Whether

this construction be or be not the same as that of the Latin infini-
tive, preceded by the nominative accusative of the agent, when *quod*
or *ut* is understood, and when the infinitive is put for the imperfect
tense, must be left to the decision of the learned ; as in Virgil :

> " At Danaûm proceres Agamemnoniæque phalanges
>   Ingenti *trepidare* metu ; pars *vertere* terga,
>   Ceu quondam petiêre rates ; pars *tollere* vocem."
>
> *Æneid.* vi. 489.

> " ——— Mene *desistere* victam
>   Nec *posse* Italiâ Teucrorum avertere regem."
>
> *Æneid.* i. 37.

And in Cæsar *De Bello Gallico :*

> " Cæsari renunciatur, Helvetiis *esse* in animo, per agrum Se-
> quanorum et Æduorum iter in Santonum fines facere, &c."—
> *Lib.* i. 10.

f. The infinitive mood of the verb-substantive, and
of verbs of motion and gesture, &c. often takes before
it the nominative or accusative of substantives, and the
accusative of pronouns[h], as ιр оlc an níò ðeaрbрáιѕрe
ðо beιѕ α n-ιmрeαрan le n-α céιle, it is an evil thing
for brothers *to be* in contention with each other; αр lóр
ðαṁ mé péιn ðо ѕuιѕιm, " it is enough for me that I
myself fall ;" *est satis mihi me ipsum cadere*[i]*;* αɉ ѕαιр-
nɉιрe Þáѕрαιc ðо ѕeαѕѕ ann, " predicting that Patrick
would come thither[j] ;" ιαр ɉ-cloр ðι an cрannѓuр ðо
ѕuιѕιm αр α mαc, " *quando audivit* sortem obtigisse
unico filio suo[k]."

---

[h] Haliday, in his Gælic Gram-
mar, p. 115, gives this rule from
Stewart's Gælic Grammar, first
edition, p. 154, line 18 ; and not
understanding its exact meaning,
he gives examples which have
no reference to it whatsoever.
But Stewart, who understood the
Scotch Gælic very well, gives the
rule, and the examples, perfectly
correct, in both editions of his
Grammar.

[i] Keat. Hist., p. 145.
[j] Id., p. 25.
[k] Id., p. 70.

This mode of construction is exactly like the accusative coming before the infinitive mood in Latin, when *quod* or *ut* is understood, or rather when the sentence could be resolved by those conjunctions.

g. The nominative or accusative (in the modern language the accusative) of personal pronouns also often appears before verbal nouns governed by prepositions.

Examples.—Αρ ρο ꝼιτερ ριυm ιn céona ρο τοιmélaḃ ní ꝺo'n ꝼleiḃ, ocuρ ρí αρ na h-ercaιne, cumaḃ ꝺe ċιcꝼaḃ Ɛριnꝺ ꝺo ṁilleḃ, "for he knew that the first person who should partake of the banquet, and it after being cursed, that of him would come to destroy Ireland," *Battle of Magh Rath*, p. 24; ocuρ ρé oc ιmḃιρτ ꝼιꝺċille. ιτιρ na ρloꝫu, "and he a' playing of chess amid the hosts," *Id.*, p. 36; αꝫuρ í αꝫ αιτιúꝫaḃ láiṁ ρé lonꝫꝑoρτ αn ρıꝫ, "and she dwelling near the king's palace," *Id.*, p. 70.

When the noun thus placed before the infinitive mood is preceded by a preposition, some writers make the preposition govern it, as ní ρuιꝺιuꝫaḃ αρ Ꝫhαoιꝺιlιḃ ꝺo ċeaċτ ó'n ḃ-Ꝼραnꝫc ꝫo m-bιaḃ beaꝫán ḃ-ꝼocol `ionann eaτoρρa, "it is no proof of the Gaels having come [lit. *to come*] from France that there should be a few words common between them," *Battle of Magh Rath*, p. 52. It would be, however, more grammatical not to let the force of the preposition light on the noun in this construction, but to consider it as governing the whole clause, as expressing an abstract substantive idea, and to write ní ρuιꝺιuꝫaḃ αρ Ꝫhαoιꝺιl ꝺo ċeaċτ ó'n ḃ-Ꝼραnꝫc, &c.

It should be here noted by the learner, that in the modern Irish language, and in the Scotch Gælic, the accusatives (or be they nominatives, if the Scotch will have them so) of the personal pronouns é, í, ιαꝺ, are always used before the infinitive mood in this construction, and not ρé, ρí, ριαꝺ; but in ancient Irish manuscripts the latter occur very frequently.

Rule XIII.

When there are two or more nominatives joined together by a copulative conjunction, the third person

plural of the verb is never used in the modern langu ge, as ꝺo ꝟí ann Ꝺoṁnall, Ꝺonnchaꝺ aᵹuꞃ Ꝺiaꞃmaiꝺ, Daniel, Donough and Dermot were there.

But in the ancient language the third person plural of the verb is used, as ꝟáꞇoꞃ anꝺ Ꝺoṁnall, Ꝺonnchaꝺ ocuꞃ Ꝺiaꞃmaiꝺ. But this may have been, perhaps, in imitation of the Latin.

Rule XIV.

The assertive verb iꞃ, which has the force of the copula of logicians, is always omitted in the present tense after the interrogative particle an, whether? also after the negatives ní and noċa, not; as an ꞇú é, art thou he? ní mé, I am not.

This verb can also be elegantly omitted in other situations in which it might be expressed, as oiꞃ ꞇú aꞃ ᵹ-cꞃuċuiᵹċeoiꞃ, for thou *art* our Creator, for óiꞃ iꞃ ꞇú áꞃ ᵹ-cꞃuċuiᵹċeóiꞃ; in ꞇú ᵹlanaꞃ in eclaiꞃ? mé imoꞃꞃa [for iꞃ me imoꞃꞃa], "is it thou that cleanest the church? *it is* I indeed," MS. Trin. Coll. Dubl. H. 2. 18. p. 205, *b;* mac ꞃom Coiꞃpꞃi Chinꞃchaiꞇ [for ba mac ꞃom ꝺo Chaiꞃbꞃi Chinꞃċaiꞇ], he was the son of Cairbre Cinnchait; ꞇoiꞃꞃech mo noꞃc, cꞃín mo ċꞃé, ó ꞃo ꞇoiꞃꞃeꝺ Ꝼé ꞃꞃi Ꝼlanꝺ, for iꞃ ꞇoiꞃꞃeach mo noꞃᵹ, iꞃ cꞃíon mo ċꞃé, o ꝺo ꞇoiṁꞃeaꝺ Ꝼlann le Ꝼé, i. e. " wearied my eye, withered my clay [body], since Flann was measured by the *Fe* [a yard for measuring graves]," *Cor. Gloss., voce* Ꝼé.

Rule XV.

When two or more substantives come together, or succeed each other, denoting the same object, they should agree in case by apposition; as Ꝺoṁnall, mac Aoꝺa, mic Ainmiꞃech, ꞃiᵹ Eiꞃeann, Domnallus, filius Aidi, filii Ainmirei, rex Hiberniæ. Here the word mac is in the nominative case, being in apposition to

Oomnall, i. e. being as it were *laid alongside* of it; the word mic is in the genitive case to agree with Aoòa, to which it is in apposition; and piż, being in apposition to Oomnall, is in the nominative case. Sometimes the assertive verb ir or ar, is placed between two nouns which might be put in apposition, as an τ-aınm ar Colam Cılle[1].

This rule is not always observed in the colloquial Irish, and some writers on Irish grammar have attempted to shew that it should not be observed, but that, according to the genius of the language, the word in apposition ought to be in the nominative case, though the word to which it refers be in the genitive, inasmuch as the relative and a verb are always understood. In this opinion the Author cannot acquiesce; and the rule is observed by Keating, the Four Masters, and Duald Mac Firbis, who wrote in the latter end of the seventeenth century; as óır ar ar rlıoċt Aoòa Aτlaıṁ, meıc Flaıτbıorτaıż an Crorτaın aτa Mac Suıbne, "for Mac Sweeny is of the race of Aodh Athlamh, son of Flaithbheartach an Trostain," *Keat. Hist.*, p. 7. Keating, however, does not always observe this apposition, particularly when the first noun is in the dative or ablative case, as is evident from this example: oıa n-beaċuıò τra Cuchuloınn o'ṙożluım clear nżoıle żo Sżáċaıż, banżaırżeaòaċ baoı a n-Albaın, "When Cuchullin went to learn feats of arms from Sgathach, a heroine who resided in Scotland," *Id.*, p. 78. In this sentence, Sżaċaıż is in the dative or ablative case governed by the preposition żo; but banżaırżeaòaċ is in the nominative case, though it ought to be the dative, as being in apposition to Sżáċaıż. This apposition is, however, found observed in *Cormac's Glossary*, as Aıne, *a nomine* Aıne, ınżeıne Eożabaıl, "*Aine* [a hill] is called from *Aine*, the daughter of Eogabhal."

---

[1] Keat. Hist., p. 126.

CHAPTER II.

OF GOVERNMENT.

IN this chapter is to be explained the government of substantives, of adjectives, of verbs, of prepositions, and of conjunctions.

SECTION 1.— *Of the Government of Substantives.*

RULE XVI.

a. When two substantives come together signifying different things, that is, when not in apposition, the latter is put in the genitive case.

Examples.—Copaḃ na calṁan, the fruit of the earth; éipc na mapa, the fishes of the sea; pún pógla, a desire of plunder; polap na gnéine, the light of the sun; Oia na h-íce, " *Deus salutis*," *Cor. Gloss.*, *voce* Oiancechc; Oúileṁ na n-oúl, " Creator of the elements," *Leabhar Breac*, fol. 121, *b ;* Cigepna in ooṁain, "the Lord of the world," *Id.*

When the governing substantive is preceded by a preposition, some writers eclipse the initial of the governed substantive, as le h-anpaḃ ngaoiċe, " by a storm of wind," *Keat. Hist.*, p. 28. But this is not necessary, nor is it at all observed in the spoken language.

b. Verbal nouns substantive coming from transitive verbs, govern the genitive case of those nouns which the verbs from which they are derived would govern in the accusative or objective case.

Examples.—Ⱥᵹ cuꞃ ꞃíl, sowing seed, i. e. a sowing of seed; ⱥᵹ ꝺoꞃꞇⱥꝺ ꝼolⱥ, shedding blood, i. e. a shedding of blood; ꝺo ꞃoᵹluim céiꞃꝺe, to learn a trade, i. e. to or for the learning of a trade.

Also verbal nouns, which may be properly styled progressive active nouns, when preceded by certain prepositions have the force of active participles in other languages; and, when preceded by ꝺo, have the force of the infinitive mood active. Also adjectives taken substantively, as co n-immⱥꝺ eolⱥiꞃ, " with much knowledge," *Leabhar Breac*, fol. 107, *a, a*.

Rule XVII.

When, in the absence of the article, the latter of two substantives in the genitive case is the proper name of a man, woman, or place, its initial is aspirated; as ó ⱥimꞃiꞃ Pháꝺꞃuiᵹ, " from the time of St. Patrick[a];" inᵹeⱥn Shⱥiꞃbe, the daughter of Sabia; Ⱥiꞃꝺeⱥꞃboᵹ Chⱥiꞃil, the Archbishop of Cashel.

This holds good as a general rule in the modern Irish language, but it is much to be doubted whether it was adhered to in the ancient language; and in modern Irish an exception to it is generally made in family names, which are made up of the proper names of the progenitors of the families, and the word O (or Uⱥ), *nepos*, or grandson, or mⱥc, a son, prefixed, as O Neill, O'Neill; O Ꝺomnⱥill, O'Donnell; O Conchⱥbⱥiꞃ, O'Conor; O Ceⱥllⱥiᵹ, O'Kelly; O Ꝺonnⱥbáin, O'Donovan; Mⱥc Ꝺomnⱥill, Mac Donnell; Mⱥc Cⱥꞃꞇⱥiᵹ, Mac Carthy; not O Ꝺhomnⱥill, Mⱥc Ꝺhomnⱥill, &c. But should the prefixed O be itself governed in the genitive case by another noun, then the initial of the noun which it governs will be aspirated, as Mⱥc Néill Ui Ꝺhomnⱥill, the son of Niall O'Donnell; Mⱥc Chⱥꞇhⱥil Ui Chonchobⱥiꞃ, the son of Cathal O'Conor; ⱥꞇhⱥiꞃ Chⱥiꝺᵹ Ui Cheⱥllⱥiᵹ, the father of Teige O'Kelly. Some writers aspirate the initial of the latter substantive,

[a] Keat. Hist., p. 110.

even when it is not a proper name, as ᵹoꞃ ᵹaḃ ꝺaꞃaċꞇ ꝼeiꞃᵹe é, " so that he was seized with a paroxysm of anger," *Keat. Hist.*, p. 76; aᵹ ᵹeaꞃꞃaḃ ċoille, "cutting down the wood," *Id., ibid. ;* oilioṁain ṁeic ꞃíᵹ, " the fosterage of a king's son," *Id.*, p. 97; ail ċaꞇꞁa, " a rock of battle," *Cor. Gloss., voce* Caꞇꞁal ; ail ċíꞃa, " rock of tribute," *Id., voce* Caiꞃel. But this is not to be imitated, as it weakens the sound of the word too much.

It is very strange that O'Molloy calls the O prefixed to Irish surnames *an article*, whereas it is really a substantive, and has been translated *nepos* by Adamnan, in his life of Columba. O'Molloy writes : "Articulus o appositus proprijs nominibus virorum Principum Hibernensium facit nomina enunciari in genitiuo casu, vt o Ꝺomhnaill, o Ꞑeill, o Ꝺꞃiain ; sub casuatione autem, flexione, vel declinatione, variari solet in i, ua, vt nominatiuo o Ꝺꞃiain, genitiuo i Ꝺhꞃiain, datiuo ꝺua Ꝺhꞃiain, accusatiuo aꞃ o Ṁbꞃiain, vocatiuo a i Ꝺhꞃiain, ablatiuo le o Ꝺꞃiain, cùm tamen Ꝺꞃiain, de se feratur in nominatiuo, et accusatiuo, et ablatiuo, et datiuo : Ꝺꞃiaꞃ verò non nisi in genitiuo et vocatiuo singularis numeri."—*Grammatica Latino-Hibernica*, 102.

The fact, however, is, that Ꝺꞃiaꞃ, the name of the progenitor of the family, is put in the genitive case throughout, and governed by the substantive O, which means *nepos*, grandson, or descendant, and that the changes of the initial Ꝺ are merely euphonic.

SECTION 2.—*Of the Government of Adjectives.*

RULE XVIII.

The adjective lán, *full*, often requires a genitive case after it, as lán ꝼola, full of blood; lán ꝼeiꞃᵹe, full of anger ; but it more frequently requires the preposition ꝺo, or more correctly ꝺe, after it, as lán ꝺ'ꝼuil, full of blood ; lán ꝺ'ꝼeiꞃᵹ, full of anger.

Examples.—Oubťaċ mac U Luʒaıp, leꞅcap lán oo paċh ın Spıpaca Naımh, " Dubhthach Mac U Lugair, a vessel full *of* the grace of the Holy Spirit," MS. Trin. Coll. Dubl. H. 3. 18. p. 358 ; ʒupubo lán an cnocc oíb, " so that the hill was full of them," *Vit. Moling ;* oo báoap na moıʒe oá ʒaċ leıť oo'n póo lán oo ꞅʒopaıb Loċlonn, " the fields on each side of the road were full of the tents of the Danes," *Keat. Hist., Callaghan Cashel ;* ıꞅ lán o'á ꞅoıllꞅı nem ocuꞅ calam, " heaven and earth are full of his light," *Visio Adamnani*, in *Leabhar Breac.*

Some grammarians have attempted to give rules of Syntax for pointing out what prepositions should follow certain adjectives, according to their signification ; but to determine this is a matter of idiom, rather than of Syntax, and must be learned by use. The learner, however, will find much information on this subject in Chap. VII. Sect. 3, where the idiomatic application of prepositions is treated of.

Rule XIX.

The comparative degree, in the modern Irish, takes the conjunction ıná, *than, quam,* after it, as ba ʒıle a cneıꞅ ıná an ꞅneaċca, her skin was whiter than the snow.

The ancient comparative in ıcep will have the noun following it in the dative or ablative form, if it be of the feminine gender, as ʒılıťep ʒpéın, whiter than the sun ; a construction exactly similar to the Latin *lucidior sole ;* but no trace of this form of the comparative is found in the modern language.

In some tracts in the *Leabhar Breac* the comparative is construed exactly as in the Latin, that is, with an ablative case after it, without the conjunction ıná, than, as in the following passage : popcap lıpe pennaıb nıme aʒuꞅ ʒaınem mapa aʒuꞅ ouılle ꞅeoa, buıno ꞅpı meoı, aʒuꞅ meoı ꞅpı bunnu oo pepꞅu, aʒuꞅ ꞅuılc oıa cennaıb oc a camnao, " more numerous *than* the stars of heaven, the sands of the sea, and the leaves of trees, were the feet of persons to necks, and necks to feet, and the hair in being cut off their heads," fol. 103, *b, a ;* ıꞅ lıpıu ꞅeoıp no ꞅolc ꞅıobuıoe ıllpaċha ın

mapbnuᴏα noιb-ρeα, " more numerous than the blades of grass, or the leaves of trees, are the blessings flowing from this holy elegy," fol. 121, *a, a* ; cιρρα ᴏ' ᖶín 'n-α ᖶíρ ιαρċαρ, αιbne beoιρι ιρ bρocoᴢι blαρᴢα cech lιnᴏ, " a spring of wine at the very west end, *and* rivers of beer and *brocoid*, sweeter than every liquor," fol. 108, *a, b.*

Sometimes it has the preposition ᖶρι (i. e. le), and the conjunction αᴣuρ or ocuρ after it, in which construction it expresses comparison of equality, as bα lιριᴏιρ ᖶρια ᴣαιneṁ mαρα, no ᖶρια ᴏριᴢρennα ᴢeneᴏ, no ᖶρι ᴏρuchᴢ ιmmαᴢαιn ceᴢαmαιn no ᖶρια ρennα nιme ᴏeρᴣnαᴢᴢα ιc ᴣuιlbnιuᴣαᴏ α choρρ, " numerous as the sands of the sea, or as the sparks of fire, or as the dew drops of a May morning, or as the stars of heaven, were the fleas that were biting his legs," *Mac Conglinn's Satire,* in *Leabhar Breac,* fol. 107 ; cum bα méᴢιᴢheρ ocuρ oᴣ ρeρ-ċιρc h-ι, " so that it was as large as a heɴ egg," *Id., ibid. ;* méᴏιᴢheρ ᖶρι h-oᴣ ρeρ-ċιρc cαċ mιρ, " each bit large as a hen-egg," *Id. ;* meᴏιᴢheρ ᖶρι h-oᴣ cuρρι, " large as the egg of a crane," *Id.*

Rule XX.

When the preposition ᴏe is postfixed to the comparative, it is applied in the same way as the comparative degree in English, when preceded by the article *the,* as ιρ ᖶeρρᴏe ċu ριn, thou art *the* better of that ; nι ᴢρuιmιᴏe αn ċolαnn cιαll, the body is not the weightier for the sense.

The conjunction ιnά, *than,* is never used after the comparative in this construction.

Rule XXI.

The superlative degree does not require a genitive case plural after it, as in Latin, for the genitive case in Irish, as in English, always denotes possession and nothing more, and therefore could not be applied, like

*

the genitive case plural in Latin, after nouns partitive,
or the superlative degree; but it generally takes after
it the preposition ᵭo, or more correctly ᵭe, as an ḃean
iꞃ áilne ᵭe ṁnáiḃ, the fairest woman of women; an
ꝼeaꞃ iꞃ mó ᵭe na laoċaiḃ, the largest man of the
heroes.

Rule XXII.

a. The numerals aon, *one*, ᵭá, *two*, are placed be-
fore their nouns, and aspirate their initials, if of the
aspirable class, as aon ċluaꞃ, one ear, ᵭá ċluaiꞃ, two
ears.

As ꞃ follows the rule of aspiration, not eclipsis, it will be ex-
pected that it should have ᴄ prefixed after these words, and so it
has after aon, but not after ᵭá, as aon ᴄ-ꞃliɡe, one way; aon
ᴄ-ꞃuil, one eye. But it must be acknowledged that the best Irish
writers sometimes aspirate ꞃ after aon, as ꞃe h-aoiṁꞃeaċᴄṁain,
"for one week," *Keat. Hist.*, p. 31. And it is a remarkable fact,
that ᵭá, which aspirates every other aspirable initial consonant
coming after it, causes eclipsis in one solitary instance, namely, the
word ᴄꞃian, a third, as ᵭá ᵭ-ᴄꞃian, "two-thirds," *Id.*, p. 157.

b. The numerals ᴄꞃí, ceiᴄꞃe, cúiɡ, ꞃe, ꝼiċe, ᴄꞃioċa,
and all multiples of ten, as well as all ordinals, will have
the initials of their nouns in their primary form, as ᴄꞃí
cluaꞃa, three ears; ceiᴄꞃe ꝼiꞃ, four men.

The ordinals ċéaᵭ and ᴄꞃeaꞃ are exceptions to this rule, and
cause aspiration.

c. The numerals ꞃeaċᴄ, oċᴄ, noí, ᵭeiċ, eclipse the
initials of their nouns, if they be of the class that admits
of eclipsis, as ꞃeaċᴄ ɡ-cluaꞃa, seven ears; oċᴄ ɡ-coꞃa,
eight feet; noí ḃ-ꝼiꞃ, nine men; ᵭeiċ m-ḃliaᵭna, ten
years.

If the initial be ʀ, it retains its primary sound after ɼeacꞇ, oꞔꞇ noí, ꝺeıꞔ, as ɼeacꞇ ɼlaꞇa, seven yards ; oꞔꞇ ɼnaꝺmanna, eight knots ; noí ɼléıbꞇe, nine mountains ; ꝺeıꞔ ɼaꞩaıɼꞇ, ten priests.

Rule XXIII.

When the numeral is expressed by more than one word, the noun is placed immediately after the first, that is, between the unit and the decimal, as ꞇɼí ɼıɼ ꝺéaꞩ, thirteen men ; ɼeacꞇ ꞩ-céꝺ ꝺéꞩ, seventeen hundred[b].

Section 3.—*Of the Government and Collocation of Pronouns.*

Rule XXIV.

a. The pronouns mo, *my*, ꝺo, *thy*, a, *his*, are always placed before their nouns, and aspirate their initials, if of the aspirable class, as mo ꞔluaɼ, my ear ; ꝺo ꞔoɼ, thy foot ; a ꞔeann, his head.

b. When mo, *my*, ꝺo, *thy*, are followed by a word beginning with a vowel or ꝼ, the o is omitted ; as mo aꞔaıɼ, my father, which is generally written m'aꞔaıɼ ; mo ꝼuıl, my blood, written m'ꝼuıl ; mo ꝼeaɼann, my land, written m'ꝼeaɼann.

These words are obscurely written maꞔaıɼ, mꝼuıl, mꝼeaɼann, in old manuscripts, but an apostrophe should always be used in modern books when the o is omitted.

In ꝺo, *thy*, the ꝺ is sometimes changed into ꞇ, and often dwindles into a mere breathing (h), as ꞇ'anam, thy soul, for ꝺo anam ; h'aꞔaıɼ, thy father, for ꝺo aꞔaıɼ. Cıa ꞇ'aınm ɼeo, ol Eoꞔaıꝺ,

---

[b] Annals of the Four Masters, A. D. 1174.

" what is thy name, said Eochaidh ?" *Tochmare Etaine.* ᚈ ᴄ' aᵹaıᴅ, against thee, for aᴅ aᵹaıᴅ, *Battle of Magh Rath*, p. 12 : ceᴄ caᴄ mop ᴄuc h' aᴄaıp, pıaṁ, " every great battle which *thy* father ever fought," *Id.*, p. 44 ; ap ṁéᴅ ᴅo naoṁᴄaᴄᴄa aᵹup h'onópa aᵹ Oıa, " for the greatness of thy sanctity and honour *with* [i. e, in the sight of] God," *Keat. Hist.*, p. 130 ; ap upupa a aıᴄne ap ṁaoıᴄe ᴅo ṁeanman, ᴅeapóıle h' ınᴄınne, aᵹup h' aıᵹıonᴄa, " it is easy to know it by the imbecility of *thy* courage, and the littleness of *thy* spirit and mind," *Id.*, p. 143.

Rule XXV.

α, *her*, has no influence on the initial consonant of the noun before which it is placed, as α ceann, her head ; but if the noun begins with a vowel it will require h prefixed, as α h-ınᵹean, her daughter ; α h-éaᴅan, her forehead.

Rule XXVI.

αp, *our*, ƀap, *your*, α, *their*, eclipse the initials of the nouns which follow them, as áp m-bpıaᴄpa, our words, ap n-ᴅóᴄᴄup, our hope ; ƀap ᵹ-copa, your feet; α ᵹ-cınn, their heads.

If the initial of the noun be a vowel (see p. 65), n will be prefixed (which should be always separated by a hyphen, for the sake of clearness) ; as áp n-apán, our bread; ƀap n-aᴄaıp, your father ; α n-aıpm, their arms.

The learner will observe, from Rules 24–26, that the meanings of α, as a possessive pronoun, are distinguished by the form of the initial letter of the nouns following it ; thus :

1. α, *his*, aspirates the initial consonant of the following noun, as α ċopa, *his* feet.

2. α, *her*, makes no change, as α copa, *her* feet.

3. α, *their*, eclipses, as α ᵹ-copa, *their* feet.

When the consonant is not of the class which admits aspiration, or eclipsis, there is no guide to the eye, and some have suggested that it would improve the language to write this vocable ĕ, when it signifies *his*, ĭ, when *her's*, and ă, when *theirs*.

Rule XXVII.

When the possessive pronouns a, *his, her's*, or *their's*, are preceded by a preposition ending in a vowel, they require an n prefixed, which, for the sake of clearness, should be always separated by a hyphen, as co n-a, le n-a, ó n-a, τρé n-a.

This n, which is inserted between the vowels to prevent a hiatus, is not used in the Scotch dialect, in which they write, *le a, o a, tre a*, and sometimes omit the *o* altogether.—*Vide suprà*, pp. 148, 149.

This euphonic n is also frequently omitted in some old Irish manuscripts, as ðe ριn τρα boι Coιρρρι Muρc oc aτhíξe ραιρ co a ṁuιnτιρ, ocuρ co a ċαιρðe, " hence Coirpri Musc was frequenting in the east with his family and with his friends," *Cor. Gloss.*, *voce* Moξ Θιme.

Rule XXVIII.

a. The relative pronoun a expressed or understood, and all forms of, and substitutes for it, are placed before the verb, and aspirate the initials of all verbs, except when it is preceded by a preposition expressed or understood; as an ρeαρ a buαιleαρ, the man who strikes; an τé ċeιlρeαρ, he who will conceal; an ρeαρ a ċαρραιnξeαρ, the man who draws.

b. But when the relative is itself governed by a prefixed preposition, which is sometimes left understood, and is not the nominative case to the verb, it then eclipses the initial consonant of the verb.

Examples.—Ⱥn ⱽeaⱃ Ⱶ'á Ⱶ-ⱦu�...

Examples.—Ⱥn ⱽeaⱃ Ⱶ'á Ⱶ-ⱦuⰷaⱃ é, the man to whom I gave it ; Ciⱃbe aınm ın baıle ı m-bıⱵíⱃ a coⰷnaṁ a cíⱃe, "Cirbe is the name of the place *in which* they used to chew the cud,"—*Cor. Gloss., voce* Ⱏemen; ⱦⱃí h-aımⱃeⱃa ı n-ⰷlanⱦaⱃ, "three times *at which* they are cleaned," *Id., voce* Roⱦ; ⱃen, .ı. lín a nⰷabaⱃ eoın, "sen, i. e. a net *in which* birds are taken," *Id., voce* Sén.

c. But if the particles Ⱶo, ⱃo, &c., signs of the past tense, should come between the relative and the verb, then the initial of the verb is under their influence, and suffers aspiration as usual ; as an ⱽeaⱃ óⱃ [i. e. ó a ⱃo] ċeannaíⰷeaⱃ é, the man from whom I bought it.

d. When the relative a signifies *what, that which,* or *all that,* it eclipses the initial of the verb without a preposition ; as a Ⱶ-ⱦuⰷ Cⱃıoṁⱦann Ⱶo ⰷıallaıb leıⱃ, "all the hostages that Criomhthann brought with him[c]."

Rule XXIX.

a. The relative pronoun is often loosely applied in the modern language, somewhat like the colloquial, but incorrect, English "who does he belong to ?"

This form, however, should not be introduced into correct writing ; but the relative should be always placed immediately after the preposition ; thus, instead of an é ⱃın an ⱽeaⱃ a ⱃaıb ⱦú aⰷ caınⱦ leıⱃ ? is that the man *who* thou wert talking to ? we should say, an é ⱃın an ⱽeaⱃ le a ⱃaıb ⱦú aⰷ caınⱦ ? is that the man to whom thou wert talking ?

The relative (as has been already said, Rule 12, *d*), is often understood, as o Ⱶo ċoncaⱵaⱃ ⱃeın onċu Eoⰷaın, ocuⱃ na meıⱃⰷíⱵa ⱃuc a cⱃeaċa co mınıc uaċa Ⱶo ınnⱦoıⰷeaⱵaⱃ Ⱶo ċum a ċéıle,

c Keat. Hist., p. 102.

" when they perceived the banner of Eoghan, and the other stan-
dards *which* often carried away their spoils, they rushed upon each
other," *Vit. S. Cellachi*. It is also often disguised in synthetic
unions formed of certain prepositions, and prefixed signs of tenses,
and particularly when the assertive verb ιρ is expressed or under-
stood, as αη ϝεαη ιεη μαηβαὁ έ, i. e. αη ϝεαη ιε α ηο μαηβαὁ έ,
the man by whom he was killed, ιεη being made up of ιε, by,
α, whom, and ηο, sign of the past tense ; ϝεαη ὁάηαb (or ὁαηαb)
αιημ Ὀομηαιι, a man whose name is Daniel, i. e. *vir cui est
nomen Danielis*. The verb ιρ, when connected with the relative
thus, preceded by a preposition, becomes αb, even in the present
tense, and may often be omitted altogether, as αη ζέ ιεη μιαη, i. e.
he who desires, literally, he *to whom* it is a desire. This might be
also written, αη ζέ ιε ηαb μιαη, or αη ζέ ιεη αb μιαη. The η in
this instance is not an abbreviation of ηο, the sign of the past
tense, but is inserted instead of n to stop the hiatus, which would
otherwise be occasioned by the meeting of two vowels. The verb
ιρ leaves the relative α understood, when no preposition precedes it,
as μεαιι ρε αη ϝεαη ιρ ϝεαηη ciú, he deceived the man of better
fame.

The form α never accompanies the verb ιρ, but the form ηοċ
takes it constantly, as αჳ ρο ιη ὁαηα capioιι ὁo'n ὁαηα ciáη, ηοċ
ιαbηυρ ὁo'n ιειჳιυρ ϝηιċbυαιιζι, ηοċ ιρ conζηαηὁα ჳηίμ ὁo'n
ιειჳιυρ ζαιηιηჳζεċ, " this is the second chapter of the second table,
which speaks of repercussive medicine, which is of contrary action
to the attractive medicine," *Old Med. MS.*, by *John O'Callannan
of Roscarbery*, A. D. 1414.

As the relative always precedes the verb, and has no inflection,
its case must be determined by the verb itself, or the noun follow-
ing, as αη ϝεαη α bυαιιιμ, the man *whom* I strike ; αη ϝεαη α
bυαιιεαρ mé, the man who strikes me. But there is one case in
which it is impossible to determine, from the *form* of the words,
whether the relative is the agent or the object, namely, when the
simple past of the indicative active is used, as αη ϝεαη α bυαιι me,
which may mean either the man *who struck me*, or the *man whom*

3 c

I *struck ;* an ⱀeaⱀ a ḃuail Ɗoṁnall, the man *who* struck Daniel, or the man *whom* Daniel struck.

This form of constructing the relative could be taken advantage of in equivocation, or false swearing; as if a man swore ɖeaⱀḃaim ᵹuⱀ aḃ é ⱀeo an ⱀeaⱀ a ḃuail mé ; no one could possibly know whether he meant, " I swear that this is the man *who* struck *me*," or " I swear that this is the man *whom I struck*." There are also other instances in which the want of the accusative form in the relative leads to ambiguity, as an ⱀeaⱀ a ḃuaileaⱀ, which may mean either the man *who strikes*, or the man *whom I struck ;* for -eaⱀ is the relative termination for the present indicative, and also the termination to express the first person singular of the past indicative active. This ambiguity can only be avoided by varying the expression, as by changing the verb active into the passive, or constructing the sentence in a different manner.

b. When a preposition precedes the relative, the initial of the verb following is eclipsed, as an ⱀeaⱀ ɖ'á ɖ-ⱃuᵹaɖ é, the man to whom it was given.

And the same will take place if the relative be understood, as ionṁuin ⱅeaċh ⱀe ɖ-ⱅuᵹuⱀ cúl, for ionṁuin ⱅeaċ ⱀe a ɖ-ⱅuᵹaⱀ cúl, " dear the house which I have left behind;" *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14, fol. 112.

Rule XXX.

The possessive pronouns, when compounded with prepositions, cause aspiration and eclipsis, as they do in their simple forms, and the prepositions with which they are compounded govern such cases as they govern in their simple states, as am ċluaiⱀ, in my ear; ɖo ḃéal, from thy mouth ; leⱀ ᵹ-cáiⱀɖiḃ, with our friends.

Rule XXXI.

The possessive pronouns, when compounded with, or preceded by the preposition i, a, or ann, *in*, are con-

nected with the substantive verb τάιm, to denote exis-
tence in a certain office, or state, as τά ϝé 'na ϝαʒαιριτ,
he is a priest, literally, he is *in his* priest ; τά mé αm'
ὀυιne ὀonna, I am a wretched man; τά τú αὀ' eαϝboʒ,
thou art a bishop ; ὀo ὀι ϝé 'na leαnὀ an υαιϝ ϝιn, he
was a child at that time.

The verb substantive τάιm can never ascribe a predicate to
its subject without the aid of the preposition α, ι, or αnn, *in*, as
τά ϝé 'n-α ϝeαϝ, he is a man. Of this there seems no parallel in
any other European language. But the assertive verb ιϝ always
connects the predicate with its subject without the help of a prepo-
sition, as ιϝ ϝeαϝ mé, I am a man. This is enough for Syntax to
determine, that is, how the predicate is to be connected with the
subject when both these verbs are used. But still it will be natu-
rally asked, whether sentences so constructed have actually the
same meaning. It must then be remarked, that the two modes of
construction represent the idea to the mind in a quite different
manner. Thus, τά mé αm' ϝeαϝ, and ιϝ ϝeαϝ mé, though both
mean *I am a man*, have a different signification; for τά mé αm'
ϝeαϝ, I am *in my* man, i. e. I am *a man*, as distinguished from
some other stage, such as childhood, or boyhood ; while ιϝ ϝeαϝ
me indicates I am *a man*, as distinguished from a woman, or a
coward. This example will give the learner a general idea of the
difference of the meanings of sentences constructed by τά and ιϝ.
For more examples, see Prepositions α, ι, αnn, p. 291.

Rule XXXII.

The interrogative pronouns, whether they are no-
minatives or objectives, always precede the verb, and
seldom admit the assertive verb ιϝ in connexion with
them, though its force is implied; and the personal pro-
noun following is put in the accusative, as cια h-é, for
cια ιϝ h-e, who is he ? cια h-í, who is she ? cια h-ιαὀ,

who are they? ca cɲích ɪ n-a b-ꝼuileɱ, " what country
are we in[d] ?" ꝛo ɪaꝛꝛaɪᵭ cuɪch na caɪllecha, " he asked
who were the nuns[e] ?" cꝛeaᵭ é, what is it?

But there is no agreement of gender or number between them
and their objects, or respondents ; the most that can be admitted
is, that the interrogative and the pronouns are often incorporated,
as cɪaᵭ, for cɪa h-ɪaᵭ ; cɪ, for cɪa h-í ; cé, for cɪa h-é. It should
be also remarked, that cɪa is often written, and generally pro-
nounced cé, particularly in the south of Ireland, as cé ɪn ꝛoꝛ é
ꝛɪn? aꝛ Páꞇꝛuɪc, " what wood is this? said Patrick." *Book of
Lismore*, fol. 205, *a*.

When these interrogatives are governed by a preposition, they
are always set before it, as cá n-aꝛ, whence? Cꝛeaᵭ ó, what from,
i. e. whence ; acꞇ náꝛ ꞇuɪʒeaᵭaꝛ cꝛéᵭ ó ᵭ-ꞇáɪnɪʒ an ꝼocal ꝼéɪn,
" but that they did not understand *what from* [i. e. *whence*] the
word itself was derived," *Keat. Hist.*, p. 22.

The verb ɪꝛ may elegantly be used, when followed by an adjec-
tive in the comparative or superlative degree, and sometimes in the
positive, as cɪᵭ ɪꝛ meaꝛa ᵭo ċoꝛꝛ ᵭuɪne? " what is worst for the
human body?" *Tegusc Righ;* cɪᵭ ɪꝛ ꝼo ᵭaɱ, " what is good for
me? *Id.;* cɪᵭ ɪꝛ buaɪnɪ ꝛoꝛ bɪċ, " what is the most durable in the
world?" *Id.;* cꝛeuᵭ ɪꝛ bꝛeuʒ ann, " what is a lie?" *Lucerna
Fidelium*, p. 111.

Rule XXXIII.

The demonstrative pronouns immediately follow the
substantives, or the adjectives belonging to the substan-
tives, to which they refer, as an ꝼeaꝛ ꝛo, this man ;
an ꞇíꝛ ꝛɪn, that country ; na ᵭaoɪne uaɪꝛle úᵭ, those
gentlemen ; Cenᵭ Abꝛaꞇ Slebɪ Caín ꝛeo ꞇeꝛ (i. e.
an ꝛlɪaḃ ꝛo ċeaꝛ), Cenn Abrat Slebhi Cain, is *this*
[mountain] to the south ?

[d] Book of Leinster, fol. 105.   [e] Feilire Ænguis, end of Feb.

The only exception to this collocation occurs when the asser-
tive verb ιρ is understood, as ριn an υαιρ, that is the hour, or time;
ρο an lá, this is the day.

The indefinite pronoun ʒαċ, each, every (anciently written cαċ,
ceċ), sometimes eclipses the initial of the noun which follows it,
as ʒαċ n-ουιne, every man, or person. Soċραιʒe Όé ὁomm ann-
cul αρ cαċ n-ουιne mιουρ ʒραρτυρ ὁαm, "may the host of God
protect me against *every* man who meditates injury to me," *St. Pa-
trick's Hymn*, in *Liber Hymnorum ;* cαċ n-αρο, "every height,"
Cor. Gloss.; cαċ n-υαραl, every thing noble ; cαċ n-ὁερʒ, every
thing red ; cαċ n-om, every thing raw, or crude, *Id.*

Keating and O'Molloy sometimes place the preposition ρe be-
tween ʒαċ and its substantive, as ʒαċ ρe m-bliαὁαιn, every second
year ; ʒαċ ρe ḃ-ρeαċτ, turns about, *Keat. Hist.*, p. 156, *et passim ;*
ʒαċ ρe ʒ-ceιρο αʒυρ ρe b-ρρeαʒρα, "in successive question and
answer," *Lucerna Fidelium*, p. 265.

This position of the preposition le, ρe, or ρα, after ʒαċ, or ceċ,
is also found in the older Irish compositions, as in the *Visio Adam-
nani*, in the *Leabhar Breac :* ceċ ρα n-υαιρ τράιʒιο ιn ριαn ὁιb,
"each second hour the pain departs from them."

This pronoun has frequently the noun connected with it in the
genitive case, even when there is no word to govern it, as ʒαċα
nóna, every evening ; ιḃ ὁeoċ ὁ'υιρcι ρíρ-τhιbραιτ αρ céὁlonʒαὁ
ʒαċα mαιὁne, "drink a drink of pure spring water fasting every
morning," *Old Med. MS.* 1352 ; ὁο bριρeὁ cloιċe ρuαιl, ocυρ ὁ'á
h-ιnαρbαὁ ιαρ n-α bριρeὁ ; noí ρʒenαιʒι cρuιnnι ὁο mecon ράʒυm
ὁο ċυρ α ḃ-ρín, ocυρ α meρcαὁ τρíτ α ċéιle, ocυρ ιn ρín ρeín ὁ'ól
ʒαċα mαιὁnι ocυρ ʒαċα nóna, "to break the stone, and expel it
after being broken ; put nine round sprigs of horse raddish into
wine, and mix them together, and drink this wine every evening
and morning," *Id.*

When ʒαċα is set before the adjective ὁíρeαċ, it gives it an
adverbial force, as ὁο ċonnαιρc cuραċh ċuιʒe ʒαċα n-ὁíρeach,
he saw a boat directly sailing towards him."—*Toruidheacht
Gruaidhe Grian-Sholuis.*   This form of expression is also used
throughout the *Annals of the Four Masters*.

But in the spoken language ᵹаċ does not always cause eclipsis, and it has, therefore, been thought advisable not to give it a place in the text as a general rule.

SECTION 4.—*Of the Government of Verbs.*

RULE XXXIV.

a. Verbs active transitive govern the accusative case of personal pronouns, as buaıl ɼé τú, he struck thee; bɼıɼ ɼé é, he broke him, or it; óíbıɼ ɼé ıаτ, he expelled them; а τıᵹeаɼnа, аɼ ıаτ-ɼаn, ɼo ṁeıɼτnıᵹıɼ ınɼe ᵹаn аṁoɼuɼ, "O lord, said they, thou hast doubtlessly discouraged us[f]."

As nouns have no accusative form, it must be determined from their position in the sentence whether they are agents or objects; when objects, they are usually placed after the verb, but never between the verb and its nominative, as buaıl Оıаɼmаıτ Оoṁnаll, Dermot struck Daniel; *percussit Diermitius Danielem.* This is the natural order of an Irish sentence, and the less it is disturbed the better, as, in consequence of the want of the accusative form in nouns, any transposition must create more or less obscurity.

Some writers have attempted to introduce an accusative form, different from the nominative singular, by making the object of the verb terminate like the dative or ablative, as will appear from the following examples: Ϲаıɼnᵹíτ lıb а аınᵹlıu nıme ın аnmаın n-eсɼаıbτıᵹ ɼeа oсuɼ аıτıoníτ ıllаım Ϲuсıɼıɼ τıа báτuτ oсuɼ τıа ɼoɼmúсhаτ ı ɼoτomаın ıɼıɼn сo ɼíɼ, "*hanc animam multo peccantem angelo Tartari tradite, et demergat eam in infernum.*" *Visio Adamnani*, in the *Leabhar Breac;* τo loıɼᵹ ᵹаċ luoċ τıoḃ а loınᵹ [for а lonᵹ], " each hero of them burned his ship, *Id.*, p. 39 ; τo ċoᵹḃаτаɼ ᵹаoıċ nᵹаıḃéıᵹe nᵹeınτlıτe τo ċuıɼ аnɼаτ móɼ аɼ

---

[f] Keat. Hist., p. 144.

an muıṗ, " they raised a dangerous magical wind which raised a great storm on the sea," *Id.*, p. 57 ; ᴅo ƀeıṗ póıᵹ ᴅ'u ᵹṗuaᴅ, " he gave a kiss to his cheek," *Id.*, p. 124 ; cuṗ ċoṗaınᴅ ın ċaċṗaıᵹ, " so that he drew out [the foundations] of the city," *Vita Patric.* in *Leabhar Breac*, fol. 14, *b, b;* ᴅoṗ ᵹnı Coıṗṗṗı ıaṗ n-a maıṗech ceıṗᴄ móıṗ ᴅe ṗın, " Coirpri on the next day made a great complaint of this," *Cor. Gloss., voce* Moᵹ Eıme.

Various examples of it also occur in the old historical tale called the *Battle of Magh Rath*, published by the Irish Archæological Society ; but it should not be imitated in the modern language. Some have also attempted to introduce an accusative plural form for nouns, by making them terminate in a or u ; as, acc. olca, nom. uılc, acc. eolċa, nom. eolaıᵹ. But the best writers terminate the nominative plural in a also.—See the *Etymology*.

In the ancient Irish language, the pronoun, when it is in the accusative case, governed by the verb, is often amalgamated with the sign of the tense and set before it, as ıṗ mıṗı ṗoᴄ ṗubċa, " it is I who shall wound thee," *Battle of Magh Rath*, p. 29, for ıṗ mıṗı ᴅo ṗubṗaıᴅ ċú, .ı. ᴅo ᵹoınṗeaṗ ċú ; ıṗ maıċ ṗom ċecaıṗcıṗ, " it is well thou hast instructed me," *Id.*, p. 10 ; ıṗ ᴅuaıƀṗeaċ ṗom ᴅúıṗcıṗ, " disagreeably hast thou awakened me," *Id.*, p. 170. The nominative case to the verb passive, when a pronoun, is also frequently placed before it in old writings, as nıᴄ aıcıllṗe nech ele ᴅo'n ṁuınᴄeṗ ṗı, " none other of this people shall address thee," *Cor. Gloss., voce* Pṗull; ṗom aıleaᴅ laᴄṗu ıaṗ ṗın, " I was fostered by thee after that," *Id.*, p. 34 ; naṗoᴄ uamnaıᵹċeṗ, " be not terrified," *Id.*, p. 8 ; nom lecíᴅ-ṗı lıb, ol ṗe, " will ye permit me *to go* with you, said he," *Id., voce* Pṗull; aċᴄ nom aıcıll ṗe, " but address me," *Id., ibid.* In those instances the particle prefixed to the verb and the pronouns are always amalgamated.

In the modern language the possessive pronouns, combined with the preposition aᵹ, are frequently placed before a verbal noun, in which position the verbal noun has the force of the active participle, put passively in English, as ᴄá an ᴄeaċ 'ᵹa ċóᵹƀáıl, the house is building, or a' building ; ᴄá an obaıṗ 'ᵹa ᴅéanaṁ, the work is *doing*, i. e. a' doing or *being done ;* ᴄáıᴅ ṗıaᴅ 'ᵹ a meallaᴅ, they

*

are being deceived. For 'ᵹα in these instances, many writers put
ᴅ'ά, or ᴅά, which cannot be considered as correct, as ᵹо ᴅ-τέιᴅ ᴅ'ά
unᶠuιᴘτ ᶠéιn ιоnnτα, "until he goes to wallow in them," *Keat. Hist.*,
p. 1; ᴅ'ά ᴅ-τоᵹαιᴘm, "to summon them," *Id.;* αᵹ τᴘоᴘᵹαᴅ ᴅ'ά
ᴘеαᴘᵹαᴅ ᶠéιn, "*jejuniis se macerando*," *Id.*, p. 13. Sometimes in
this construction the verbal noun is not passive, as τά ᴘé 'ᵹ αm
ᵬuαlαᴅ, he is a' striking me; literally, he is *at my* striking; αn
τ-еuᵹcоᴄᴘоm ατά αᵹά ᴅеunαm αᴘ α h-άιτιᵹᴄеоιᴘιᵬ, "the injustice
that is being exercised against its inhabitants," *Keat. Hist.—Pref.*

It is proper to notice in this place such constructions as the
following : ᵹоᴘ ᵬ'éιᵹιn α ᶠάᵹαιl, "that she had to be found," *Keat.
Hist.*, p. 96; ιᴘ cóιᴘ α ᴅéαnαm, it is proper to do it. In these
sentences the α is a mere possessive pronoun, and the literal mean-
ing is, *her finding* was a compulsion; *its doing* is proper. The
possessive pronoun in such sentences may be changed into the
accusative of the corresponding personal pronouns, and the verb
into the infinitive mood, as ᵹuᴘ ᵬ'еιᵹιn í ᴅ'ᶠάᵹαιl ; ιᴘ cóιᴘ é ᴅо
ᴅéαnαm.

b. Some verbs active require a preposition after
them, as ιαᴘ αᴘ Оhια, ask of God ; lαᵬαιᴘ lе Ооm-
nαll, speak with [to] Daniel. But these forms of ex-
pression must be learned by experience in this as in all
other languages.

Rule XXXV.

The infinitive mood of active verbs has a peculiarity
of construction, which distinguishes this from most other
languages, namely, it takes the accusative case when
the noun is placed before it, and the genitive case when
the noun comes after it.

Examples of Accusative :—Єιᴘιc ᴅо ᵹαᵬάιl α mαᴘᵬαᴅ ᴅuιnе,
"to receive *eric* [mulct] for the killing of a man," *Keat. Hist.*,
p. 14 ; clоιᴅе ᴅо ᴅéunαm, to build a wall ; ní lάmαᴅ nеᴄ τеnιᴅ
ᴅ'ᶠατόᴅ ι n-Єιᴘιnᴅ ιᴘ ιn lоu ᴘιn, nó cu n-αᴅαnnτα h-ι Ꞇеmᴘαιᵹ αᴘ

τúρ, ιρ ιn ρollamαιn, "no one durst light a fire in Ireland on that day until it should be lighted first at Tara at the solemn festival," *Leabhar Breac*, fol. 14, *a, a.*

Examples of the Genitive:—Oo ρατ ιmoρρα Ɯolιnᴣ Ɔobán Saeρ ċuιᴣι ꝺo ꝺénuṁ α ꝺαιρταιᴣe, "St. Moling brought Goban Saer with him to build his oratory," *Vit. Moling ;* cιꝺ ꝺoτ ρoαċτ, ol Cochαιꝺ. Oo ιmbιρτ ꝼιꝺċιlle ꝼριτ-ρu, ol ρe, "what has brought thee? said Eochaidh. To play chess with thee, said he," *Tochmarc Etaine* in *Leabhar na h-Uidhri ;* ꝺo ċoρnaṁ an ċloιꝺe, "to defend the wall," *Keat. Hist.—Preface ;* ꝺo ꝺeunaṁ ꝼeιlle oρρα, "to act treachery on them," *Id.*, p. 74; ꝺo léιcc Ɯαc Uι ꝺhριαιn ρccaoιleaꝺ ꝺ'á ρecéṁelταιb ꝺ'aρccαιn na n-oιρeaρ, "Mac I-Brien sent forth a body of his marauders to plunder the districts," *Ann. Four Mast.*, A. D. 1559.

From this it may be safely concluded, that in the first mode of construction, the forms ꝺo ᴣábáιl, ꝺo ꝺeunaṁ, &c., are truly infinitives, having exactly the same force as the English *to receive, to do ;* but that, in the second mode, they are not properly infinitives, but verbal nouns, governed by the preposition ꝺo.

Sometimes, when the prefixed object of the infinitive mood is preceded by a preposition, some writers make it the dative or ablative, governed by the preposition, as ᴣan ꝼeιρᴣ ꝺo ꝺeunaṁ, "not to be angry," *Keat. Hist.*, p. 75; ρe ꝼαιρnéιρ ꝼíριnιᴣ ꝺo ꝺéanaṁ, "to make a true narration," *Id.* ; αᴣ ιαρραιꝺ loċτα αᴣuρ τoιbéιme ꝺo ċábαιρτ ꝺo ꝼean-Ɔhalluιb, "attempting to heap disgrace and dishonour upon the old English," *Id.*

But this mode of government is not to be approved of, for it would be evidently better to leave the noun under the government of the infinitive mood, as it would be in the absence of the preposition, and consider the preposition as governing the clause of the sentence which follows it; thus, ρe ꝼαιρnéιρ ꝼíριneaċ ꝺo ꝺeunaṁ.

Stewart agrees with this opinion, in his *Gælic Grammar*, p. 175, where he writes : " Prepositions are often prefixed to a clause of a sentence ; and then they have no regimen, as 'gus am bord a ghiulan, *to carry the table*,' Exod. xxv. 27 ; 'luath chum fuil a dhortadh, *swift to shed blood*,' Rom. iii. 15, edit. 1767 ;

' an deigh an obair a chriochnachadh, *after finishing the work*,' "
Gælic Grammar, 1st edit. p. 165, and 2nd edit., p. 175. Both
modes of construction, however, are allowable, like the gerunds
and gerundives in Latin, as " tempus curandi rem," or " tempus
curandæ rei ;" *in curando rem*, or *in curandâ re*.

Sometimes the infinitive mood must be translated passively,
like the latter supine in Latin, as ꞇaꞃ éiꞃ Arfaxad ꝺo bꞃeiꞇ ꝺo,
" after Arphaxad was born to him," *Keat. Hist.*, p. 45 ; ꞇaꞃ éiꞃ
uaiṁ ꝺo ꞇoċailꞇ, " after a grave being dug ;" literally, " after *to
dig* a grave ;" ó ꝺo ċonnaiꞃc Niul Phaꞃao �492o n-a ꞃluaᵹ ꝺo
báꞇaꝺ, anaiꞃ iꞃ in b-ꝼeaꞃonn ᵹ-ceꝺna, " when Niul perceived
Pharaoh with his host *have been drowned*, he remained in the
same land," *Keat. Hist.*, p. 46.

Progressive active nouns, and all verbal nouns, govern the
genitive case after them, like the infinitive mood, when the sub-
stantive follows it.

Rule XXXVI.

The nominative case absolute in English, or the
ablative absolute in Latin, is, in Irish, put in the dative
or ablative, with the preposition ꝺo prefixed.

Examples.—Aꞃ m-beiꞇ 'n a coꝺlaꝺ ꝺo Dhoṁnall, Daniel
being asleep ; iaꞃ ꞃoċꞇain a ꝺ-ꞇíꞃ ꝺóib, they having reached the
land ; literally, on reaching the land by them ; iaꞃ ᵹ-cinnioꝺ aꞃ
an ᵹ-coṁaiꞃle ꞃin ꝺóib, " they having resolved on that counsel ;"
literally, " after the determining on that counsel by them," *Keat.
Hist.*, p. 35.

Rule XXXVII.

ba, or buꝺ, the past tense indicative of the affirma-
tive verb iꞃ, aspirates the initial of the noun substantive,
or adjective which follows, as ba ṁaiꞇ an ꝼeaꞃ é, he
was a good man ; ba bean ṁaiꞇ í, she was a good
woman ; ba ṁóꞃ na ꝺaoine iaꝺ, they were great
people.

This rule will not, however, hold good throughout the provinces, for in some parts they do not aspirate the initial of the word following ba ; and, indeed, the aspiration is not essential, and has been merely used for the sake of euphony, or, perhaps, ease of utterance. When the word following ba begins with a vowel, an h is sometimes prefixed, to prevent a hiatus, as ba h-óᵹ an ꝼeaꞃ é an ꞇan ꞃin, he was a young man at that time. But this rule is not general in the written language, nor at all observed in conversation, for in the south-east of Ireland they would say ꝺob' óᵹ an ꝼeaꞃ é, prefixing ꝺo, sign of the past tense, and rejecting the a in ba.

Rule XXXVIII.

a. One verb governs another which follows it, or depends upon it, in the infinitive mood ; as ꝺ'óꞃꝺuiᵹ Oia ꝺúinn a aiꞇeannꞇa ꝺo ċoiṁeaꝺ, God ordered us to keep his commandments ; ꝺo ꞃóᵹꞃaꝺ ꝺ'Ꝼeaꞃᵹuꞃ ꞃᵹiaꞇ ꞇaꞃ loꞃᵹ ꝺo ċabaiꞃꞇ ꝺo Ullꞇaib, " Fergus was ordered to cover the retreat for the Ultonians[g]."

b. When the governed verb is one expressing motion or gesture, which does not govern an accusative, the sign ꝺo is never prefixed, as ꝺubaiꞃꞇ ꞃé liom ꝺul ᵹo Coꞃcaiᵹ, he told me to go to Cork.

This rule is general and important, but has not hitherto been given by any of the writers on Irish grammar.

We cannot close these remarks on the government and collocation of the verbs without noticing that Haliday and others give it as a rule of Irish syntax, that *to know*, in English, is expressed in Irish by the verb ꞇaim and ꝼioꞃ, knowledge, as aꞇá ꝼioꞃ aᵹam, I know, i. e. there is knowledge to me ; and that the Irish language has not single verbs to denote possession, power, want, &c., such as the English verbs, *to have, to know*, &c. This, however, is a

g Battle of Ros Leter.

matter of idiom, rather than of syntax, and should be explained in
giving the idiomatic meanings of the prepositions. It must be,
indeed, acknowledged, that the modern Irish language, which is
suffering decomposition more and more every day, from the want
of literature, has not separate verbs to denote *I have, I can;* but
in the south of Ireland, ꝼeaꝺꝛaim, *I know*, is not yet out of use;
and in ancient, and some modern manuscripts, we meet such verbs
as cumcaim, I can, or I am able; ꝼeaꝛaim, I know; ꝼioiꝛ, he
knew, as in the following examples: Ⱃ́iꝛit Ꝓaꞇꝛiciuꝛ ꝺichuiꝛ
ꝼoꝺechꞇa, ꝛi poꞇeꝛ; ꝺiꝛit maꝣuꝛ, ní chumcam cuꝛ in ꞇꝛaꞇh
ceꝺna i m-baꝛać, "Patrick said, remove now the snow, *si potes;*
dixit Magus, *I cannot,* until the same time to-morrow," *Leabhar
Breac*, fol. 14, *a, a;* o ꝛo ꝼioiꝛ O'Neill Maꝣnuꝛ ꝺo ꝺol hi ꝺ-Ⱅíꝛ
Ⱦaccham, "when O'Neill *knew* that Manus had gone into Tyrone,"
Ann. Four Mast., ad an. 1522.   Ꝼeaꝛaim, *I know*, is used even
by Keating, as ꝣo b-ꝼeaꝛaiꝛ cionnuꝛ ꝛꝣaꝛꝼuim-ne, "until thou
knowest how we shall part," *Keat. Hist.*, p. 46; ꝣo b-ꝼeaꝛaꝛ a
bꝼꝛeaꝣꝛa oꝛm, "until I know their answer to me," *Id.*, p. 153;
co ꝼeꝛꝛeꝺ ꝛom, "that he might know," *Cor. Gloss., voce* Ⱡeićeć;
in ꝼeꝣa ꝛo ꝼeꝣ ꝛecha Molinꝣ, ní ꝼiꞇiꝛ i neaṁ no i ꞇaluṁ ꝺo
ćoiꞇh in mac leiꝣinn, "Moling looked behind him, but did not
know whether the student had passed into heaven, or into the
earth," *Vita Moling*.

Section 5.—*Of the Government and Collocation of Adverbs.*

Rule XXXIX.

The simple monosyllabic adverbs are placed before
the words to which they belong, and aspirate their
initials, if of the aspirable class of consonants, as ꝛo-
ṁóꝛ, very or too great; ꝛáꝛ-ṁaiꞇ, exceedingly good.
Ⱄo and ꝛo, the signs of the past tenses of verbs, aspi-
rate the initials of the verbs in the active voice, but not

in the passive, as ꝺo buaıl ré, he struck; ꝺo buaıleaꝺ
é, he was struck.

When ꝺo is immediately preceded by the relative a, who or
which, they combine, and become óꝛ, as Aꝺaṁ óꝛ, ꝼáꝛamaꝛ,
i. e. ó a ꝛo ꝼáꝛamaꝛ, Adam from whom we have sprung; áıꞇ ı
n-aꝛ ꞇuıꞇ Ꝺoṁnall, i. e. ı n-a ꝛo ꞇuıꞇ, the place in which Daniel
fell.

When ꝺo precedes a verb whose initial is a vowel, or ꝼ, it drops
the o in the active voice, but not in the passive, as ꝺ' ól ré, he
drank; ꝺ' ꝼıaꝼꝛaıȝ ré, he asked, or inquired; ꝺo h-ólaꝺ, it was
drank; ꝺo ꝼıaꝼꝛaıȝeaꝺ é, it was asked. The particle a is very
generally prefixed to the verbs ꞇáım, I am, and ꝺeıꝛım, I say, for
the sake of euphony or emphasis.

Rule XL.

The adverbs aṁ, eṁ, cıꝺ, ıomoꝛꝛa, ꝺan, ꝺın, ꝺono,
ꝺona, or ꝺonı, ıaꝛaṁ, ıꝺıꝛ or ıꞇıꝛ, óꝛ, ꞇꝛá, are gene-
rally mere expletives, and are generally placed imme-
diately after the principal verb in the sentence.

In the *Leabhar Breac*, ımoꝛꝛa is used to translate the Latin
vero, autem, and *quidem ;* ꞇꝛa, *autem.* But ꝺın is sometimes
used as more than a mere expletive, for it is employed to translate
the Latin *ergo.*—See *Leabhar Breac,* fol. 16, *b, a,* fol. 17, *a, a,* and
fol. 26, *b, a.*

Rule XLI.

Compound adverbs, particularly those formed from
adjectives, are placed after the nominatives to the verbs
which they qualify, but never placed between the auxi-
liary and the verb as in English; as ꝺ'eıꝛıȝ ré ȝo moċ,
he rose early ; ꞇá ꝛe ꝺéanꞇa ȝo ceaꝛꞇ, it is done pro-
perly, not ꞇá ré ȝo ceaꝛꞇ ꝺéanꞇa.

The adverbs αιτeαċ, *in ;* αmαċ, *out ;* ϝíοϝ, *down ;* ϝuαϝ, *up ;* αnunn, *over ;* αnαll, *hither ;* ϝιαϝ, *westwards ;* ϝοιϝ, *eastwards*, are always used in connexion with verbs of motion : and αιτιᵹ, within ; αmuιᵹ, without, or outside; ċuαϝ, *above ;* and ċíοϝ, *below*, are used in connexion with verbs of rest[h].

We have no words in the modern Irish language corresponding with the English *yes,* or *no ;* but in the ancient language, nαċó, nιċhó and αcc are frequently used, without a verb, to give a negative answer, as Nιċho, αϝ MαcConᵹlιnϸe, "No, said Mac Conglinne," *Leabhar Breac,* fol. 108 ; ιn ϝϝuιċ ϸun? ol Mαelϝuαιn. Nαċhó, α Mhαelϝuαιn, ϝeϝ τϝuαᵹ αταconnαιc, "a learned, *art thou* for us ? said Maelruain. No, O Maelruain, a poor man thou seest ;" Cια ϝαϸ nα cαιϸϸe? οϝ ϝιαϸ ; blιαϸαιn, οϝ ϝé ; Nιċó, οϝ ϝιαϸ ; ιlleιċh, οϝ ϝé ; αcc, ol ϝιαττ; ταϭϝαíϸ ϝáιċι, οϝ ϝé ; αcc, ol ϝιαϸ; cáιϸοι co Cuαn, οϝ ϝé ; ϸο béϝuϝ, οϝ Fιnnαchτα, "What is the length of the respite ? said they ; a year, said he ; *No,* said they ; half, said he ; *No,* said they ; grant a quarter, said he ; *nay,* said they ; grant a respite till Monday, said he ; it shall be granted, said Finnachta." *Vit. Moling.*

In the modern language, in answering a question, the same verb used in the question must be repeated in the answer, as αn lαϭαιϝ ϝé, did he speak? *answer,* lαϭαιϝ, or níoϝ lαϭαιϝ, he spoke, or he spoke not. But if the question be asked by αn, *whether*, without any verb, the negative answer will be by ní, and the positive by ιϝ, as αn ϝíοϝ ϝιn? ιϝ ϝíοϝ ; ní ϝíοϝ ; Is that true ? It is true ; it is not true.

SECTION 6.—*Of the Government of Prepositions.*

RULE XLII.

All the simple prepositions govern the dative or ablative case, except ᵹαn, *without*, and ιϸιϝ, *between*, which generally govern the accusative in the singular,

but not in the plural; as ᵹan an τ-apán, without the bread; ιοιρ an τ-aeρ aᵹuρ an τ-uιρᵹe, between the sky and the water[i].

Some Irish grammarians write, that when ᵹaċ, *each*, or *every*, uιle, *all*, or some such adjective, comes between the preposition and the substantive, the preposition loses its influence, as ᵭo labaιρ ρé le ᵹaċ bean (not mnaoι) acu, he spoke to each woman of them. But this is colloquial, and should not be used in correct grammatical composition; for we have the authority of the best Irish writers for making the preposition govern its object, even though ᵹaċ intervenes, as cloιᵭιom noċτaιᵹċe ιn ᵹaċ láιm leιρ (not ιn ᵹaċ lám), "having a naked sword in each hand," *Keat. Hist.*, p. 148; ριρ ᵹaċ cloιnn, "with each tribe," *Id.*, p. 159; aρ ᵹaċ ᵭρuιnᵹ ᵭáρ ᵹab cρeιᵭιom ó Pháᵭρuιᵹ, "of each tribe that received the faith from Patrick," *Id.*, p. 115.

RULE XLIII.

The prepositions a, or ι, *in*, ιaρ, *after*, ρια, *before*, and ᵹo, or co, when it signifies *with*, eclipse the initials of the nouns which they govern, if of the class which admit of eclipsis.

Examples :—Ꞇ ᵭ-Τeamρaιᵹ, at Tara; ι ᵹ-Coρcaιᵹ, at Cork; ρια n-ᵭιlιnn, before the deluge; ρé n-ᵭul ᵹuρ an m-baιle, "before going to the town," *Keat. Hist.*, p. 147; ιaρ ᵹ-Cáιρᵹ, "after Easter," *Id.*, p. 160; co b-ρíon aᵹuρ co ᵹ-coρmaιm, "with wine and beer," *Ann. Four Mast.*, A. D. 1587.

When a or ι is followed by a noun beginning with l, m, ρ, the preposition is amalgamated with the noun, and the consonants are doubled, as cιτh ρeaρċana ιllaιᵹnιb co ρaιbe n-a ρρoċaιb ρe τeoρa la 7 τeoρa aιᵭche; "a shower of rain *fell* in Leinster, so that it was in streams for three days and three nights," *Annals of*

---

[i] For examples of the other prepositions, see the Etymology, Chap. VII. Sect. 3.

Tighernach, ad ann., p. 693; ıllaıċıu a éτρecτa, "on the day of his death," *Book of Leinster,* fol. 78, *b, b ;* ammuıʒ, outside, *Ib. ;* ınnıʒe n-Eρenn, in the kingdom of Ireland ; ꝺo ċuıρ ınρeċ-τaıb bρoc na cuρaıʒ ρın, "she transformed those heroes into the shapes of badgers," MS. Trin. Coll. Dubl. H. 3. 18. p. 42 ; áρ ıρ é˙ ʒae Chaıꝺʒ a aċaρ baoı ılláıṁ Choρmaıc, " for it was the spear of his father Tadhg that Cormac had in his hand ;" ımmeaꝺon, "in the middle," *Vit. Moling ;* ımmaτaın Ceτamaın, "on a May morning," *Leabhar Breac,* fol. 107; ıρ allaım ın eρρuıc ρo ꝼác-baꝺ, "it is in the bishop's hand it was left," *Id., ibid.*

Rule XLIV.

The preposition aρ, on, ꝺe, *of, off,* ꝺo, *to,* ꝼá, ꝼó, or ꝼaoı, *under,* ıꝺıρ, *between,* maρ, *like to,* ó or a, *from,* and τρé, *through,* cause aspiration.

Examples :—Aρ ṁullaċ an τ-ρléıbe, on the summit of the mountain ; ʒéaʒ ꝺe ċρann, a branch of a tree ; ꝺo ꝺaoınıb, to men; ꝼo, or ꝼaoı ṗéın, under pain ; ıꝺıρ ꝼeaρaıb aʒuρ ṁnáıb, between men and women, or both men and women ; maρ ʒρéın, like unto the sun ; ó ꝺoρaρ ʒo ꝺoρuρ, from door to door ; τρé ċeıne aʒuρ uıρce, through fire and water. But aρ, *on,* in some idiomatical phrases and adverbial expressions, and when set before verbal nouns, causes eclipsis, as aρ ꝺ-τúρ, at first ; aρ m-beıċ, on being ; aρ n-ꝺul, on going.

Rule XLV.

Aʒ, *at,* ʒo, or co, when it signifies *to,* and is set after verbs of motion, &c., le or ρe, *with,* óρ, *over ;* will have the initial of the noun which they govern in the primary form.

Examples.—Aʒ ꝺoρaρ an τıʒe, at the door of the house; ċuaıꝺ ρé ʒo mullaċ an ċnuıc, he went to the top of the hill ; le τeaρ na ʒρéıne, by the heat of the sun ; oρ cıonn, over head ; τρıaċ oρ τρıaċaıb, chief over chieftains.

Rule XLVI.

ᵹan, *without*, will have either the aspirated or the primary form of the initial of the noun which it governs, as ᵹan ċluaıᵹ, or ᵹan cluaıᵹ, without an ear; ᵹan ċeann, or ᵹan ceann, without a head.

Some writers prefix ᴄ to ᵹ after this preposition, as ᵹan ᴄ-ᵹlıoċᴄ, " without issue," *Keat. Hist.*, p. 93; ᵹan ᴄ-ᵹulᴄ, without cheerfulness; but ᵹan ᵹlıoċᴄ, ᵹan ᵹulᴄ, would be equally correct.

Rule XLVII.

When the article is expressed, all the simple prepositions, except ᴅo and ᴅe, ᵹan and ıᴅıᵹ, eclipse the initials of all nouns in the singular number, but have no influence over them in the plural, as aᵹ an b-ᶠaıᵹᵹe, on the sea; aᵹ an m-baıle, out of the town.

But ᴅo and ᴅe cause aspiration when preceded by the article, except on words beginning with ᴅ or ᴄ, which retain their primary sounds; as ᴅe'n ċᵹann, off the tree; ᴅo'n baıle, to the town; ᴅo'n ᴄıᵹeaᵹna, to the lord; ᴅo'n ᴅıabal, to the devil; and cause ᴄ to be prefixed to ᵹ, as ᴅo'n ᴄ-ᵹúıl, to the eye; ᴅo'n ᴄ-ᵹlıab, to the mountain; ᴅo'n ᴄ-ᵹlaıᴄ, to the rod; aᵹ b-ᶠáᵹ ᴅo'n ᴄ-ᵹlıoċᴄ ᵹo ᴅhᵹeoᵹaın, " this race of Breogan having increased," *Keat. Hist.*, p. 50; ma ᴄaᵹla ᴅaṁ ᴅol ᴅo'n ᴄ-ᵹlıᵹe, if I have happened to go out of the way.

This rule is drawn from correct printed books and manuscripts, and holds good in north Munster; but it must be confessed, that the present spoken language does not agree with it throughout the provinces. The author, observing this difference, has read over very carefully a copy of Keating's History of Ireland, the best he has ever met with, which was made in the seventeenth century, by John Mac Torna O'Mulconry, and is now in the Library of Trinity College, Dublin. From this manuscript he has extracted the following instances of the forms assumed by articulated sub-

stantives coming after ꝺo, which sufficiently establish the rule
above given :—

ꝺo'n baile, to the town, p. 130.
ꝺo'n báꞃ, to death, p. 98.
ꝺo'n biobla, of the Bible, p. 92.
ꝺo'n boćꞇ, to the poor man, p. 119.
ꝺo'n ćeap, to the stock, p. 98.
ꝺo'n ćineaꝺ, to the tribe, p. 92.
ꝺo'n ćléiꞃioć, to the cleric, p. 113.
ꝺo'n ćoꞃꞃ-ćléiꞃioć, to the crane-like cleric, p. 124.
ꝺo'n ćꞃić, to the country, p. 92.
ꝺo'n ćomꝺáil, to the meeting, p. 125.
ꝺo'n ꝺáil, to the meeting, ib.
ꝺo'n ꝺꞃaoi, to the Druid, p. 109.
ꝺo'n ꝺꞃuinᵹ, to the people, p. 145.
ꝺo'n ꝺuine, to the person, p. 98.
ꝺo'n ḟeoil, of the flesh, pp. 5, 119.
ꝺo'n ḟiaꝺ, to the deer, p. 132.
ꝺo'n ḟíꞃ-ꝺia, to the true God, p. 98.
ꝺo'n ḟioꞃ ḟlán, to the hale man, p. 157.
ꝺo'n Fhꞃainᵹc, to France, pp. 52, 108.
ꝺon ṁucaiꝺ, to the swine-herd, p. 132.
ꝺo'n Mhuṁain, to Munster, p. 120.
ꝺo'n Pháꞃa, to the Pope, p. 111.
ꝺo'n pláiᵹ, to, or by the plague, p. 133.
ꝺo'n pobal, to the congregation, p. 120.
ꝺo'n ꞇ-ꞃaoᵹal, to the world, p. 144.
ꝺo'n ꞇ-ꞃeiꞃioꞃ mac, to the six sons, p. 129.
ꝺo'n ꞇ-Sláine, of the River Slaney, p. 109.
ꝺo'n ꞇ-ꞃlaiꞇ, to the rod, p. 155.
ꝺo'n ꞇ-Suibne ꞃi, to this Suibhne, p. 129.
ꝺo'n ꞇiᵹeaꞃna, to the lord, pp. 105, 110.
ꝺo'n ꞇoiꞃᵹ ꞃin, on that expedition, p. 134.
ꝺo'n ꞇobaꞃ, to the well, p. 135.

    The following examples, from the same manuscript, of articu-

lated nouns after the prepositions ιρ, *in ;* ᵹυρ, *to ;* ϝο, *under;* τρερ, *through ;* ό, *from ;* αη, *on;* leιρ, *with;* and ρερ, *before,* may be satisfactory to the learner.

Clp αη ρluάιᵹeαό ροιη, on that expedition, p. 144.
Ϝο'η τίρ, about the country, p. 140.
Ᵹυρ αη m-bαιle, to the town, p. 147.
Ιρ ιη ᵹ-coṁαιηle, in the counsel, p. 150.
Ᵹυρ αη b-Ράρα, to the Pope, p. 170.
Ιρ αη ᵹ-coṁόάιl, in the assembly, p. 125.
Ιρ ιη ᵹ-coηαιρ, in the road, p. 147.
Ιρ ιη όάιl, at the meeting, p. 130.
Ιρ ιη όοραρ, in the door, p. 130.
Ιρ ιη τ-ραοᵹαl, in the world, p. 150.
'Sαη m-bιοċ, in existence, p. 160.
'Sαη ρeαηċυρ, in the history, p. 140.
Ċeιρ αη b-Ράρα, with the Pope, p. 170.
Ċeιρ αη ᵹ-ceαό, with the permission, p. 167.
O'η b-Ράρα, from the Pope, p. 170.
Réρ αη ᵹ-cαċ, before the battle, p. 144.
Τρέρ αη ᵹ-cúιρ, through the cause, p. 163.
Τρέρ αη mυιρ ρυαιό, through the Red Sea, p. 131.

The following examples of articulated nouns coming after the prepositions όο, ϝορ, ιρ, and lαρ, will illustrate this principle of aspiration after όο, and eclipsis after the rest of these prepositions :

Όο'η choιmeτ ριη, to that cover, *Cor. Gloss.,* voce Ceηchαιll.
Όο'η choιη, to the hound, or by the hound, *Id., voce* Moᵹ Θιme.
Όο'η choιρρ, to the leg, *Id., voce* Mατ.
Όο'η chυιηᵹ, to the yoke, *Id., voce* Θρρem.
Όο'η όαṁ, to the ox, *Ibid.*
Όο'η ϝιρ ριη, to that man, *Id., in voce* Clᵹιllηe, and Ċeαρṁαc.
Όο'η mηαί, to the woman, *Id., voce* Θmαιη, and Mυιρeηό.
Ιρ αιηm bάρ όο'η τ-ρυαη, *bás* is a name for sleep, *Id., in voce* Clόαρτ.
Όο'η ταοb τυαιό όο'η τ-ρρυċh, on the north side of the stream, *Wars of Turlough,* MS. Trin. Coll. Dubl. H. 2. 1. p. 1.

Do'n τecuρc ριξ buḋeρτα, of the royal precepts for the future, MS. Trin. Coll. Dubl. H. 3. 18. p. 539.

Foρρ an ρliξı, on the way, *Vita Moling ;* foρρ ın cloıc, *Leabhar Breac*, fol. 107.

Iρ ın τ-ρenchuρ máρ, in the Senchus Mor, *Cor. Gloss., voce* Flaıcḣ, Feρḃ, and Ʒno.

Ɫaρ ın nʒaeıḃeılʒ, in the Gælic, *Id., voce* Fın.

Aρ m-buaın mullaċ ρo ṁaeċ a cınn fo'n ʒ-cloıc ʒ-cρuaıḃ ḋo ρınn claıρ aʒuρ caḃán ıρ ın ʒ-cloıc, ḋo ρéıρ foıρme aʒuρ cuma a cınn, " the very soft top of his head having struck against the hard stone, it formed a hollow and cavity in the stone, corresponding with the form of the head," *Life of St. Declan.*

In the counties of Kilkenny and Tipperary the articulated dative or ablative is always eclipsed after ḋe, ḋo, and all the simple prepositions, when the noun begins with b, f, or ʒ, as ḋo'n m-baıleյ, to the town ; ó'n ḃ-fuıl, from the blood ; ḋo'n nʒoρτ, to the field ; and τ is prefixed to ρ in this situation, as o'n τ-ρúıl, from the eye ; but aspiration is invariably used when the noun begins with the consonants c or p, as ó'n choıll, from the wood ; ó'n coıρ, from the foot ; aρ an ṗoll, out of the hole ; not ó'n ʒ-coıll, ó'n ʒ-coıρ, aρ an b-poll, as in Thomond. And it should be remarked, that aspiration, not eclipsis, of these consonants, in this situation, is also found in ancient manuscripts, as ón chıll, " from the church," *Leabhar Breac*, fol. 118, *b, b ;* ın τ-oʒum úτ fıl ıρ ın cloıc (not ıρ ın ʒ-cloıc), " that oghum which is in the stone," *Book of Leinster*, fol. 25, *b ;* ρé τuıḃeċτ ḋo'n caċ, " before coming to the battle," *Id.*, fol. 78, *b, b.* And when the noun begins with ḋ or τ, it never suffers any change, in these counties, in the articulated dative, as ó'n τıʒeaρna (not ó'n ḋ-τıʒeaρna), from the Lord ; ó'n ḋoṁan [not o'n n-ḋoṁan], from the world.

In manuscripts of considerable antiquity, ρ is eclipsed by τ,

---

j In a paper manuscript in the possession of the Author, transcribed in Ulster, in 1679, b is eclipsed after ḋo, *to*, thus : Aıρ ττíeaċτ ḋo'n m-baıle óḋ, cuıρeaρ

ρʒéala ḋ'ıonnρoıʒe an ρı, " on his arrival in the town, he sends a message to the king," *Toruidheacht GruaidheGriansholuis*, p. 63.

after all the simple prepositions, when the article is expressed, as ꝥᴀᴄ ball ıꞃ móꞃ coꞃṁaıƚıuꞃ ꝓıꞃ ın τ-ꞃeıƚꝃ ıꞃ ball ꝼuaꞃé, " every part which has great resemblance to the spleen is a cold part," *Old Med. MS.* A. D. 1352.

When the article is not expressed, the adjective following next after the substantive is eclipsed by some writers, as aꞃ a ṁuınτıꞃ n-óıƚıꞃ ꝼéın, " on his own loyal people," *Keat. Hist.*, p. 49 ; ꝼıƚƚıoó ꝼoꞃ a ƚáıṁ n-óeıꞃ, " to turn on his right hand," *Id.*, p. 70 ; ꝃo ó-τuꝃ Scoτa ꝃan ꞃꝃéıṁ nꝃaınn, " so that he married Scota of no small beauty," *Id.*, p. 45 ; ꞃe h-aımꞃıꞃ n-ımćéın, " for a long time," *Ann. Four Mast.*, A. D. 1330. This eclipsis is not, however, observed in the modern language, but aspiration is always used in its place.

RULE XLVIII.

When the relative is governed by any of the simple prepositions, the initial of the following verb is eclipsed, and the subjunctive mood of all the irregular verbs must be used, as o a ḃ-ꝼuıƚıó, from whom they are ; ó'á n-óeaćaıó ꞃé, to which he went.

But when the following verb is regular, it is used in the indicative form, and the preposition only eclipses its initial in the present and future tenses, as ƚe a m-buaıƚım, with which I strike ; τꞃe a nꝃoıƚꝼeaó, through which I shall weep. The same result will take place, if the preposition be understood, as Cıꞃbe aınm ın ḃaıƚe a m-bıóıꞃ a coꝃnaıṁ a cíꞃe, " Cirbe, the name of the place *in which* they used to chew the cud," *Cor. Gloss.*, *voce* ꝼemen ; co h-aıꞃm a ꝓaıbı Pꞃıam h-ı ꝼıónemuó ƚoıb, " to the place where Priam was, in the sanctuary of Jupiter," *Book of Ballymote*, fol. 245, *a, b.* But when the particles óo, ꞃo, signs of the past tense, come between the relative and the verb, then the verb is under the influence of the particles, and will be aspirated ; as áıτ aꞃ ćuıτ móꞃ n-óaoıne ꝼoꞃ ꝃać ƚeıć, " where many persons fell on each side," *Keat. Hist.*, p. 116 ; Aóaṁ óꞃ [ó a ꞃo] ꝼáꞃamaꞃ, " Adam from whom we have sprung." But the subjunctive of the irregular verbs must be used, and their past tenses eclipsed not aspirated, as

leιρ α n-ὸeαρnαὸ αn τeαmpull ρο, " by whom this church was made."—See p. 233. This is a most important rule, of which our grammarians have taken no notice.

Rule XLIX.

Ɑnnρ, αρ, ȝuρ, ιαρρ, ιρ, leιρ, ριρ, and τρéρ, are used before the article, and often before the relative instead of αnn, α, ȝο, ιαρ, ι, le, ρe, τρé[k].

In old writings, ρορ, *on*, becomes ρορρ in the same situation, as in *Leabhar na h-Uidhri*: Co cuαlατuρ ροȝuρ nα nȝobαnὸ oc τuαρcαιn bροτα ρορρ ιn ιnneoιn, " so that they heard the noise of the smiths striking the glowing mass upon the anvil." I, *in*, generally becomes ιn, before the relative, as ιn α b-ρuιl, "in which there is." But the ι is often omitted, and the euphonic n only retained, as 'n α ριαιb, " in which there was."

When a preposition ending in a vowel is followed by a word beginning with a vowel, an h is inserted, to prevent a hiatus, as le h-eαȝlα, with fear ; ȝo h-Eιȝιρτ, " to Egypt," *Keat. Hist.*, p. 45. In the county of Kilkenny they say, in the singular, ὸo'n ὸuιne, to the person ; but ὸoρ nα ὸαoιne, adding an ρ to ὸo, in the plural. But this is local and corrupt.

The simple prepositions are repeated in the ancient Irish before words put in apposition, as ὸo'n αρὸ-ḟlαιτ, ὸ'uα Ɑιnmιρech, " to the monarch, to the grandson of Ainmire," *Battle of Magh Rath*, p. 114 ;

oroιτ ὸo τhαὸȝ o'ceαllαιȝ, ὸo rι o mαιnι,

" A Prayer *for* Tadhg O'Kelly, *for* the King of Hy-Many."
— *Inscription at Clonmacnoise.*

And the preposition is also repeated by modern writers before words which would be in the same case in Latin, as αȝuρ ραoιρρe coιτcιonn ó ḟeαραιb Eιριonn uιle αȝ peαρροιn, αȝ ρeαρonn, αȝuρ αȝ mαoιn ȝαc ollαṁαn ὸιob, " and there was a general liberty ceded from the men of Ireland *to* the person, *to* the land, and *to* the property of each ollav [chief poet] of them." *Keat. Hist.*, p. 125.

[k] See Chapter VII. Sect. 3.

RULE L.

The compound prepositions require a genitive case, which is really governed by the nouns with which they are compounded, as ꝺo ċum na caṫꞃaċ, to the city ; a n-aᵹaiꝺ mo ṫola, against my will ; ꝺo ꞃéiꞃ ꞃiaᵹla, according to rule ; aꞃ ꞃon na mná, for the sake of the woman.

SECTION 7.— *Of the Government of Conjunctions.*

RULE LI.

a. The conjunctions aᵹuꞃ, *and*, no, *or*, couple the same cases of nouns, and, unless the sense requires otherwise, the same moods and tenses of verbs ; as ꝼiꞃ aᵹuꞃ mná, men and women ; buail aᵹuꞃ bꞃiꞃ, strike and break.

b. When two or more adjectives belonging to the same noun succeed each other, the conjunction aᵹuꞃ is often omitted altogether, as ba h-oᵹ, áluinn, ᵹeana-ṁail an bean í, she was a young, beautiful, amiable woman.

c. The conjunction aᵹuꞃ, *and*, is sometimes used in the sense of *as* in English, as maꞃ ᵹo b-ꝼuil coṁ ainbꝼioꞃaċ aᵹuꞃ ꞃin a n-ꝺálaib Eiꞃionn, "as he is so ignorant *as* that in the affairs of Ireland[1]."

Sometimes, however, the aᵹuꞃ is omitted in this construction, as coṁ móꞃ ꞃin, so great as that ; but coṁ móꞃ aᵹuꞃ ꞃin, would be equally correct.

---

[1] Keat. Hist., p. 7.

The Latin *ac, atque*, is sometimes used in the same sense.—
See p. 320.

d. When aċᴄ, *but*, connects personal pronouns, the
forms é, í, ιαɞ, follow it in the modern language, as
ní ριαιbe ɑnn aċᴄ ιαɞ ρéιn, "there were there but
themselves."

But ancient writers, and even Keating, use the nominatives ρé,
ρí, ριαɞ, after this conjunction, as ʒɑn 'n-ɑ b-ρoċɑιρ aċᴄ ριαɞ 'n ɑ
n-ɞíρ, "none being with them but the two," *Keat. Hist.*, p. 109.

Rule LII.

a. The conjunctions ní, *not*, naċ or noċa, *not*, muna,
unless, ɑn, *whether*, ʒo, *that*, mɑρ, *as*, always require
the subjunctive mood of the verb substantive, and of
the irregular verbs after them, as ní ρuιl, there is not;
muna n-ɞeaċɑιɞ, unless he went. And they all cause
eclipsis, except mɑρ and ní, which always aspirate.
Noċa has this peculiarity, that it requires n before ρ,
instead of the regular eclipsing letter b, as noċa n-ρuιl,
there is not.

b. The regular verbs having no subjunctive form
only suffer eclipsis, or aspiration, after those particles in
their present and future tenses.

c. But when the particles ɞo, ρo, or an abbreviation
of them, come between these particles and the verb in
the simple past tense, the initial of the verb suffers
aspiration, and is under the influence of these particles,
as níρ ɞιbρɑιc ɑ lám uρċɑρ n-ιmρoιll ριɑṁ, "his hand
never aimed an unerring shot[m]."

[m] Book of Lismore, fol. 188.

It should be here remarked, that αn, *whether*, ní, *not*, noċα, *not*, never admit of the present tense of the assertive verb ιр, though they always carry its force, as αn mé ? is it I ? ní mé, it is not I ; noċα n-í ιn αιmꞅιꞃ ꝼoᵹαιlꞇeꞃ, "it is not the time that is divided," *Book of Ballymote*, fol. 171.

Rule LIII.

Mά, *if*, and ó, *since*, are joined to the indicative mood, and cause aspiration, as mά ċeιlιm, if I conceal : but they never aspirate the present indicative of the verbs ꞇάιm, *I am*, or ꝺeιꞃιm, *I say*.

The particles αꞃ, *whether*, ꝺo, or ꞃo, signs of the past tense, ᵹuꞃ, *that*, mά, *if*, mαꞃ, *as*, nαċαꞃ, *that not*, ní, *not*, níoꞃ, *not*, noċαꞃ, *not*, and ꞃul, *before*, cause aspiration.—See pp. 156, 157.

The conjunction mά, or ιonα, *than*, requires the forms é, í, ιαꝺ, of the personal pronouns in the modern language, as ιꞅ ꝼeάꞃꞃ é ιonά ιαꝺ, he is better than they; ιꞅ ꝼeαꞃꞃ é ιonά í, he is better than she. From this it may appear that the Erse grammarians have some grounds for supposing that é, í, and ιαꝺ, as now used in their dialect, are the original nominative forms of these pronouns, as " ghabh *iad* sgeul de gach coisiche," for the Irish, ᵹαḃ ꞃιαꝺ (or ᵹαbαꝺαꞃ) ꞃᵹeul ꝺe ᵹαċ coιꞃιꝺe, "they asked information of every passenger;" " thug *i* biadh dhoibh," for the Irish, " ċuᵹ ꞃí bιαꝺ ꝺóιḃ, " she gave them food."—See *Stewart's Gælic Grammar*, 2nd edit. pp. 194, 195.

The disjunctive conjunction, or negative adverb ní, *not*, is sometimes made to eclipse the initial of the verb ꝼuιl, *is*, and ꝼαᵹαιm, I find, as ní ḃ-ꝼuιl, there is not ; ní ḃ-ꝼαᵹαιm, I find not ; ní ḃ-ꝼuαꞃαꞃ, I did not find. But in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, these verbs are always aspirated, as ᵹιꝺeαꝺ ní ꝼuαιꞃ αm αꞃ α ṁαꞃbαꝺ, " but he did not get an opportunity to kill him," p. 132. Nαċ, *ut non*, or *qui non*, is pronounced nά in the south of Ireland, and the

initial of the word following it has always its radical sound, as an ᴄé naċ ḃ-ꝼuaıp aıpƷeaᴅ na óp, he who has not got silver or gold, pronounced in the south an ᴄé ná ꝼuaıp aıpƷeaᴅ ná op; and it is sometimes written ná in ancient manuscripts, and even by the Four Masters.

Rule LIV.

The conjunction ᴅá, *if,* always requires the conditional mood, and causes eclipsis, as ᴅá m-beıóınn, if I would be; ᴅá Ʒ-ceılꝼıóíp, if they would conceal.

This mood has also the conjunction Ʒo frequently prefixed, as Ʒo m-buaılꝼınn, that I would strike; but it can be used without it, or any other sign like the potential in Latin, as buaılꝼınn, I would strike.

Rule LV.

Ná, when it forbids, requires the imperative, as the Latin *ne* sometimes does, as ná buaıl, do not strike; na bpıp, do not break; na bí, be not.

Ɑn, *whether,* Ʒo, *that,* ᴅá, *if,* ıap, *after,* map a, *where,* muna, *unless,* naċ, *not,* and noċa, *not,* cause eclipsis.—See p. 158.

Section 8.—*Of the Government of Interjections.*

The interjection O, or Ɑ, governs the vocative case, and always aspirates the initial of the noun, when of the aspirable class, as Ɑ ꝼıp! O man! Ɑ Ꝺhe! O God!

The interjection O never appears in any ancient manuscript, but Ɑ is used in its place, as Ɑ aᴛhaıp ꝼıl ı nımıḃ, "pater noster qui es in coelis," *Leabhar Breac,* fol. 124.

The interjection maıpƷ, *wo,* which is in reality a noun, is always followed by the preposition ᴅo, *to,* as ıp maıpƷ ᴅuıᴛ, wo to thee! or, alas for thee!

PART IV.

OF PROSODY.

———◆———

Prosody consists of two parts; the one treats of the true pronunciation of words, and the other of the laws of versification.

———◆———

CHAPTER I.

OF PRONUNCIATION.

Under this head we have to consider the accent and quantity of Irish words. Emphasis, pause, and tone belong to rhetoric, or general grammar.

———————

Section 1.— *Of Accent.*

Accent is either primary or secondary.

The primary or principal accent is that which distinguishes one syllable in a word from the rest. The secondary accent is that stress which we occasionally lay upon another syllable in the same word.

Rule I.

In all words derived from monosyllabic roots, the primary accent is placed on the root; and hence it may

be laid down as a general principle that the first long
vowel, or diphthong, in a word determines the primary
accent, as móp, great; mópöacτ, majesty; peap, a man,
peapaṁaιl, manly ; paoᵹal, the world, paoᵹalτa,
worldly, paoᵹalτacτ, worldliness.

Rule II.

Words of two or three syllables, having the vowels
in two of the syllables long, are accented on the first
syllable in the north of Ireland ; but in the south the
accent is nearly equal on both syllables, as mópán,
much, a great quantity,—in which the preponderance
of the acccent is usually towards the second syllable,
when it is not at par.

In the north the primary accent is on the first syllable, and in
some counties, the second syllable, though long, is pronounced so
rapidly, that it can scarcely be said to have a secondary accent.
The correct general rule, however, is the following. In the north
the primary accent is on the root of the word, and the secondary
accent on the termination ; but in the south the primary accent is
on the termination, and the secondary accent on the root, if short.

It is now difficult to account for this difference of accent be-
tween the dialects of the northern and southern Irish, and perhaps
equally difficult to determine which is the more correct. The
northern mode is to be preferred, as more likely to represent the
ancient pronunciation, and especially as it so strongly marks the
root of the word to the ear ; the southern mode, however, possesses
more euphonic diversity of sounds, and is, therefore, more easily
adapted to poetical numbers. In consequence of this radical dif-
ference of the accent, the Irish songs and poems of the last two
centuries cannot be generally appreciated throughout Ireland ; for
a native of Ulster, reading a Munster poem, or song, according to
his own mode of accentuation, imagines it to be barbarous, as every
line of it grates on his ear ; and the Munsterman finds in the com-

positions of the later Ulster poets (that is, such poems as are set to a certain metre, not the ɒán ɒípeaċ), nothing but harsh and unmusical syllables. This is only the case with the poetry of the last two centuries; for at the commencement of the seventeenth century, when the poems called " the Contention of the Bards" were produced, the poets of Ulster, Munster, and Connaught wrote exactly in the same style as to words and terminations, and found no difficulty in understanding each other, so that they must have had then a fixed general language. But since that period Irish scholars, with very few exceptions, have had only a knowledge of one provincial dialect, as is evident from the several poems, sermons, and catechisms which have from time to time been written or published.

Perhaps it may not be considered over visionary to conjecture that the southern Irish first adopted their present mode of throwing the accent on the long termination, from their connexion with the Spaniards and their knowledge of the classics, which they undoubtedly studied more generally than the northerns, who were more closely connected with the Scotch and English. It is a very curious fact that, in English, the words derived from the Saxon have the accent generally on the root; and words borrowed from the classical languages have it generally on the termination, or branches; as *love*, *lóving*, *lóvely*, *lóveliness;* here in all the derivatives from *love*, which is of Saxon origin, the accent is on the root; but in *hármŏny*, *harmōnious*, the derivative shifts the accent.

The following classes of words are accented as described in the Rule; that is, with the accent on the first syllable in the north, and on the second in the south of Ireland.

1. Personal nouns in óɪp, or eoɪp, formed from verbs or nouns; as meallτóɪp, a deceiver; ꝼíɡeaɒóɪp, a weaver; mɪllτeóɪp, a destroyer; peanóɪp, an old man.

2. Personal nouns in aɪɒe, uɪɒe, ɪɒe, and ɪ̇ɡe, derived from nouns; as pɡéalaɪɒe, a story-teller; τpéaɒuɪɒe, a shepherd; ícɪɒe, a physician; aɪċpɪɡe, repentance.

3. Adjectives in aɪɒ, or ɪɒ; as eaɡnaɪɒ, wise; pɪmplɪɒ, simple.

4. Diminutives in án, ín, and óʒ; as cnocán, a hillock; cillín, a little church; ḃuilleóʒ, a small leaf.

5. Nouns and adjectives in aċ; as cailleaċ, a hag; ceapaċ, a plot; braḋaċ, thievish; and abstract nouns in aċṫ, as mallaċṫ.

6. Adjectives in aṁail; as feaṗaṁail, manly; ʒeanaṁail, lovely. Words of this termination are accented on the second sylla-ble in the south of Ireland, and pronounced as if written feaṗúil, ʒeanúil.

7. Nominatives plural of the first declension in aiʒe; as mul-laiʒe, *tops*, from mullaċ; bealaiʒe, *roads*, from bealach; oṗlaiʒe, *inches*, from óṗlaċ.

8. Genitives singular feminine in aiʒe; as na ḋeaṫaiʒe, of the smoke; na ʒealaiʒe, of the moon; na cailliʒe, of the hag. In many parts of the south of Ireland this class of genitives have the primary accent decidedly on the last syllable; but throughout the north it is invariably on the first.

9. Nominatives plural of the second declension in íḋe, or eaḋa; as inṗíḋe, or inṗeaḋa, islands; and also the cases formed from it, as inṗíḋiḃ, *insulis*.

10. Genitives singular, and nominatives and datives plural in aṁain, aṁnaiḃ; as bṗeiṫeaṁ, a judge; bṗeiṫeaṁain, bṗeiṫeaṁ-naiḃ. These have decidedly the accent on the second syllable in the south of Ireland, and are pronounced as if written bṗeiṫiúin, bṗeiṫiúnaiḃ.

11. Nominatives plural of the fourth declension in aiḋe, or eaḋa; as eaṗḃaḋa, wants; ṗealʒaiṗeaḋa, huntsmen.

12. Verbs in íʒim, or uiʒim, and their futures in eoċaḋ, have the primary accent on the syllables uíʒ, iʒ, as foillṗiʒim, I shew; áḋuiʒim, I exalt; míníʒim, I explain; and on eóċ in their futures, foillṗeoċaḋ, aiṗḋeoċaḋ, míneoċaḋ. But in the passive participles, the uiʒ, or iʒ, is shortened in the south of Ireland, and the accent reverts to the root, as foillṗiʒṫe, áḋuiʒṫe, míniʒṫe.

13. All terminations of the verb which have a long vowel, or diphthong, have the secondary accent; as ʒlanamaoiḋ, we cleanse; bṗiṗiḋíṗ, they used to break; ḋ'óṗḋuiʒṫí, it used to be ordered; buailíḋ, strike ye; ṫáṫaoí, ye are.

<div style="text-align:center">

RULE III.

</div>

In words derived from polysyllabic roots, the primary accent is generally on the first syllable of the root; and if the next syllable contain a long vowel, it will have the secondary accent.

<div style="text-align:center">

SECTION 2.— *Of Quantity.*

</div>

The quantity of a syllable is that time which is occupied in pronouncing it. It is considered as long or short.

<div style="text-align:center">

GENERAL RULES.

</div>

1. A vowel is short when it comes before the following combined consonants, cᴄ, lb, lc, lᵹ, ll, nn, ɲb, ɲc, ɲᵹ, ɲᴄ, as mallacᴄ, a curse ; ɼcolb, a splinter ; olc, evil ; boɲb, fierce ; ᴄaɼᴄ, thirst.

2. A vowel is generally long in monosyllables when final, or when closed by a single consonant ; as lá, a day ; mí, a month ; ꝼál, a hedge ; áɲ, slaughter.

As the diphthongal sounds of the single vowels prevail over the southern half of Ireland, it will be necessary in this place to point out in what situations they are generally used, although they cannot be considered strictly analogical. These diphthongal sounds of the simple vowels, which so strikingly distinguish the language of the southern from the northern Irish[a], prevail when a monosyllabic

---

[a] O'Molloy, in his *Irish Grammar*, pp. 160, 161, 162, takes notice of this peculiar sound, which he describes as " inter longam et brevem." His words on this subject are well worth the attention of the learner :—
" Nota tamen, quòd m rarò nisi in fine voculæ sit longa, vt in ᴄam, mam ; imò rarò hoc ipso effertur longè, quia consonæ fortes maximè finales sunt mediæ quantitatis in pronunciatione, mediæ inquam, vt suprà, inter longam, et brevem. Reuoca in mentem, quod suprà docuimus

word is closed by the following consonants, and combinations of consonants, viz. ḃ, ḋ, ġ, ll, m, nn, nᵹ; and in words of two or more syllables before nc, nᵹ, nᴄ; as loḃap, a leper; paḋapc, sight; aġaiḋ, the face; ball, a member; am, time; ꝼonn, desire; peanᵹ, slender.

3. The vowels have their short and obscure sounds after long or accented syllables, or when they are final in pollysyllables; as cpóḋa, brave; cuiḋeacᴄa, company.

4. The diphthongs ae, ao, eo, eu, ia, and all the triphthongs, are always long.

5. Derivatives and compounds follow the rules of their primitives; as ápḋ, *high ;* ápḋán, a hillock; ápḋ-píᵹ, a monarch.

The exceptions to this rule are very few, and must be considered provincial; as íplíᵹim, I lower; ipliᵹᴄe, lowered; ápḋ, high; aoipḋe, height. The latter should be íplíᵹᴄe, áipḋe, which are the forms used in the north of Ireland.

Special Rules for the Quantity of simple Vowels.

1. Ꝺ is always long in the diminutive án; as cnocán, a hillock.

2. In the terminations aᴄ and ḋa, or ḋa, ᴄa, or ᴄa, of adjectives, nouns, or participles, and at the end of all dissyllables and polysyllables, the a is always short; as

de quantitate syllabæ, vulgò píne, quam dixi triplicem, nempè longam, breuem, et mediam, vulgò paḋa, ᵹeapp, et meaḋhonach; hinc longa linea ponitur supra báp, póp, &c., sine qua forent breues, vt bap, pop, supra quæ nulla apponitur linea designans quantitatem longam, vel mediam;

verùm media quantitas denotata per lineam non adeo longam super impositam medio quodam tractu effertur, non sicut longa vel breuis, sed breuiùs quàm longa, et longiùs quam breuis, vt cáinᴄ, ᵹéall, ḋónn, peanᵹ, de quibus adhuc redibit sermo."

ráγαċ, a wilderness; cróòa, brave; cuιdeaċτa, a company.

3. Є and ι final are short in all dissyllables and polysyllables not compounded of two or more words; as ouιne, a man; ṕlánuιżτe, saved; τuιllι, a flood.

4. 1 before ż, followed by a vowel, is long; as ṙlιże, a way; olιże, or olíżeaò, a law; and particularly in verbs, as ṙoιllṙιżιm, I illume. But it is short in the south of Ireland, when the ż is followed by a consonant; as ṙoιllṙιżτe, illumined; óṙouιżτe, ordered.

5. 1 is always long in the diminutive termination ín; as cnuιcín, a little hill; coιllín, a little wood; ṗιṗín, a manikin.

6. O is always long in the diminutive termination óż; as ouιlleóż, a leaf. It is also generally long in the northern half of Ireland, before ż followed by a vowel or a liquid; as ṗożlaιm, learning; τożaιm, I choose.

But in the south of Ireland O has its diphthongal sound in this situation.

7. U is always long before ż; as użòaṙ, an author.

RULES FOR THE QUANTITY OF DIPHTHONGS.

The diphthongs αι, eα, eι, ιo, ιu, oι, uι, are sometimes long and sometimes short[b]. All the rest are inva-

[b] O'Molloy says that no certain rule can be laid down for the pronunciation of these diphthongs: "Reliquæ biuocales aliquando sunt breues, aliquando longæ, interdum mediæ; adeòque firmam non habent regulam, sed reguntur vsu et authoritate."— *Grammatica, &c.,* p. 229.

His remarks on the middle quantity of the vowels, which is not now recognized in Connaught or Ulster, are well worth attention: "Syllaba quantitatis mediæ

riably long. The following special rules will assist the learner :

1. Ɑ𝗂 is always short in the terminations a𝗂�int, a𝗂ne, of personal nouns, as bᴘáᴄa𝗂ᴘ, a brother; ᴘeal-ᵹa𝗂ne, a huntsman. It is long in the terminations a𝗂ò, a𝗂ðe, a𝗂ᵹe, as ᴄᴘéaða𝗂ðe, a shepherd ; na ᵹeala𝗂ᵹe, of the moon.

2. In most modern Irish manuscripts and printed books, the diphthong ea, when long, is written eu, as ᵹeuᴘ for ᵹéaᴘ, ᴘeuᴘ for ᴘéaᴘ.

This is an improvement on the ancient orthography, as it renders the quantity certain, for when this is adopted, eu is always long, and ea always short, as ᴘeuᴘ, grass, ᴘeaᴘ, a man; whereas if both were written ᴘeaᴘ, or ᴘſᴘ, as in the ancient manuscripts, it would be difficult to know, except from the context, which word was intended. It is impossible to lay down any certain rule to determine when ea is long or short in ancient writings, except the general rule already given at p. 407. But céaċᴄa, and a few others, before ċᴄ, are to be excepted from that rule. When ea is followed by ᴘᴘ, the e is short and the a long, as ᵹeáᴘᴘ, short, ᴘeáᴘᴘ, better; but the number of words in which this sound occurs is very few.

3. E𝗂, in genitives from 𝗂a and eu, or éa long, is long, as ᴘ𝗂an, a track, gen. ᴘé𝗂n ; ᴘeuᴘ or ᴘéaᴘ, grass, gen. ᴘé𝗂ᴘ[c]. But e𝗂 in genitives coming from ea short, is always short, as ᴘᴘe𝗂le, from ᴘᴘeal, a scythe; ᴘe𝗂lle, from ᴘeall, treachery; ðe𝗂lᵹ, from ðealᵹ, a pin, a thorn.

nullam præcedit consonam simplicem, seù vnicam præter solam m. Cæterùm lectio Authorum et vsus te docebit, quæ Romanis procul positis non occurrunt."— *Grammatica, &c.*, p. 231.

[c] From this is to be excepted the genitive of ᴘᴄ𝗂an, a knife, which is short, both in Ireland and Scotland, as ᴘᴄeᴍe or ᴘᴄᴍe.

Before the consonants enumerated in Rule 1, p. 407, ei is short in the northern half of Ireland, but has a peculiar sound in the south, already explained in the orthography.

4. Єo is always long, except in about six words, as already stated in the Orthography.—See p. 21.

5. Io is always short before the consonants enumerated in Rule 1, p. 407, except ċᴛ. Before single consonants it is sometimes long and sometimes short, as ꝼíoꝛ, true (long), ꝛmioꝛ, marrow (short), cíoꝛ, rent (long), ꝼioꝛ, knowledge (short).

6. Iu is long and short in similar situations, as oiúlᴛaò, to renounce, or deny; ꝼliuċaò, to wet; ᴛꝛiúꝛ, three persons. It is always long when ending a syllable and before l and iꝛ, and single consonants, and short before the combinations of consonants enumerated in Rule 1, p. 407.

7. Oi is always short before the consonants enumerated in the rule just referred to, but always long in the terminations of personal nouns in óiꝛ, as mealltóiꝛ, a deceiver; oliᵹeaòóiꝛ, or oliᵹᴄeóiꝛ, a lawyer. It is long, but with the accent on i, in the terminations oiòe, oiᵹe, as cꝛoiòe, a heart.

8. Ui is short before the consonants enumerated in Rule 1, p. 407. It is always long in the terminations uiòe, uiᵹe.

CHAPTER II.

OF VERSIFICATION.

VERSIFICATION is the arrangement of a certain number and variety of syllables according to given laws, which, in the Irish language, are very peculiar and mechanical.

There are three kinds of verse in Irish, viz., *Dan Direach*, *Oglachas*, and *Bruilingeacht*.

SECTION 1.—*Of Dan Direach Verse.*

We are here to consider, first, the requisites of Dan Direach verse in general, and then, its several kinds or species.

In Dan Direach, or *direct metre*, there are seven requisites[a], viz., 1st, a certain number of syllables in each line; 2nd, four lines in each quatrain; 3rd, Concord; 4th, Correspondence; 5th, Termination; 6th, Union; 7th, Head[b].

---

[a] Of the difficulty of composing *Dan Direach*, or *Rann Direach*, O'Molloy, who calls it in Latin *Metrum rectum*, writes thus: "Maximè autem de Metro, omnium quæ unquam vidi, vel audiui, ausim dicere, quæ sub sole reperiuntur, difficillimo," &c.—*Grammatica Latino-Hiber-*

nica, p. 144. At page 156 he gives seven rules, to assist the poet in composing this mechanical kind of verse.

[b] A writer in the *Anthologia Hibernica*, for May, 1793, vol. i. p. 346, in noticing the works of Dr. O'Molloy, has the following remarks upon this subject :—

To these may be added an eighth, not because it is always necessary, but because it is often used, namely, *Urlann,* of which we shall speak in its proper place.

Here it should be remarked, that of the seven requisites above enumerated, the first four, to wit, number of lines, number of syllables, concord, and correspondence,—are indispensable in every kind of Dan Direach ; but not so the three last mentioned, which are required only in particular kinds. Thus the major and the minor termination are indispensable only in the species commonly called *Deibhidhe ;* Union, in *Rannaigheacht mhor* and *Casbhairn ;* and Head, in *Rannaigheacht bheag* and *Seadna* only.

1. The number of syllables in a line varies according to the kind of verse, as shall be presently shown.

2. A quatrain, called *Rann iomlán* by the Irish, consists of two couplets or four lines. The first couplet of a *rann* is called by the Irish *Seoladh,* or *the leading ;* the second is called *Comhad,* or *the closing.* Every *rann* or quatrain must make perfect sense by itself, without any dependence on the next; nay, the first couplet may produce a perfect sense without any dependence on the second.

3. *Concord,* or *Alliteration,* called by the Irish

" The Irish poets seem to me to have absurdly imitated the Greeks in the name and variation of their metrical feet, &c. The northerns were equally addicted with the Irish to this mechanical poetry. The Scalds transposed the words of their songs so strangely and artfully, as to be quite unintelligible but by their own order, &c." The author of this article, who subscribes himself D., is believed to be Dr. Ledwich ; but the opinion he expresses, viz., that the Irish poets imitated the Greeks in the name and variation of their metrical feet, receives no support from any thing to be found in O'Molloy's Irish Prosody,—the work which he is reviewing in the article referred to. Indeed the very contrary appears from all the rules which O'Molloy gives for the three principal kinds of verse which were in use among the ancient Irish.

Uaim, requires two words (of which neither can be a preposition or particle), in each line, to begin with a vowel, or with the same consonant.

Example :

<blockquote>
Ṫpiall ṫap ḃeapḃa na ppeaḃ pean,
Ṫap éip laochpaiḃe Ċaiżean,
Co cuan clapẛuinn mo ċpoiḃe,
Co pluaż áluinn Oppoiḃe.
</blockquote>

<div align="right">*O'Heerin.*</div>

In the first line, ppeaḃ and pean form a concord, both beginning with the same consonant, p ; in the second, laochpaiḃe and Ċaiżean ; in the third, cuan, clap, and cpoiḃe ; and in the fourth, áluinn and Oppoiḃe, form a concord, as both begin with a vowel.

Concord is of two kinds, proper and improper. The former, called *Fior-uaim,* is where the last two words of a line begin with a vowel or the same consonant, as in the first two lines of the quatrain just quoted.

The improper concord is when the words so beginning are not the last two in the line. But here note, that what the ancient Irish called an *Iarmbearla,* i. e. the *article, possessive pronoun, adverb, preposition,* or *conjunction,* coming between any two words, neither forms nor hinders a concord.

The proper concord can be used for the improper, and *vice versa,* in every line *except the third* and fourth, in which the proper concord is indispensably necessary.—See *O'Molloy's Grammatica, &c.,* p. 155.

Aspiration, eclipsis, or the intervention of any adventitious letter, does not prevent a concord, except in the following instances :

When p is aspirated, it makes a concord with ẛ, as aḋṁaim ḋuiṫ mo ṗeacaḋ ẛéin ; where the ṗ in ṗeacaḋ, and the ẛ in ẛéin,

make a concord. But when the ꝼ is aspirated, it has no sound, and therefore is not taken into consideration, but the concord is observed with the succeeding letter, as ꝷaᵹaıꞃ leam, a ꝼlaıċ Єıꞃne ; where the l in leam, and the l in ꝼlaıċ, form an improper concord, the ꝼ being altogether disregarded. Likewise in the line, ꝷaᵹaıꞃ leam, a ꝼlaıċ Cıꞃe; the l in ꝼlaıċ, and the l in Cıꞃe, form a proper concord.

Initial ꞃ, followed by a vowel or a consonant, does not concord with ꞃ, unless it be followed by a vowel or the same consonant ; thus ꞃa will form a concord with ꞃo, ꞃu, but not with ꞃb, ꞃc, ꞃꝺ, or ꞃᵹ ; and ꞃb will only concord with ꞃb, ꞃc with ꞃc, and so of all the other combinations. In like manner, ꞇꞃ concords with ꞇꞃ only, as an ꞇꞃúıl, an ꞇꞃolaıꞃ.

4. *Correspondence,* called in Irish *Comharda.* This has some resemblance to rhyme, but it does not require the corresponding syllables to have the same termination as in English rhyme.

To understand it perfectly, the following classification made of the consonants, by the Irish poets, must be attended to :

1. S, called by the bards the queen of consonants, from the peculiarity of the laws by which it is aspirated and eclipsed[c].

2. Three soft consonants, p, c, ꞇ[d].

3. Three hard, b, ᵹ, ꝺ.

4. Three rough, ꝼ, ċ, ṫ.

5. Five strong, ll, m, nn, nᵹ, ꞃꞃ.

6. Seven light, ḃ, ḋ, ᵹ̇, ṁ, l, n, ꞃ.

[c] See O'Molloy's *Grammatica Latino-Hibernica,* p. 36, where he writes : " S consonarum penultima omniumque facilè Regina, accrescit, præfigique potest cuilibet nedum vocali, verùm etiam consonæ in hoc idiomate ; ita vt nulla eam recuset, adeòque omnium dicitur vniversalissima cunctarum scilicet singularumque ductrix, &c."—See also pp. 160, 219. The consonant ꞃ, however, is called the meretrix by others, because it so readily unites with the other consonants; but properly speaking, it is a mere sibilant, and not at all entitled to the high dignity given it by the bards.

[d] Nothing, however, is more certain than that the Irish poets are wrong in styling p, c, ꞇ, *soft*

The Irish poets teach that the consonants exceed each other in power and strength, according to the above classification. They assert that ꝛ is the chief, or queen, of all consonants. Next after it they rank the three soft consonants, p, c, ꞇ, which exceed the succeeding classes in force or strength ; likewise that the hard consonants excel the rough consonants, and the strong the light ones, which are reckoned the meanest and feeblest of all the consonants.—See *O'Molloy's Grammatica, &c.*, p. 160.

Correspondence is of two kinds, perfect and broken.

Perfect correspondence, which is sometimes equal to perfect rhyme in English, consists in the agreement of two words, the last in two lines of poetry, in vowels and consonants of the same class.

Example :

> O ꝺheaꝛba co Sláıne ꝛoıꝛ,
> Cuıꝺ cꝛíce Cloınne Coꝛꝫnoıꝫ,
> Sloꝫ ꝺheannꞇꝛaıꝫe na ꝫ-cıab ꝫ-cam,
> Cn ꝼıan ꝛeabcuıꝺe ꝛulmall.

O'Heerin.

In this quatrain ꝛoıꝛ and Coꝛꝫnoıꝫ form a correspondence, both agreeing in vowels, and ending with a consonant of the sixth class ꝛ and ꝫ, which are light consonants. And the words ꝫ-cam and mall also correspond in vowels and consonants, the one ending in m and the other in ll, which are of the fifth class.—See Table.

Broken, or imperfect, correspondence is the agreement of two words, the last in two lines of poetry, in vowels only, without any regard to consonants.

---

consonants, and b, ꝫ, ꝺ, *hard* consonants, for the latter class are undoubtedly the soft.—See the Orthography, pp. 2, 59, 60. The entire classification is pretty correct, and founded on the nature of articulate sounds, except that the second and third classes are misnamed, and that l, n, ꝛ, which are liquids, should not, from the nature of articulate sounds, be classed with b, ꝺ, ꝫ, m.—See the Orthography, page 2, *et sequen.*

This kind of correspondence allows that one word may end in a vowel and the other in a consonant, as ba and blaṗ, caṗ and claċc, also aoı and aoıṗ, blaoıṗʒ and baoıṗ.—See *O'Molloy's Grammatica Latino-Hibernica*, p. 165.

5. *Termination*, or *Rinn*, requires that the last word in the second and fourth lines of a quatrain should exceed that of the first and third by one syllable.

Thus, if the first line end in a word of one syllable, the second must end in a word of two; and if the third line should end in a word of two syllables, the fourth must be of three syllables. The first is called *Rinn*, or the *minor termination;* the second, *Airdrinn*, or *major termination.* This additional syllable in the *Airdrinn* does not affect the correspondence. The following examples from *O'Dugan's Topographical Poem* will illustrate the foregoing:

> Cṗıallom ó ḋhoıṗċe beanoaıʒ,
> Iṗ ó Chuaılʒne chṗıċleanoaıʒ,
> O Muıʒ Raċh ꝼṗaoch na ꝼala,
> 'S ó ċaċ laoch O' Labṗaòa.
>
> O Ðun oa leaċh ʒlaṗ na leano,
> Aṗ ı pıʒ-ṗeleaʒ Eıṗeann,
> Ʒan ꝼaʒaıl aṗ m'aıṗe ann
> ḋaıle aṗ ꝼalaò cṗé Cholam.

In the first of these quatrains it will be observed that beanoaıʒ, the last word in the first line, is exceeded by one syllable by cṗıċleanoaıʒ in the second line, and ꝼala, the last word of the third line, by Labṗaòa. Also, in the second quatrain, Eıṗeano, the last word of the second line, exceeds leano, the last word in the first line, by one syllable, as does Cholam, the last word of the fourth line, exceed ann, the last word of the preceding, by one syllable. Here note that a compound word may be admitted to form an *Airdrinn*, as cṗıċ-leanoaıʒ, in the second line above quoted ; also all enclitics, as ṗa, ṗe, ṗo, ṗın, ṗoın, ṗan, ṗı, ṗeo, ne, ṗaṗ, an, ʒlé, ṗo, úṗ, and all adjectives that can be placed before their nouns, are allowed by the poets to form this termination.

6. Union, or *Uaithne*, is nearly the same with Correspondence, except that the same vowels are not required in each place ; and, in polysyllables, it is only necessary that they agree in class, as aöba, bioöba ; imṁe, boiṁne ; opṁaille, ṗeanṗoiże ; but the nearer they agree the better. A syllable, however, with a broad vowel cannot form a union with one having a small vowel, as laż and liż.

This agreement generally takes place between the last word in the first and third lines, and some word in the middle of the second and fourth, as in the following example :

> Œen bean bob' áille żné
>
> Do ċonaipc mé,—mipbe óúinn,—
>
> Œp bpuaċ inbip na n-éiżne m-bán,
>
> Œż niże a láṁ 'paż copnaö cúil.
>
> Ṗolc bualaċ, coinnleaċ, cam,
>
> Żaċ lúb ann ap lí an óip,
>
> Żpuaib li-żeal ó n-beallpuiżeann żpian,
>
> Do ċlaoi mo ċiall, ṗaċ mo bpóin.
>
> *Owen O'Donnelly.*

In these lines the reader will observe a kind of chime, or vowel rhyme between the words underlined, żné and mé ; bán and láṁ ; cam and ann ; żpian and ciall.

7. *Head*, or ceann, is the monosyllabic word which concludes the second and fourth lines of a quatrain in that kind of verse called *Seadna*.

As the words ionn and b-ṗionn, in the following quatrain :—

> Oiżpe Chaċaoip, cionn a ċiniö,
>
> Ionṁuin linne żiö é ionn,
>
> Dpiataċ aiże na ż-cuiż ż-coiżeaö
>
> Caċhaċ óiżṗeap uip na b-ṗionn.

8. Another requisite in *Dan Direach* is that called *Amus.* It is nearly the same as an imperfect correspondence, except that it requires an equal number of syllables in the words which correspond.

Example :

> Má'ṛ ꝺaonnaċꞇ ꝺeaⱡbéaṗ 'ṛan ꝺán,
> Ma'ṛ ꝺeaⱡḃ, no ⱡaoċṗaċꞇ, no ⱡúé,
> Ꝺo noṗ ᵹaé mıc ṗoıṁıṗ ṗıᵹ,
> Reıc a ᵹníoṁ ní ꝺoıⱡıᵹ ꝺún.

Some make an *amus* between α and e ; but seldom. O'Molloy considers it incorrect. In a short syllable oı will make an *amus* with aı, or uı short, because they have nearly the same sound, as ꞇṗoıᵹ and ꝼⱡaıé.

The principal species of *Dan Direach* verse chiefly in use among the Irish poets are the five following, namely, *Deibhidhe, Seadna, Rannaigheacht mhor, Rannaigheacht bheag,* and *Casbhairn.*

1.—*Of Deibhidhe.*

The principal requisites which distinguish this kind of verse from others is, that the first and third line of each quatrain end with a *minor* termination, and the second and fourth with a *major* termination. It requires also seven syllables in each line, with correspondence, concord, and union, which must all be perfect in the last couplet.

Example :

> Oᵹⱡaé ꝺo bí aᵹ Muıṗe ṁóıṗ
> Ꞃaé ꝺ-ꞇuᵹ eıꞇeaé 'na h-onóıṗ,
> Ⱡeıṛ náṗ b'aıⱡ ꝺo'n uıⱡe ban
> Aṁaın aéꞇ Muıṗe maéaṗ.

In this quatrain will be observed the following requisites : 1. Every line consists of seven syllables, for in the first line the α in αᵹ is elided, as coming immediately after ḃí. 2. The last word of the second line exceeds the last word of the first line by one syllable, which is the *Airdrinn*, or major termination. 3. In the first line the words Muıṗe and moıṗ form a concord, or alliteration ; and in the second line the words eıᴄeαċ and h-onóıṗ, form a concord, both beginning with a vowel, the h not being taken into account, as it is adventitious, not radical in the word. 4. The words ṁóıṗ and onóıṗ form a correspondence, or agreement of vowels and consonants. In the first line of the second couplet there is a concord formed by the words ḃ'αıl and uıle, as both begin with vowels, for ḃ is not taken into account, it being an abbreviation of the verb ba, or buḋ, *was.* Again, in the last couplet the word maᴄαṗ exceeds ban by a syllable, and these words agree in vowels and class of consonants, n and ṗ being of the sixth class, or light consonants. Also the words ḃ'αıl and ban form a union, or vowel rhyme, and the same is formed by Muıṗe and uıle.

2.—*Of Seadna.*

Seadna requires eight syllables in the first and third lines of each quatrain, and seven syllables in the third and fourth ; also that the first and third lines should end in a word of two syllables, and the third and fourth in a word of one syllable, which is called by the Irish *Braighe.*

It is therefore nearly the reverse of *Deibhidhe* in the termination, or *rinn.* Every second and fourth line form a perfect correspondence, which sometimes amounts to perfect rhyme, and every first and third may either make a perfect or imperfect one, as

> Ďuıme na ḃ-ꝼıleaḋ ꝼuıl Ruaṗcaċ,
> Ꞇαṗ ꝼṗeıṁ Chuınn ꝺo ċonnaıṁ ṗıaꝺ,
> Ďα Meınıc ṗıaṁ anᴄṗom oṗṗa,
> Ꝺ'Αlᴄṗom clıaṗ ıṗ uṗṗa ıaꝺ.

Fine Ruaṛcaċ, ṗíoġṛaıġ Chonnaċꞇ,
A ᵹ-clu uaċa aṛ ꝼeaġ ᵹaċ ꝼuınn,
Ní h-ıonᵹnaġ ᵹeall aca uaıġe,
Slaꞇa ıṛ ꝼeaṛṛ ġo ċuaıne Chuınn.

Ciothruaidhe O'Hussey.

In these quatrains the monosyllables ṛıaġ and ıaġ, ꝼuınn and Chuınn, form perfect correspondences, which happen, in these instances, to amount to perfect rhyme, although perfect correspondence is not always necessarily perfect rhyme, for the consonants need agree in class only, as we have already seen. Also the dissyllables Ruaṛcaċ and oṛṛa, Chonnaċꞇ and uaıġe, form an imperfect correspondence. It will be seen also, that concord, or alliteration, is observed throughout, as by ḃ-ꝼıleaġ and ꝼuıl, in the first line; by Chuınn and ċonnaıṁ, in the second; by anꞇṛom and oṛṛa, in the third, both beginning with a vowel, as prescribed by the rule for Concord; by alꞇṛom, uṛṛa, and ıaġ, in the fourth. Also, in the second quatrain, by Ruaṛcaċ and ṗıoġṛaıġ, in the first line; by ꝼeaġ and ꝼuınn, in the second; by h-ıonᵹnaġ, aca, and uaıġe, in the third; and by ċuaıne and Chuınn, in the fourth.

O'Molloy mentions but one kind of *Seadna*, but other writers notice three kinds; first, the common *Seadna*, which is that already described; second, the *Seadna mhor;* and third, the *Seadna mheadhonach*. The *Seadna mhor* differs from the common in this only, that every couplet ends in a word of three syllables, as in this example:

O'ꝼıoṛ ċoᵹaıġ coṁaılꞇeaṛ ṛíoꞇċáın,
Sean-ꝼocal naċ ṛáṛuıᵹꞇeaṛ;
Ní ṛáᵹann ṛíġ aċꞇ ꝼeaṛ ꝼoᵹla,
Ḟeaġ ġanba na m-bán-ṗoıꞇṛeaġ.

T. D. O'Higgin.

In the *Seadna mheadhonach*, the first and third lines end with words of three syllables; and the second and fourth with words of two, as in this example:

Ⓕeáɲɲ ɲilleaḃ na ɲalm neaṁḃaiḋe,
Ⓓo ni�'' aɲ leaɲċaiḃ linne,
Maiɲᵹ ᵭo ᵹeiḃ an ᵹlóiɲ n-eaᵭcaɲḃaiḋ,
Oiḋe aɲ ḃɲéaᵹ-ɲalmaiḃ binne.

<div align="right">*Anon.*</div>

3.— *Of the Verse called Rannaigheacht.*

Of this there are two kinds, *Rannaigheacht mhor*
and *Rannaigheacht bheag.*

Rannaigheacht mhor requires seven syllables in
each line, and every line to end with a word of one
syllable. It is also necessary that there should be a
perfect correspondence between the last words of the
second and fourth lines of each quatrain, but not be-
tween the last word of the first and third ; but it re-
quires a *union*, or vowel rhyme, between some word in
the first line and another in the second.

Example :

Ⓓealᵹ ac̈aloiḃ oc̈ɲaɲ Ⓣaiḃᵹ
Ⓓaɲ n-anⱬɲac̈oiḃ coc̈ca an culᵹ,
Cɲéac̈ oile aɲ ɟeolɟoᵹail n-ᵭeilᵹ
Loiᵹe an ᵭeiɲᵹ ḃeoᵹonaiḃ buiɲb.

<div align="right">*Anon.*</div>

It will be observed that all the requisites laid down in the
above rule, are preserved in this quatrain. Every line consists of
seven syllables ; a concord, or alliteration, is formed in the first
line by the words ac̈aloiḃ and oc̈ɲaɲ. Likewise ac̈aloiḃ makes a
perfect union with anⱬɲac̈oiḃ ; and oc̈ɲaɲ and coc̈ca form an
imperfect union. Ⓣoc̈ca and culᵹ, in the second line, form a
concord, or alliteration, where, to prevent a superfluous syllable,
the a in coc̈ca is elided, as coming before an. Also culᵹ and
buiɲb form a perfect correspondence,—though not rhyme,—as
they agree in vowels, syllables, sound, and quantity ; moreover,

oιle and ꝼeolꝼoᵹaιl form a concord, both being considered as beginning with vowels, as the ꝼ is totally sunk in the pronunciation; also oιle and loιᵹe form a union, *uaithne*, or vowel rhyme; as do the words ꝺeιlᵹ and ꝺeιpᵹ. Likewise the words ꝼeolꝼoᵹaιl and Beoᵹonaιꝺ form a union.

Rannaigheacht bheag differs from the preceding in one particular only, viz., that every line must end with a word of two syllables.

Example :

> Roᵹa na cloιnne Conall,
> Toᵹa na ꝺpoιnᵹe a ꝺeapam,
> Tolᵹ ꝺap peolaꝺ puᵹ pomam,
> Conall tuᵹ ꝺ'Eoᵹan peapann.
>
> *Anon.*

In this quatrain are presented all the requisites above enumerated, as belonging to *Rannaigheacht mhor ;* and it will be seen that there is no difference between them, except that the final words of each line of the latter species are dissyllables ; those of the former are all monosyllables.

4.—*Of Casbhairn.*

Casbhairn requires seven syllables in each line, and is particularly distinguished from all the species of verse already described by this characteristic, namely, that every line must terminate with a word of three syllables. It requires also concord, correspondence, and union.

Example :

> Puιpt pιoᵹ acaιꝺ ꝼιonnloᵹa,
> Síoꝺ Chataιl a ᵹ-comlaꝺa,
> Ꝺ'a ᵹoιn ꝺ'apm ι Uᵹaιne,
> Ꝺo mapb poιn an pιoꝺuιᵹe.

There are several other kinds of *Dan Direach*, as *Casbhairn-Ceanntrom* (or heavy-headed Casbhairn), *Rionnard*, &c., but the

limits intended for this work would not permit us to go into a description of them ; and we must therefore content ourselves with noticing one other species, namely, the *Rionnard* of six syllables, in which Ængus the Culdee wrote his *Feilire*, or *Festilogium.* This has the general requisites of the *Dan Direach*, and every line ends with a word of two syllables, like the *Rannaigheacht bheag*, as :

> Ɫaraɩp ʒpéɩne aɩne,
> Aprꞇol Eɩpenn oɩʒe,
> Paꞇpaɩc coɩmeꞇ mɩle,
> Rop oɩꞇɩu oɩ ap ꞇpoɩʒe.

See O'Molloy's *Grammatica Latino-Hibernica*, pp. 210, 211, where he thus describes this kind of verse : " Aliud vulgò pɩon-napo constat quatuor quartis, et omne quartum sex syllabis, cujusque finalis dictio est bissyllaba, ultimæ Metrorum correspondent, ultimum cujusque quarti concordat cum aliquo vocabulo mox antecedenti ; in ultimo præterea semimetro debet intervenire correspondentia, ⱱt in sequenti :

> Rom na péɩle Fánao
> Fáɩpċe Fɩleao Eɩpeann,
> Ʒpɩan na maʒ an míonfonn
> Annam ʒɩall ʒan ʒéɩbeann."

Section 2.—*Of Oglachas.*

Oglachas, or *the servile metre*, is made in imitation of all kinds of *Dan Direach* already described. Every line of it requires seven syllables and no more, unless when it is made in imitation of *Seadna*, when the first and third lines of each quatrain will have eight syllables.

This kind of verse is merely imitative : " Simia enim est," O'Molloy's *Grammatica Latino-Hibernica*, p. 200 ; and there-

fore it will be more ornamental if Concord, or alliteration, be pre-
served in each line ; but, in reality, it is neither confined to *cor-
respondence*, *concord*, or *union ;* nor to true termination, for the
major may exceed the minor by two syllables : as

> ᵭoɲb a ċɲeaċhan aɲ ɣaċ ꞇɲáiɣ
> Niall mac Eaċaċ Muiɣṁeaᵭain.

Here it will be observed that, contrary to the law and rules of
that species of Dan Direach called *Deibhidhe*, the word ꞇɲáiɣ,
which is a monosyllable, and the minor termination is exceeded by
the major termination Muiɣṁeaᵭain, by more than one syllable.

The following is an example of *Oglachas*, in imitation of
Scadna :

> Ɣab, a Shíle, a n-aɣaiᵭ h'aiɣniᵭ,
> Ionaɲ, ꝼalloinɣ, ꝼiléᵭ ɲɲóill,
> Ʈean ᵭo'n céiɲᵭ, aɲ aɲ ċɲom Aine,
> Ʈuill bonn ꞇaille maɲ naċ cóiɲ.

When *Oglachas* is made in imitation of *Rannaigheacht mhor*,
nothing is required but that the last word of each line must be a
monosyllable ; nor does it matter whether the union be perfect or
imperfect, and it will be sufficient if an *amus* be used in place of
correspondence ; but it is indispensable that every line of the qua-
train should end in a word of one syllable, and that there should
be an *amus*, or vowel rhyme, between the last word of the first
line, and some word in the middle, or towards the middle of the
second line, and also between the last word of the third line and
some word in the middle, or towards the middle of the fourth line,
as in the following example :

> Ʈɲiúɲ aꞇá aɣ bɲaċ aɲ mo báɲ,
> Ɣiᵭ aꞇaiᵭ ᵭo ɣnáċ am bun,
> Ʈɲuaɣ ɣan a ɣ-cɲoċaᵭ ɲe cɲann,
> An ᵭiabal, an ċlann 'ɲa ċnuṁ.

> *Bonaventura O'Hussey.*

When *Oglachas* is made in imitation of *Rannaigheacht bheag*,
it is in every particular like the above, except that the last word
of each line must be a dissyllable, as in the example :

3 ɪ

Ⱥⱃ ⱃ do ċlaiⱃⱃiȝ ȝo n-duine,
Ní bí mo ꝼuile aċꝟ dⱃuiꞇe,
Ionann leam iⱃ a claiⱃdin,
Do laṁa d'ꝼaicⱃin uiⱃⱃe.

There is another species of *Oglachas* which has the first line of each quatrain like *Casbhairn,* and the second like *Rannaigheacht bheag.*

Section 3.—*Of Droighneach.*

This species of poetry, called *Droighneach,* i. e. *Spinosum,* or *the Thorny,* from the difficulty of its composition, may admit of from nine to thirteen syllables in every line. It requires that every line should end with a word of three syllables; and every final word must make a *union* with another word in the beginning or middle of the next line of the same couplet; there must also be a correspondence between the final words.

Example :

Dá ⱃoiⱃiom do'n bⱃuȝ ꝼionnꝼuaⱃ oiⱃeada,
dad diombuan aⱃ n-doiṁeanma aⱃ n-dul 'ⱃan deaȝadba,
Do ȝeabⱃum poⱃꞇ ȝaoil ȝeineaṁna,
Iⱃ Ⱥod ⱃein Ꝼaṁna ȝo n-a luċꞇ leanaṁna.

G. Brighde O'Hussey.

Section 4.—*Of Bruilingeacht.*

This is composed much after the same manner as the *Oglachas,* but requires correspondence (at least the improper correspondence), and also a kind of *concord,*

union, and *head.* Each line must consist of seven syllables; and it is generally composed in imitation of *Casbhairn,* and *Seadna meadhonach.*

Example :

> Muc caoluiġ aġ claṙuiġeacḃ
> Fa bun aol-ṫuiṙ ċ'eaṙcaṙaḃ.

O'Molloy mentions among the vulgar poetry the following, viz., *Abhran,* song, *Burdun,* and *Caoine,* or *Tuireadh,* a funeral dirge, or elegy, some of which consist of poetic lines of eight, ten, and eleven syllables. But poems of this description are of rare occurrence. As specimens may be mentioned *Feircheirtne's Tuireadh,* an Elegy on Curai Mac Daire, in the Library of Trinity College, Dublin (H. 3. 18). Mac Liag and Giolla Caoimh also composed elegies of this description on Brian Borumha, which are still extant. See also the Ocṫ-Foclaċ moṙ h-Eimin in the Book of Leacan. For more on this subject, the reader is referred to O'Molloy's *Grammatica Latino-Hibernica,* pp. 236–244; and there is a curious Tract on Irish versification in the Book of Ballymote, which deserves to be studied.

APPENDIX.

I.

OF CONTRACTIONS AND ABBREVIATIONS.

THE contractions used in Irish manuscripts, and in some printed books, are in principle, and often in form, the same as those which occur in Latin manuscripts of the middle ages. They are in fact a species of short-hand, introduced for the purpose of saving time and parchment, which, before the invention of the art of printing, was an object of considerable moment.

The most common and important contractions may be classified as follows:

1. Those which are in fact Latin words, although used to represent the corresponding Irish words.

These are ꝯ, *et*, for αξυρ[a]; 7 (another Latin abbreviation for *et*), αξυρ; ů, *vero*, for imoρρο; ⸏, *sed*, for αċτ; ħ, *autem* (or *hautem*, as the word was often written), for ona, or oona, *indeed;* the same contraction also stands for *hæc*, particularly in medical manuscripts; t, *vel*, for the Irish no, *or;* ꝫ *est*, for the Irish τα, *is*, and ꝫ *ejus*.

These contractions are often used for the syllables which the Latin words they represent stand for, and often for syllables similar to the Latin words in sound. Thus:

7 stands for eo or eτ, as c7 for céo or céαo, *a hundred*, er ceαo,

---

[a] The same contraction, in the forms & and &, is still used for *and* in English.

leave or *permission;* and if ꝼ be dotted it denotes eḃ, or eċ, as bꝺα for beċα, or beαċα, *life.*

So also t for the syllable no; and ꞃ̄ very commonly, even in printed books, for αċċ, or ċċ; as ċꞃ̄ for ċeαċċ, *to come;* cuṁαꞃ̄αċ, for cuṁαċċαċ, *powerful.*

In like manner we find ħ, *hæc,* used for the syllable ec and eᵹ: as ċħmαıḃ for ċecmαıḃ, *it happens :* ħın for eıᵹın, *some.* ꝺ *ejus,* is also used to denote eıᵹıꞃ, as lꝺ for leıᵹıꞃ, particularly in medical manuscripts.

2.

2. A vowel set over any consonant, generally supposes an ꞃ understood before that vowel: as

$$\overset{a}{ᵹ} \text{ for } ᵹꞃα. \qquad\qquad \overset{o}{ᵹ} \text{ for } ᵹꞃo.$$
$$\overset{e}{ᵹ} \text{ for } ᵹꞃe. \qquad\qquad \overset{u}{ᵹ} \text{ for } ᵹꞃu.$$
$$\overset{i}{ᵹ} \text{ for } ᵹꞃı.$$

This contraction is also, but not so frequently, used to denote ꞃ following the vowel; in which case the foregoing abbreviations may be read ᵹαꞃ, ᵹeꞃ, ᵹıꞃ, &c. This, however, rarely happens, except in the word ᵹuꞃ, *that,* which is often contracted $\overset{u}{ᵹ}$. In other cases u over a letter is read ꞃu, as $\overset{u}{ċ}$αᵹάn for ċꞃuαᵹάn, *a meagre man :* unless it be written v, in which case it is often, in modern manuscripts, put for uꞃ, as $\overset{v}{c}$ for cuꞃ, *putting;* $\overset{vv}{cc}$, for cuꞃċαꞃ, or cuıꞃċeαꞃ, *is put.* In more correct Irish manuscripts, however, the u placed over the consonant is formed thus ⁓ when the ꞃ is understood after it, and u or v when before it; thus $\overset{\sim}{ċ}$ is to be read ċuꞃ, but $\overset{u}{ċ}$, or $\overset{v}{ċ}$, ċꞃu.

The α written over a consonant in this contraction, is often formed by a sort of running-hand like *n* or *n̦,* as $\overset{n}{ᵹ}$ḃ, for ᵹꞃαḃ; but it is in reality nothing more than α, although O'Molloy absurdly supposed it to be the consonant n. See his *Grammatica Latino-Hibernica,* p. 130.

3.

3. A syllable terminating in ꞃ is usually denoted by the contraction ꞅ placed over the consonant: and this mark doubled is used to denote a syllable terminating in double ꞃ.

Thus ꝑ is read ꝼeꞃ, or ꝼeaꞃ, *a man;* ꝑ́ ꝼeaꞃꞃ, *better;* aᵭ, is aᵭeıꞃ, *he says.*

This mark is absurdly supposed by some to be the consonant *s*; but it is in reality an abbreviated form of ꞃ. In the case of the letters ᵹ and ꞇ, it is formed by a semicircular turn from the right hand extremity of the horizontal stroke, thus, ꝫ, which stands for ᵹeꞃ, ᵹeaꞃ, but generally ᵹuꞃ: ꞇ᳇ for ꞇaꞃ, ꞇeꞃ; but more frequently for ꞇuꞃ.

4. A consonant placed over another consonant implies the omission of a vowel, which must be determined by the sense.

Thus ꝑ̊, ᵹ̊, ꞇ̊, denote ꝼaᵭ, ᵹaċ, ꞇaᵭ. Or other vowels may be supplied according to the sense, as ꞇ̊ may stand for ꞇeıᵭ; ꞇ̊ꞁ for ꞇucc; ꞇ̊ for ꞇuıꞇ, as ꞇ̊ım for ꞇuıꞇım, *I fall,* &c.

5. A line drawn across the letters ƀ, ł, ħ, or ꞃ̶; or over c̄, ᵹ̄, ꝺ̄, ꝑ̄, m̄, n̄, ꞃ̄, ꞃ̄, ꞇ̄, denotes that a syllable is contracted, which must be determined by the grammar, or by the sense. The letters m, n, ꞃ, or ᵭ, usually enter into the syllables so contracted, or, when there is a point over the horizontal line, ᵭ̇ or ᵹ̇.

Thus ƀ is baꞃ, beıꞃ, ben, or baıl; ƀ is baᵭ, or buᵭ; ł stands for laᵭ, and sometimes even for a longer termination, as ᵭıł for ᵭıleaᵹaᵭ; 7ꞃł for aᵹuꞃ aꞃoıle, *et cætera:* and so of the other contractions of this class, which must in every case be determined by the sense, and therefore an accurate knowledge of the language is absolutely necessary in order to read them: as ıꞃ̄ for ıꞃ eaᵭ; ᵹłꞃ̄ for ᵹluaꞃaċꞇ; oıƀꞃ̄ for oıƀꞃıuᵹaᵭ.

When the line is doubled it denotes that the final letter of the contracted word is doubled; as ꞇ̄ for lann.

6. A short curved line ⌣ denotes m; and when placed over a vowel denotes that m is to follow that vowel: n, in a similar position, is marked by a short straight line: and two such lines stand for nn.

Thus ã, ū, ā̄, denote αm, αn, αnn; a line over n also doubles it, as pañ for pαnn.

The circumflex ⌣ is also sometimes used by itself for m, in which case it may be regarded as a sort of running-hand form of the letter; as ʒen⌣αī for ʒeneαṁαın : sometimes the circumflex is dotted to denote ṁ. At the end of a word this form of m is occasionally written vertically and with a greater number of inflexions, as ꝫ or ꝫ ; and in a very few cases this is used at the beginning of a word.

7. There are a few peculiar characters in use for particular contractions; as ⱺ for αo ; ᵹ for eα ; ₄ for αp; ₄ for αıp ; ₄ for αpp ; ꝳ for pp ; ɔ for con ; ℗ for pep ; ℗ for ppo ; ꝫ for up or αp ; ✗ for pep or pıp ; ꝩ for uı ; ꝓ for pı.

8. Arbitrary contractions are very numerous, and are used chiefly in modern manuscripts. They depend chiefly on the caprice of the scribe, and can be learned only by practice.

Thus the numerals 2, 3, &c., are used to denote the syllables bα, ʒpı, &c., as ıom2 for ıombα ; 2m for bαm ; and so 6 stands for pe ; 8 for oċċ and even αċċ ; 9 for nαoı, as m9 for mnαoı, dative of beαn, *a woman.*

In like manner the letter q stands for the syllable cu or cα : as qcı for cucı ; qq for cucα ; q̇b for cuıb ; αq for αcα ; α9q for αn oıbċı (the figure 9 being used to express the sound of the letters noıb, and orthography being entirely disregarded).

So ppp (i. e. ʒpı p, *three r's*) stands for the word ʒpıαp ; nċ. for ınċı ; bħ (the letter h representing the syllable uαċ, which is the Irish name of the letter) for buαb ; m̊ (i.e. α αp m, *a upon m*) for αpm ; m̊ (m αp m, *m upon m*) for ımpım ; w (ċuıċ m, m *fell,* or m *inverted*) for ċuıċım ; ꝑꝑ (bαp, *double* p, or b, which has nearly the same sound as p) for boıb ; ı̊ (e αp ı, *e upon i*) for eıpᵹe ; ᵹ̊ (he αp ʒ, *he upon g*) for h-eıpᵹe; in all which cases the sound of the Irish words by

which the symbol would be described, is made to stand for the word intended by the abbreviation.

But the contractions of this class are rather riddles than legitimate abbreviations, and are not found in any manuscripts of authority.

The foregoing rules are intended merely to indicate the principles upon which the most important contractions found in Irish manuscripts have been formed ; to write a complete treatise on the subject would be inconsistent with the limits of the present publication ; it must suffice, therefore, to give the following examples of the combined use of some of the foregoing contractions, for the exercise of the learner :

aᵹħ	. . . .	aᵹaιὸ.
aὸɓ	. . .	aὸɓaɲ.
aὸ	. . . .	aὸeιɲeɲ.
atɼ̃	. . ꞉ .	anoċτᵃ.
ɓ̣ᵹ	. . . .	béaɲuɼ.
ɓᵗ	. . . .	ɓeιċ.
ɓ̇ᵢ	. . . .	ɓeιċ.
ċ	. . . .	caċ.
ċaoιɲ	. . .	caċaoιɲ.
ò̊	. . . .	conτɲa.
ò̊.ɼ̃	. . . .	conτɲaɲὸaċτ.
oɼ̃	. . . .	Conaċτ.
c7	. . . .	céὸ or céaὸ.
oᵹɓ	. . .	conᵹɓaιl.
ċɼ̃aċ	. . .	cumaċτaċ.
cᴣι	. . . .	cúιɲι.
c̃ᴣᵹ	. . .	cumuɲᵹ.
cᴣm̃ᴣ	. . .	coɲaṁluɼ.
ὸom̃	. . .	ὸoṁaιn.
ὸuɓτ	. . .	ὸuɓaιɲτ.
ὸ̃ɲι	. . . .	ὸuιτɲι.
ὸeɼ̣ɲħ	. . .	ὸeɼιɲιnn.
ὸιτ	. . . .	ὸιleaᵹaὸ.
ὸ̊ιnᴣe	. . .	ὸɲoιnᴣe.
ꞏιɲ	. . . .	eιὸιɲ.
ꞏ̇ɲ	. . . .	ιὸιɲ, eιὸιɲ.
ꞏɲτ	. . &c. (aᴣuɼ a ɲoιleᵇ).
Ʞaᴣɓ	. . .	Ʞaᴣɓaιl.
Ꞙ̊	. . . .	Ꞙéċ.
Ꞙ̣ιɲ	. . . .	Ꞙéιὸιɲ.
Ꞙ̃	. . . .	Ꞙéιn.
Ꞙᵃaᴣᵉ	. . .	Ꞙɲeaᴣɲa.

---

[a] In this example it will be observed, that ṫ is used for *vel*, or no, and ɼ̃ for *sed*, or aċτ.
   [b] Or *et reliqua*.

ḟ⳯	. . . .	ꝼⱤⁱⱤ.
ᵭ	. . . .	ᵹᴀċ.
ᵹⁱᵭᵹ	. . .	ᵹⁱᴏᴅᴇᴀᴅ.
ᵭᵹ	. . . .	ᵹⁱᴏᴅᴇᴀᴅ.
ⁱꝼ	. . . .	ⁱⱤᴇᴀᴅ.
.ī.	. . . .	ⁱⁿᵹᴇᴀⁿ.
.ⁱ.	. . .	ⁱoᴅᴀⁿ, *id est*, or *viz.*
ⁱꞃ̇	. . . .	ⁱⁿᴀᴅ.
ṁᴀⁿᴀᵬ	. .	ᴍᴀⱤ ᴀⁿᴀᴠᴀⱤ.
ṁċⁱ	. . .	ᴍᴀⱤ ᴄᴇⁱⱤⁱⁿ.
ᴍ7ꝼ	. . .	ᴍᴇċᴀċċ.
ᴍoċħ	. . .	ᴍoċħᴜᵹᴀᴅ.
ⁿ⸓	. . . .	ⁿᴇⁱṁ.

ᴛċ	. . . .	ⁿoċ.
p̄	. . . .	ᴘᴀⁿⁿ.
p̄ᴇ	. . . .	ᴘoⁱṁᴇ.
p̊	. . . .	ᴘᴇⁱⱤ.
p̄ᵬᵹ	. . .	ⱤᴇᴀⱤᴠᴜⱤ.
Ɽᴇ̈ⁱᴇ	. . .	Ɽᴇⁱᴍᴇ.
Ɽ̄ᴘ	. . .	ⱤⱤⁱoⱤᴀᴅ.
ᴢᴀꞃ̄	. . .	ᴢᴀⁿᴀⁱⱤᴛᴇ.
ᴢ̈ᴀⁱⁿᵹ	. . .	ᴢᴀⱤⱤᴀⁱⁿᵹ.
ᴢ̈ᴀⁱlᴛ	. . .	ᴛⱤᴜᴀⁱllᴇᴀᴅ.
ᴢ̄ꝼ	. . . .	ᴢⱤᴀċċ.
ᴜᴀꝼ̄	. . .	ᴜᴀċᴛᴀⱤ.

There is another symbol used in all ancient and some modern manuscripts, which although not, properly speaking, *a contraction*, may conveniently be explained here. When a line ended short, leaving a blank space, the next line was continued in that space, the words so inserted being separated from the concluding words of the preceding paragraph by the mark *CꝊ* called ᴄᴇᴀⁿⁿ ꝼᴀ ᴇⁱᴢᴇ (i. e. *head under the wing*), or ᴄoⱤ ꝼᴀ ċoⱤᴀ́ⁿ (i. e. *turn under the path*).

This is of various forms : ⸗Ꝋ Ꝋ 𝔤 ꝊꝊ ꝊꝊꝊ /Ꝋ.

In the Book of Armagh the ᴄᴇᴀⁿⁿ ꝼᴀ ᴇⁱᴢᴇ is made simply thus, //.

Thus,   ꝊꝊꝊ ᴅoⁿ ᴄᴛ .ᴄ.ⁿᴀ ᴛᴄ lᴀᴠⱤᵹ ᴅoⁿ lʒ loⁱⱤᵹᴇ̈
           ꙆᴅᴜⱤᴢⁱᴜᴀ ᴍᴇᴅⁱᴄⁱⁿᴀ ᴀᵹ ꜱo ⁱⁿ ᴛ̄ᴀꜱ ᴄᴀⁱᵬ.

Med. MS. on Vellum, 1414.

       /Ꝋ Ɽoᴍᴀᵹᴢ̄ ⁱᴅᴀⁱⱤꝼⁱ ᴀⁿᴅⱤī. ꝼᴇⁱᴅ Ɽoᴄ̄oᴀⁱllᴇᴅ
      ꝊᴀⁱⱤ ᴍoⱤ ᵹ̈ ⱤoⱤᴀᴠᴀ . ᴄ . ᴄ . ᴄꝼⁱⁿ ᴠoⁱ ⁱꝼī ᴍᴀⁱᵹⁿⁱⱤī.

Leabhar Breac, fol. 16, *b. b.*

Where the line above, following the mark ꝊꝊꝊ or /Ꝋ, is to be read after the line below.

In the Book of Kells the ceann ꝼa eıꞇe is represented under grotesque figures of men and animals, highly ornamented, and curiously coloured. Its form, however, is very various and arbitrary in different manuscripts: from its name it seems probable, that it was originally made in some form that suggested the idea of a bird with its head under its wing.

In some manuscripts, a part of the line is sometimes, though rarely, carried to the line below, particularly when at the bottom of the page, in which case the character has a different form from that used when the matter is carried up.

A full dot under a letter cancels it, and the caret (˄) of modern manuscripts is generally represented by .. or ⸯ ⸯ or ⫽

Sometimes when a word is intended to be erased, dots are placed under all the letters of it : and we also sometimes find the dots both over and under the letters to be erased.

II.

SPECIMENS OF THE IRISH LANGUAGE, FROM THE SEVENTH TO THE SEVENTEENTH CENTURY.

The object of the following extracts is to furnish the reader with some specimens of the Irish language, as it was written at different periods, from the seventh to the seventeenth centuries. The extracts are selected chiefly from such manuscripts as are accessible to the Author in Dublin.

I. The following specimen of the Irish language is taken from Tirechan's Annotations on the Life of St. Patrick, written in the seventh century, and preserved in the Book of Armagh, fol. 18.

Ɖulluɪꝺ Pacꞃɪcc o Chꝼmuɪꞃ hɪ eꝓɪch Laɪʒꝼn, conꞃancacaꞃ 7 Ɖubchach macc U Luʒɪꞃ ucc Ɖomnuch maꞃ Cꞃɪachaꞃ, la Ɑuu Cꝼꞃꝑelɪch. Ɑlɪꞃꞃ Pacꞃɪcc Ɖubchach ɪm ꝺamnae .n.ꝼꞃꝑ-cuɪꞃ ꝺɪa ꝺeꞃcɪꝑlɪb ꝺɪ Laɪʒnɪb, ɪꝺon, ꝼꞃꞃ ꞃoꞃꞃ, ꞃochꝼmuɪl, cꝼn on, cꝼn aɪnɪm, naꝺɪꞃꞃu bꝼcc, naꝺɪꞃ-ꞃo maꞃ beꝺa, ꞃommae coɪꞃ-clɪmm, ꝼꞃꞃ oenꞃecche, ꝺu na ꝑucchae acc oꝼncuɪꞃcɪu. Fꞃɪꞃ-ʒaꞃcƉubchach, nɪ ꝼꞃcoꞃꞃa ꝺɪm-

Patrick went from Tara into the territory of Leinster, so that he and Dubthach Mac U Lugir met at Domnuch Mor Criathar, in Hy-Kinsellagh. Patrick requested Dubthach about a materies of a bishop of his disciples for the Lagenians, to wit, a man free, of good family, without stain, without blemish, who would not speak little or much of flattery; learned, hospitable; a man of one wife, for whom

muinċip acc Ɏiacc Ɏino oi
Ċaiznib, ouchooio huaimpe hi
cipe Connachc. Ⱥmail im-
minopiaipec conacacap Ɏiacc
Ɏino cucu. Ⱥpbepc Ɖubċhach
Ɏpi Pacpicc, caip oum bippao-
pa aip Ɏumpepe in Ɏip oum-
mim oionaao ouabippao cap
mu chinn aip ip map azoipe. Ip
oipin oin Ɏuppaiċh Ɏiacc Ɏino
Ɖubċhach, 7 bippiup Pacpicc
7 baicpiup. Ɖubbepc znao
.n.ippcoip Ɏoip, como e ippcop
ni pin cicapuoipcneo la Ċaiz-
niu, 7 oubbepc Pacpicc cum-
cach ou Ɏiacc, aoon clocc, 7
menpcip 7 ỏachall, 7 Ꝑoolipe
ic Ɏácab moppirpin laip oia
muinċip, .i. Muchacocc Inpe

there was born but one child.
Dubthach answered, I know not
of my people but Fiacc Finn of
the Lagenians, who went from
me into the country of Con-
naught. As they were speaking,
they saw Fiacc Finn *coming*
towards them[a]. Dubthach said
to Patrick, come to tonsure me,
for I have found the man who
will save me and take the ton-
sure in my place, for he is very
near. Then Fiacc Finn relieved
Dubthach, and Patrick tonsures
and baptizes him. He conferred
the degree of bishop upon him,
so that he was the first bi-
shop consecrated in Leinster.
And Patrick gave Fiacc a case[b]

[a] This passage is translated
from the original Irish closely
enough, by Colgan, in his Tri-
partite Life of St. Patrick, Pt. iii.
c. 21. It runs thus : "Cùm
S. Patricius Temoriâ in regio-
nem Lageniæ australis *Hy-Kenn
selach* dictam esset profectus ;
convenit in campo, *Mag criethar*
vulgo appellato, vbi postea ædi-
ficata est Ecclesia de *Domnach-
mor*, regium illum poëtam Dub-
thachum Lugarij filium, &c. &c.
Cum eo tunc familiariter agens
vir beatus, petiit ab ipso vbi
reperiret iuxta Apostoli præ-
scriptum *vnius vxoris virum, so-
brium, prudentem, ornatum, hos-
pitalem, Doctorem ;* quem ordi-
natum Episcopum illi prouinciæ
præficeret. Respondit Dubtha-

chus, omnes illas qualitates repe-
riri in quodam suo discipulo
Fieco Erici filio, cuius vxor
nuper relicto vnico filio, Fiachrio
nomine, decesserat, quemque ipse
istis diebus misit in Connaciam,
&c., &c. Dùm autem in his
versarentur sermonibus, conspi-
ciunt redeuntem Fiecum."–*Trias
Thaum.* p. 152, col. 2.

[b] *A case,* cumcaċ.—This word
is used in ancient manuscripts to
denote a case, box, or shrine, for
preserving relics. It is derived
from the verb comao, or coiṁ-
eao, to keep, or preserve. The
word cumcaċ, or cumoaċ, is also
used to denote a building, *ædifi-
cium,* in which sense it is derived
from cumoaiż, to build ; Lat.
condo.—See *Book of Ballymote,*

Fail, Auᵹuꞃᴛin Inꝼo bicae, Ⱶcean, Diaꞃmuiᴛ, Nainⱉiᴛ, Pool, Feⱉelmeⱉ. Conᵹab iaꞃꞃuⱉiu i nⱉomnuch Ꝼꝼicc, ꝼᴛ baí anⱉ conᴛoꞃchaꞃᴛaꞃ ᴛꞃi ꝼichiᴛ ꝼꞃ ⱉia muinᴛiꞃ laiꞃ anⱉ. Ⱉiꞃꞃin ⱉulluⱉ in ᴛainᵹel cuci

containing a bell, a *menstir*[c], a crozier, and a *Poolire*[d] ; and he left seven of his people with him, i. e. Muchatocc of Inis Fail, Augustin of Inisbec, Tecan, Diarmuit, Naindith, Pool, Fedelmed. He after this[e] set up at

---

fol. 3, p. *b*, col. *a*, and *Cormac's Glossary, voce* Aicⱉe.

[c] *Menstir.*—In a manuscript preserved in the Library of Trinity College, Dublin, H. 1. 15. p. 975, this word is written miniꞃᴛiꞃ, and explained mion-naiꞃᴛiꞃ, i. e. a travelling relic ; and is defined by Duald Mac Firbis, in his Glossary of the Brehon Laws, as a relic carried about to be sworn upon.

[d] *Poolaire.*—This word, which is also written polaiꞃe and pal-laiꞃe, is explained in a manuscript in Trinity College, Dublin, H. 3. 18. p. 523, ainm ⱉo ᴛeiᵹ liubaiꞃ, "a name for a book satchel;" and this is unquestionably its true meaning, though Colgan, in translating the Tripartite Life of St. Patrick, understands it to mean *writing tablets*, as in the following passage: "Ibi tres fundavit Ecclesias. Prima fuit Kellfine, ubi libros reliquit una cum scrinio in quo SS. Petri et Pauli reliquiæ asservabantur, et tabulis in quibus scribere solebat vulgo *Pallaire* appellatis."—*Trias Thaum*, page 123.

[e] Colgan, who understood the ancient Irish language well, and was assisted by some of the best expounders of it living in the middle of the seventeenth cen-

tury, translates the original Irish of this passage in the Tripartite Life of St. Patrick, as follows, which gives us a clearer idea of what is briefly and imperfectly told in the Book of Armagh : "Dùm autem in his versarentur sermonibus, conspiciunt redeuntem Fiecum ; quem cùm in eum videret ferri animum Patricij statuit Dubthachus pertrahere, ad consentiendum votis sancti viri, licet ipse aliàs non nisi ægrè eius careret presentiâ. Et in hunc finem S. Patricius et Dubthachus pium talem concipiunt artum. Simulant enim Dubthachum esse mox manu Patricij tondendum in clericum. Quòd eum superueniens intelligeret Fiecus, ad sanctum Pontificem ait ; Pater sancte, nunquid præstaret me potiùs in clericum tondere," &c.

[e] Colgan translates this whole passage, nearly word for word, in the Tripartite Life of St. Patrick, as follows. Some of the Irish phrases in the Book of Armagh are inserted in brackets after Colgan's translation :

"Mansit autem sanctissimus Episcopus et Abbas Fiecus in illa Ecclesia de *Domnach Fiec*, donec ante se ad cœlum sexaginta sanctos ex discipulis præmiserit. Postea autem venit ad eum angelus Domini dicens quod non

7 aɾbeɲᴄ ꝼɲɪꞃ, ɪꞃ ꝼɲɪ abɪɲɲ aɲɪaꞃ
aᴄa ᴄꞃ̇ɪꞃꞃᵹe hɪ Cuɪl maɪᵹe;
aɪꞃm ɪ ꝼuɪꞃꞃᴄɪꞃ ɪɲ ᴄoꞃcc, aꞃɪm-
baᴅ aɲᴅ ꝼuꞃꞃuɪmᴄɪꞃ a ꝓꞃaɪɲ-
ᴄꝼch, poɲᴄ hɪ ꝼuɪꞃꞃᴄɪꞃ ɪɲɲ elɪᴄ
aꞃ ɪmbaᴅ aɲᴅ ꝼuꞃꞃuɪmᴄɪꞃ a
ɲꞅclɪꞃ. Aꞃbeɲᴄ Ꝼɪacc ꝼɲɪꞃ
ɪɲ aɪɲᵹel ɲaɲᴅoɲɪᵹaᴅ coɲᴄɪꞃeᴅ
Paᴄꞃɪcc ᴅo ᴄhooꞃuɲᴅ a luɪc
laɪꞃ, 7 ᴅɪa choɪꞃecꞃaᴅ, 7 com-
beᴅ huaᴅ ɲuᵹᵹabaᴅ a locc.
Ꝺulluɪᴅ ɪaꞃꞃuɪᴅɪu Paᴄꞃɪcc cu
Ꝼɪacc, 7 ᴅuꞃɪɲᴅ a locc leꞃ, 7
cuᴄꞃecaꞃ 7 ꝼoꞃꞃuɪm a ꝼoꞃꞃɪᵹ
ɲaɲᴅ, 7 a ᴅoꞃaꞃᴄ Cꞃɪmᴄhaɲɲ
ɪɲ poɲᴄ ꞃɪɲ ᴅu Paᴄꞃɪcc, aꞃ ba
Paᴄꞃɪc ᴅubeɲᴄ baɪᴄhɪꞃ ᴅu
Chꞃɪmᴄhuɲɲ; 7 ɪ Slebᴄɪ aᴅꞃa-
ɲaᴄᴄ Cꞃɪmᴄhaɲɲ.

Domhnuch Feicc, and was there until sixty men of his people perished there about him. Wherefore the angel came to him, and said to him, "It is to the west of the river thy resurrection is *to be*, in Cuil Maighe; where they should find a hog, there they should build their refectory; and where they would find a doe, that there they should build their church." Fiacc said to the angel that he would not go, until Patrick should come to measure the place with him, and to consecrate it, and in order that it might be from him he should receive the place. After this, Patrick went to Fiacc, and measured the place along with him, and consecrated and built his establishment; and Crimthann granted that place to Patrick, for it was Patrick that had administered baptism to Crimthann; and in Slebti Crimthann was interred.

ibi esset locus resurrectionis eius, sed trans flumen ad occidentem" [ꝼꞃɪ abɪɲɲ aɲɪaꞃ]: "mandatque quod ibi in loco *Cuil muige* dicto, monasterium erigat, singulis officinis locum proprium et congruum assignans. Monuit enim vt refectorium extruat" [aɲᴅ ꝼuꞃꞃuɪmᴄɪꞃ a ꝓꞃaɪɲᴄꝼch], "vbi aprum; et Ecclesiam vbi ceruam repererit" [poɲᴄ hɪ ꝼuɪꞃꞃᴄɪꞃ ɪɲ elɪᴄ]. "Respondit Angelo vir sanctus, et obedientiæ specimen, se non audere Ecclesiam extruendam inchoare, nisi prius eius pater et Magister Patricius eius locum, et mensuram metaretur et consecraret" [ᴅo ᴄhooꞃuɲᴅ a luɪc laɪꞃ 7 ᴅɪa choɪꞃecꞃaᴅ]. "Patricius ergò monitus, et ro-

II. The following extract is from the Vision of Adamnan, preserved in the Leabhar Breac of the Mac Egans, fol. 127, now in the Library of the Royal Irish Academy. Adamnan was born A. D. 624, and lived seventy-seven years. There appears no reason to question the antiquity of the Vision, which it is hoped will shortly be published by the Irish Archæological Society.

O ꝛo ꝼaıllꝛıᵹ ꞇꝛa aınᵹel na coemꞇechꞇa ꝺo anmaın Ɑꝺamnaın na ꝼıꝛı-ꝛea ꝼlaċa nıme 7 céꝺ ımmꞇuꝛ cecha h-anma ıaꝛ ꞇeċꞇ a cuꝛꝛ, ꝛuc laıꝛ ıaꝛ ꝛın ꝺo aꞇhaꝛcnam ıꝼıꝛn ınıchꞇaꝛaıᵹ co n-ımmuꝺ a ꝛıan ocuꝛ a ċoꝺeꝛnam. Iꝛ é ꞇꝛa ceꞇna ꞇíꝛ ꝼꝛıꝛ a compancaꞇaꝛ, .ı. ꞇıꝛ n-ꝺub n-ꝺoꝛċa, ıꝛ e ꝼolomm ꝼoloıꝛċċı cen ꝼeın ıꞇıꝛ anꝺ. Ꟙlenꝺ lan ꝺo ċenıꝺ ꝛıꝛ anall; laꝛꝛaꝛ anꝺ co ꞇeıꞇ ꝺaꝛa h-oꝛa ꝼoꝛ cech leꞇh; ꝺub a h-ıchꞇaꝛ; ꝺeꝛᵹ a meꝺon 7 a uachꞇaꝛ. Ochꞇ m-bıaꝛꞇa anꝺ; a ꝛúılı amaıl bꝛuꞇꞇa ꞇenꞇıꝺı. Ɒꝛoıċeꞇ ꝺonı ꝺaꝛꝛ ın n ᵹlenꝺ; ᵹabaıꝺ onꝺ uꝛ co aꝛoıle; aꝛꝺ a meꝺon, íꝛle umoꝛꝛa a chınꝺ; ꞇꝛı ꝛloıᵹ ıc a

When the guardian angel had shewn to the soul of Adamnan these visions of the Lord of heaven, and the first adventures of every soul after departing from the body, he afterwards brought it to revisit the lower regions of many pains and punishments. The first region they met is a black dark region, which is bare, burned, without any punishment at all. On the hither side of it is a valley full of fire, in which the flame rises over its borders on every side; its lowest part is black, its middle and upper part is red. There are eight monsters here, their eyes like glowing masses of iron. There is a bridge over the valley; it extends from

gatus venit ad illum locum, qui *Slepte*, vulgo, .i. montes, appellatur, et iùxta Angeli præscriptum ibi basilicæ et monasterij jècit et consecravit fundamenta.

"Locus autem ille in quo Sleptensis Ecclesia et monasterium extructum est non Fieco sed

Patricio donatus est á Crimthanno Kinselachi filio, Rege Lageniæ: qui paulo ante à Sancto Patricio salutari intinctus est lauacro, et postea in eodem sepultus est loco."—*Trias Thaum.*, p. 155, col. 1.

aipmipt oia moττaċτ, 7 ni h-uili
po pezuτ τaipip. Sloz oib ip
leτhan ooib in opoicheτ o ċúp
co oepiuo, co poicheτ ozſlan
cen uamun oapp in nzleno τen-
τioi. Sloz ele τpa ic a inoτ-
τaċτ; coel ooib ap τúp h-é,
leτan ſa oeoio, co poiceτ amail
pin oapp in nzleno ceτnai. In
pſóz oeoenach umoppa, leτhan
ooib ap τúp h-e; coel τpa ocup
cumanz ſa oeoio, cu τoiτeτ oia
meoon ip in nzleno nzaibτech
ceτnai, i m-bpaizτib na n-oċτ
m-biapτ m-bpuċach ucuτ, ſe-
paτ a n-aiττpeb ip in zlino. Ip
é τpa lin oiap bo poinb in péτ
pin, .i. oep oizi ocup oep aiτ-
pizi lepi, ocup oep oepz-map-
τpa ouτhpaċτaizi oo Oia. Ip i
τpa ſopeno oiap bo cumanz ap
τúp ocup oiap bo leτan iapam
in peτ, .i. opeamm τimaipcτep
ap ecin oo oenum τoli Oe, ocup
poaiτ a n-ecin i τolτhaizi ſoz-
numa oon ċoimoio. Ip ooib
umoppa ba leτan ap τúp in
opoiċeτ, ocup cumanz ba oeoio,
.i. oo na pecoachaib conτuaipeτ
ſpi ppoceapτ bpéċpi Oe, ocup
naċ ap comallaτ iapam.

one brink to the other; its mid-
dle part is high, its extremities
low.   Three hosts occupy it at-
tempting to cross, but they do
not all get across it.   For one
host this bridge is broad from
beginning to end, so that they
pass safely without fear over the
fiery valley.   Another host oc-
cupy it, for whom it is first
narrow but finally wide, so that
thus they pass across the same
valley.   But for the last host it is
wide at first but narrow and strait
finally, so that they fall from the
middle of it into the same dan-
gerous valley, into the mouths of
those eight fiery monsters which
have their abode in the valley.
The host for whom this passage
is easy are the people of chastity
and devout penitence, and the
people who have devotedly suf-
fered red martyrdom for the sake
of God. The crowd for whom the
passage is narrow at first, and
wide afterwards, are those who
are at first brought with difficulty
to do the will of God, but who af-
terwards turn with ardent will
to the service of the Lord. Those
for whom the bridge is broad at
first and narrow finally, are the
sinners who listen to the preach-
ing of the Word of God, and
who do not afterwards fulfil it.

3 L

Ꞇꞇ boni ꞃloiʒ bimópa i n-
oichumanʒ na péne ꞃꞃiꞃ in ꞇíp
n-eꞇaꞃ-ꝏuaꞃꞇa anall, ocuꞃcech
ꞃa n-uaiꞃ ꞇꞃaiʒio in ꞃian bib,
in uaiꞃ ele ꞇoeꞇ ꞇaiꞃꞃib.　Iꞃ
iaꞇ ꞇꞃa ꞃileꞇ iꞃ in ꞃein ꞃin, .i. in
luꞇ bianib comꞇꞃom a maiꞇh
ocuꞃ a n-olc; ocuꞃ illo bꞃaꞇh i
mioꞃiꞇheꞃ eꞇuꞃꞃu, ocuꞃ oileʒ-
ꞃaio a maiꞇh a n-olc iꞃ in lo
ꞃin, ocuꞃ beꞃꞇhaꞃ iaꞃum bo
ꞃuꞃꞇꞇ beꞇao, i ꞃꞃecnaꞃcuꞃ
ʒnuꞃi Ꝺé ꞇꞃi biꞇꞃíꞃ.

There are also great hosts in
the power of the pain at the hither
side of the temperate region, and
in alternate hours the pain de-
parts from them, and again comes
over them.　Those who are in
this pain are they whose good
and evil are equal; and in the
day of judgment an estimation
shall be made between them, and
the good shall dissolve the evil,
and they shall be afterwards
brought to the harbour of life,
before the countenance of God
for ever.

III. The *Pater Noster*, as in the *Leabhar Breac*,
fol. 124, *b*, *a*. The English is a translation of the Irish,
not of the Latin.

Sic eꞃʒo oꞃabiꞇiꞃ.　Ꝺub am-
laio ꞃo bin bo ʒnꞃꞇhi ꞃꞃnaiʒꞇhe.
Paꞇeꞃ noꞃꞇeꞃ qui eiꞃ in coeliꞃ,
ꞃancꞇiꞃiceꞇuꞃ nomen ꞇuum.
Ꜳ aꞇhaiꞃ ꞃil hi nimib, noem-
ꞇhaꞃ ꞇhainm.　Ꜳouꞃniaꞇ ꞃeʒ-
num ꞇuum.　Ꞇoꞃꞇ bo ꞃlaiꞇhiuꞃ.
Fiaꞇ uolunꞇaꞃ ꞇua ꞃicuꞇ in
coelo eꞇ in ꞇeꞃꞃa.　Ꝺio bo ꞇoil
i ꞇalmain amail aꞇa in nim.
Panꞃin noꞃꞇꞃam coꞇibianam
ba nobiꞃ hobie.　Ꞇabaiꞃ bun
inoiu aꞃ ꞃaꞃao laꞇhi.　Eꞇ oimiꞇe
nobiꞃ bebiꞇa noꞃꞇꞃa, ꞃicuꞇ eꞇ
noꞃ oimiꞇimuꞃ bebiꞇoꞃibuꞃ noꞃ-
ꞇꞃiꞃ.　Ocuꞃ loʒ bun aꞃ ꞃiachu
amail loʒmaiꞇne oiaꞃ ꝏechem-
naib.　Eꞇ ne noꞃ inoucaꞃ in

Sic ergo orabitis. Thus then
ye shall make prayer. *Pater
noster qui es in coelis, sanctifi-
cetur nomen tuum.* O Father
who art in the heavens, sanctified
be thy name. *Adueniat regnum
tuum.* May thy kingdom come.
*Fiat uoluntas tua sicut in coelo
et in terra.* May thy will be in
earth as it is in heaven. *Panem
nostram cotidianam da nobis
hodie.* Give us this day our
day's sufficiency. *Et dimite no-
bis debita nostra, sicut et nos
dimitimus debitoribus nostris.*
And forgive to us our debts, as
we forgive to our debtors. *Et ne
nos inducas in temptationem.*

τímpτατιonem. Ocur nír lícea rínɒ ı n-amur n-ɒoFulαċται. Seɒ libeրα nor α malo. Αċhτ non rorn o cech ulc. Αmen: norFín.

And let us not [*fall*] into intolerable temptation. *Sed libera nos a malo.* But free us from every evil. *Amen:* may it be true.

The language of the foregoing is of great antiquity, probably of the ninth century.

IV. Extract from the Annals of Tighernach (Bodleian Library, Cod. Rawl. No. 488), who died in the year 1088.

A. D. 1064. Ɒonnchaɒ, mac Ɓrıaın ɓoroma, рı muṁan, ɒo αchrızaɒ, ⁊ α ɒul ɒo Roım ɒıα αılıčրı, co n-erbuılτ anɒ ıαր m-buaıɒ αıchրıʒe α maınırτır Soeրaın.

A. D. 1064. Donnchadh, son of Brian Boromha, king of Munster, was deposed and went to Rome on a pilgrimage, and died there, after the victory of penance, in the Monastery of St. Stephen.

A. D. 1066.—Reτla monʒač, ınʒnaɒ αoɒal, ɒo Faıcրın ır ın αer, ɒıα maıրτ, ıαր mıon-čáıրc hıc porτ Kal. Maı co ıı.xx. Fuıրρe. Ro b'é α meɒ ocur α roıllre, co n-erɓαrτατaր ɒaíne cor bo erca, ocur co cenɒ ceτրe la baı anɒ. Ʒılla ɓruıɒı, mac Ɒoṁnaıll, mıc Τıʒeրnaın, mıc Ualʒαırʒ, mıc Neıll Uı Ruaıրc, րıʒ ɓreıFne, ɒo marɓaɒ ɒo mac Ʒılla Cuıрր h-Uı Cınaıč ɒo coır maıրτ, ı n-oılen Ɒuıne Αchaır, an ʑoch mac nen. Αıɓınɒ, ınʒen Uı Conċoɓαır, ben h-Uı Muıրecen quıeuıτ. Mac Conaınʒ h-Uı Muıրıcen, րıʒɒamna Τerčα, ɒo marɓaɒ

A. D. 1066. — A bristly star, a great wonder, was seen in the firmament on the Tuesday after little Easter, after the calends of May, with the 23rd *of the moon* upon it. Such was its size and light, that people said it was a moon, and it remained for four days. Gilla Bruidi, son of Domhnall, son of Tighernan, son of Ualgarg, son of Niall O'Rourke, king of Breifne, was killed by the son of Gilla Corr O'Cinaith, with the leg of a cow, on the island of Dun Achair, in Lough Mac Nen. Aibinn, daughter of O'Conor, the wife of O'Muiricen, died.

la h-Ꝺeꝺ h-Ua Concobaıp, ocup la Ꞇaꝺᵹ h-Ua Muıpıcen. Ⱬuach χχχ. uınᵹa ꝺ'óp ꝺo ꞇabaıpꞇ o Ꞇaıpꝺelbach h-Ua ᵬpıaın, ocup o Mac Maıl na m-bo ꝺ' Ꝺeꝺ h-Ua Conchobaıp, ap conᵹnom leo, ocup a conᵹnom leıp.

The son of Conaing O'Muiricen, heir apparent of Teffia, was killed by Aedh O'Conor and Tadhg O'Muiricen. The value of thirty ounces of gold was given by Toirdhelbhach O'Brien, and the son of Maelnambo, to Aedh O'Conor, for his assistance to them, they assisting him.

V. Extract from the Annals of Boyle, a compilation of the thirteenth century.

The original MS. of these Annals is preserved in the Library of the British Museum. MSS. Cot. Titus, A xxv[f].

Ꝺn. M.χıu. Sluaᵹeꝺ la ᵬpıan, mac Cennéꞇıᵹ, mıc Ⱬopcaın, la apꝺpíᵹ Ɇpenꝺ, ᵹu mop mıle-ꝺaıb oll-cúᵹıꝺ cenꝺ-álaınꝺ Muman, 7 la Maelpecnaıll, mac Ꝺomnaıll, píᵹ Ꞇempac, ᵹu maꞇıb fep n-Ɇpenꝺ ma-paen pıu co Ꝺéclıaꞇ, ı n-aᵹıꝺ ᵹall ᵹlap 7 [Ꝺ]anmapᵹac, 7 ı n-aᵹıꝺ Máılmopꝺa, mıc Mup-caꝺa, píᵹ Ⱬaᵹen ; uaıp ıp e pa cınoel, 7 pa ꞇpeopıᵹ, 7 pa ꞇımpaıc leıp íaꞇ a h-ınpıb 7 a eıleanaıb conı Ⱬoclaınꝺ a n-ıapꞇuaıc, 7 a ꝺunıb, 7 a ꝺeᵹ-baleꝺıb Sacpan 7 ᵬpeꞇan, cu ıaꞇ n-Ɇpenꝺ. Ꝺeıc ceꞇ lu-

Anno 1014. An army was led by Brian, son of Kennedy, son of Lorcan, monarch of Ireland, with the great heroes of the mighty fair-headed province of Munster; and by Maelsechnaill, son of Domhnall, King of Tara, with the chiefs of the men of Erin along with them, to Dublin, against the green foreigners and Danes, and against Maelmordha, son of Murchadh, king of Leinster, for it was he that gathered, guided, and mustered them to him from the isles, islets of the north-east of Lochlainn, and from the forts and goodly

[f] These Annals have been very incorrectly edited by Dr. O'Conor, from whose work Mr. D'Alton has lately published an English translation, without examining the original MS. or understanding the original Irish.

pec ᴅo lupecaib leo. Canca-
ᴛap malle cu Aɫ cliaɫ, ᴅo
ċup ın ċaɫa cpoᴅa, ınʒancaıᴅ,
nemʒnaċaıċ, ꝼepᴅa, ꝼopca-
maıl, ná ꝼaċap pomın, ana
ᴅıʒaıᴅ a mac leċéıc ın ċaɫa
pem. lap m[b]eıɫ ꝼaᴅa ᴅoıb
ı cup ın ċaɫa pem, pa mebaıᴅ
ꝼop Ʒallaıb, 7 ꝼop Caıʒnaıb,
pıa nepc ċaɫaıʒɫe, 7 ıombual-
ᴛa, 7 cpoᴅaċᴛa, co ᴛopċaıp
anᴅ pem Maelmopᴅa, mac
Mupċaᴅa, mıc Fınᴅ, píʒ Ca-
ʒen, 7 mac Ꝺpoʒapbaın, mıc
Conċubaıp, pıʒ Ua Faılʒı, 7
mulcı alıı nobıler; 7 áp ᴅıap-
mıɫı ᴅo Caıʒnıb ımpu; co
ᴛopċaıp anᴅ ᴅno ᴅo Ʒaıllaıb,
Ꝺubʒall, mac Amlaıb, 7 Ʒılla
Chıapaın, mac Ʒlúın-ıapaınᴅ, 7
Sıꝼꝼpaıɫ, mac Coᴅaıp, ıapla
Inpı Opc, 7 Ꝺpóᴅop, coıreċ
na n-[Ꝺ]anmapcaċ, 7 luċc na
ᴅeıċ céc lupeċ ulı, 7 ᴛpıċa
céc ᴅo Ʒallaıb a na pluʒu ᴅo
ᴛocım anᴅ. Ra ċoıc anᴅ pem
ımoppu Mupċaᴅ, mac Ꝺpıaın,
apᴅpıʒᴅamna Epenᴅ, 7 Cop-
ᴅelbac a mac, aᴅbup apᴅpıʒ
Epenᴅ, co ᴛpıċaıc píʒ ımpu ᴅo
Conaċᴛıb 7 ᴅo Mumneċaıb,
.ı. Moɫla, mac Ꝺomnaıll, mıc
Faelaın, píʒ na n[Ꝺ]épı, 7
Eoċu, mac Ꝺunaᴅaıʒ, 7 Hıall
Ua Cuınᴅ, 7 Cúᴅulıċ, mac
Chennéᴛıʒ, ᴛpı comeᴛı ᴅpıaın,

towns of Saxonland and Britain,
to the land of Erin. Of coats
of mail they had ten hundred.
They came together to Dublin,
to fight a brave, wonderful, un-
usual, manly, heroic battle, the
like of which had not been seen
before, and will not occur *again*.
After they had been for a long
time engaged in the battle, the
foreigners and Lagenians were
defeated by dint of battling,
striking, and bravery; and there
were slain therein Maelmordha,
son of Murchadh, son of Finn,
king of Leinster, and Mac Bro-
garbhan, son of Conchubhar,
king of Ui Failghi, and many
other noblemen, and an innu-
merable slaughter of the Lage-
nians around them : and there
fell therein of the foreigners
Dubhgall, son of Amlaff; Gilla
Ciarain, son of Gluiniarainn ;
Siffraith, son of Loder, earl of
the Orkneys ; and Broder, chief
of the Danes ; and the party of
the ten hundred coats of mail,
and thirty hundred of the fo-
reigners of the army fell therein.
There fell therein, moreover,
Murchadh, son of Brian, heir
apparent to the monarchy of
Ireland, and Tordelbhach, his
son, *materies* of a monarch of
Ireland, with thirty kings around

7 Ꞇuog, mac Murcaba, pi Ua Maini, 7 Maelruanaib Ua Eóin, píz Aoni, 7 Cumurcben-naċ mac Dubċon, rí Ꝼermaizi, 7 Mac beꞇab, mac Murebaiz, Cloín, rí Chiarraizi Luaċra, 7 Domnall, mac Diarmaꞇa, rí Corcu Daircinb ; 7 Scanlan, mac Caṫail, ríz Eozanaċꞇa Loċa Lein, 7 Domnall, mac Emin, mic Cainnaich moir, .i. mór-maer in Albain, 7 alii multi nobiler. Ar anb rein ra bí in ꞇarbrí brian, mac Cenneꞇich, ar cúl in caṫa 7 Conaing, mac Duinbcuan, mac a braċar, ac zabail a ralm, cu banic enꝼer bu na Danmarcaib ꝼo láim zan [ꝼ]ir ba muinꞇir zu nuzi in n-inaꞇ irrabi brian 7 Conaing, 7 ób connaic in m[b]aezal, ir ꞇocbair in laim 7 abaiz beim clobeim bon apo-ᵽig, 7 ir ꞇocbair ariri in laim air 7 abaiċ beim bo Conaing, mac Duinbcuan, 7 marbair an[b] ir iaꞇ. 7 in eobem loco occirur erꞇ irre. brian, mac Chenneꞇiz, mic Lorcain, apo-ᵽig h-Erenb 7 Ᵹall, bo ꞇuꞇim i cuċ Cluana ba ꞇarb ma Con-aing, mic Duinbcuan, 7 ma Murchab, mic briain, 7 ma Ꞇorbelbaċ, mac Murċaba, mic briain ; 7 puzaꞇar mair na bacla Iru ꝼo ceꞇoir a cuirr

them of the Connacians and Momonians, viz. Mothlo, son of Domhnall, son of Faelan, King of the Desies ; Eochu, son of Dunadhach ; Niall O'Quin, and Cudulich, son of Kennedy, the three life guards of Brian; and Tadhg, son of Murchadh, King of Hy-Many ; and Maelruanaidh O'Heyne, King of Aidhni ; and Cumuscbennach, son of Dubh-chu, King of Feara Muighi ; and Mac Beathadh, son of Muiredh-ach Cloen, King of Ciarraighi Luachra ; and Domhnall, son of Diarmaid, King of Corca Bas-cinn ; and Scanlan, son of Ca-thal, King of Eoghanacht Locha Lein ; and Domhnall, son of Emin, son of Cannach Mor, i. e. Great Steward in Scotland ; and many other nobles. Where the monarch Brian, son of Ke-nedy, was at this time, was be-hind the battle with Conaing, son of Donnchuan, his nephew, singing their psalms, so that one man of the Danes underhand, unknown to his people, to the place where Brian and Conaing were, and when he observed them in jeopardy (i. e. unpro-tected), he raised the hand, and gave a blow of his sword to the monarch ; and he raised again the hand, and gave a blow to

leó ᵹu Aꞃo Maċa, ⁊ ꞃa haꝺ-laıċıꞇ ᵹu honoꞃaċ ıaꞇ, ⁊ cu uaꞃal oꞃmıꞇneċ anꝺ.

Conaing, son of Donnchuan, and slew them both; *et in eodem loco occisus est ipse.* There fell, moreover, in the battle of Clontarf, Brian, son of Kennedy, son of Lorcan, monarch of Ireland, and of the Danes, with Conaing, son of Donnchuan Murchadh, son of Brian, and Tordelbhach, son of Murchadh, son of Brian; and the keepers of the Staff of Jesus brought their bodies with them without delay to Armagh, and interred them there honourably, nobly, and respectfully.

VI. From the old Annals of Innisfallen, in the Bodleian Library, Rawlinson, No. 503, a compilation of the fourteenth century.

A. D. 709. Eꞇeꞃꞅcel, mac Maelꝺuın, ꞃı Caꞃꞃıl, moꞃıꞇuꞃ. Inꝺꞃeꝺ Ꝺꞃeᵹ la Caꞇhal mac Fınᵹuıne, ꞃı Muman, ocuꞃ ıꞃıaꞃ ꞃeın ꝺo ꞃonꞃaꞇ ꞃıꝺ ocuꞃ Feꞃ-ᵹal mac Maelꝺuın, ꞃı Ꞇem-ꞃach, ocuꞃ ᵹıallaıꞃ Feꞃᵹal ꝺo Caꞇhal. Aꞃ ıꞇe .u. ꞃıᵹ ꝺo ᵹabꞃaꞇ h-Eꞃınꝺ ıaꞃ cꞃeꞇım, ꝺo Muımnechaıb, .ı. Oenᵹuꞃ mac Naꝺꞃꞃaıch, ocuꞃ a mac, .ı. Eochaıꝺ, quı hıbeꞃnıam ꞃexıꞇ .xuıı. annıꞃ, ocuꞃ Caꞇhal mac Fınᵹuıne, ocuꞃ Feıꝺlımıꝺ mac Cꞃımꞇhaınn, ocuꞃ Ꝺꞃıan, mac Cenneꞇıch.

A. D. 709. Eterscel, son of Maolduin, King of Cashel, *moritur.* The plundering of Bregia by Cathal, son of Finguine, King of Munster, and after this he and Fergal, son of Maelduin, King of Tara, made a peace, and Fergal gave hostages to Cathal. The following were the five kings of the Momonians who obtained the sovereignty of Ireland after the reception of the Faith, i. e. Oengus, son of Nadfraech, and his son Eochaidh, *qui Hiberniam rexit xuii. annis;* Cathal, son of Finguine, and Felim, son of Crimhthann, and Brian, son of Kennedy.

A. D. 824. Mórdal fer n-Erend ı Cluaın ferta brendaınd, ocuſ Nıall, mac Aeda, ſı Tempach, do ſıarad Fedlımmıd, mıc Crımthaınn, cor bo lan ſı h-Erend Fedlımmıd ın la ſeın, ocuſ co n-derrıd h-ı ſuıde abbad Cluana ferta.

A. D. 824. A meeting of the men of Ireland at Clonfert-Brendan, and Niall, son of Aedh, King of Tara, submitted to Fedhlimidh, son of Crimhthann; so that Fedlimidh was full King of Ireland on that day, and he sat in the seat of the abbots of Clonfert.

A. D. 826. Feıdlımmıd do ındrud Lethe Cuınd o tha brra co Tempaıch, ocuſ a chortud ı Tempaıch, ocuſ Gormlaıch, ıngen Murchada, ſıg Laıgen, do gabaıl co n-a banchuſe, ocuſ Indrechtach, mac Maelduın, do marbad laır ı Tempaıch.

A. D. 826. Feidhlimidh plundered Leath Chuinn from Birr to Tara, and stopped at Tara and captured Gormlaith, the daughter of Murchadh, King of Leinster, with her band of female attendants; and Indrechtach, son of Maelduin, was slain by him at Tara.

VII. Extract from a tract of the Brehon Laws, preserved in a manuscript in Trinity College, Dublin, E. 3. 5. p. 432, col. *a.*

Coırteag brog, no Coırteag adartaıp, amaıl ındırer ır na lebſuıb: ſuıdler ſın do buaın a fıd comaıthcera, act na dıg thaıſır. Ma do cuaıd taıſır ımorra, mara corted bo ſeıched do ben, da banarra ınd ır fıu lethcrepall. Mara corted dam ſeıched ſo ben de, da fer arra ın-a dıſe ır fıu rcepall; ocuſ ní ſaınıg tra trıan taıſoıb; ocuſ dıa ſoıred ır a ſıaʒaıl ſe lan-tımchell a mıraıb marb-dataıg no ſe lettımchell, a mıraıb beodataıg. Ocuſ mara

Bark for tanning [*a pair of*] shoes, or a bridle, as told in the books: there is an inherent right to strip it from a neighbouring tree, so as it is not exceeded. If it is exceeded, however, if it be bark for tanning a cow hide that is stripped, the penalty is two women's shoes worth half a screpall. If it be bark for an ox hide that is stripped, two men's shoes worth a screpall is the penalty. And this is when not one-third of the round of the tree has been stripped; and should a third be stripped it is

luᵹa ιná lán-τιmchell ρο benaở
ởe, ιn τ-αιnmραιnởe ởon τιmćell
ởo benaở ởe ᵹun ab é nι τ-αιnm-
ραιnởe ριn ởo'n lan ởιρe ícuρ
a mιραιb maρbởaτaιᵹ, no ởo'n
leċ ởιρe a mιραιb beoởaτaιᵹ.
Ho ιρ ởo na cρanởaιb ιlαρởa
ρο benaở ιn τan aτa ιn ρcρeρ-
all, no ιn leċρcρepall ιnở, ᵹιở
ρe ởeċbeρuρ, ᵹιở ρe h-ιnởebe-
ρuρ ρο benaở ởιb ριn. Ho ởon
ιρ anở aτa ριn ιn τan ιρ ρe ởeċ-
beρuρ ρο benaở; ocuρ ởamaở
ρe h-ιnởeċbeρuρ ιmoρρa ᵹomaở
a ριaᵹaιl ρe τaιρρởbe a mι
maρbởaτaιᵹ no beoởaτaιᵹ́ ρo
céởóιρ. Aᵹ ρο a comaιċhcheρ
ρο uιle: maρa eaᵹa ởo ριᵹne ιρ
ιn cρanở, ιn τ-αιnmραιnởe ởo'n
τιmćell ιn ćραιnn ρο leởaιρ
ᵹuρ ab é ιn τ-αιnmραιnởe ριn
ởιa lán ởιρe a mι maρbởaτaιᵹ,
no ởιa leċởιρe a mι beoởaτaιᵹ
ícaρ.

equal to the full circumference in the killing months, or to half the circumference in the months which do not kill the tree. And if less than the full circumference has been stripped, the proportion of the circumference which has been stripped is the proportion of the full penalty which shall be paid in the killing months, and of half penalty in the months which do not kill the tree. Or, where the fine is a screpall, or half a screpall, the bark was stripped off many trees, whether they were stripped with necessity or without necessity, or, this is when they were stripped from necessity. And if it be without necessity, then the rule is that the case be referred to the "killing or unkilling months." The following is the summary of all this. If it be a notch that is made in the tree, the proportion of the tree that is stripped is to regulate the amount of full penalty in a killing month, or half penalty in a month which does not kill.

VIII. Extract from a medical manuscript, on vellum, dated 1352, now in the Library of the Royal Irish Academy. This extract treats of the cure of *Scabies*, or dry Scurvy.

Ƚabρum anoιρ ởo leιᵹ́eρ na
h-eρlaιnτι ρo, oιρ ιρ éιᵹιn neċι

Let us now speak of the cure of this disease, for many things

ımða ð'ṗaẓḃaıl ð'á leıẓeṗ; ocuṗ
ıṗ é céð leıẓeṗ ıṗ ḟeıṗṗ ðo ðé-
naṁ ðı, .ı. na lenna ṫṗuaıllıẓéı
ðo ẓlanað maılle caṫeṗṗuṗıa;
óıṗ a ðeıṗ Cluıcenna 'ṗ an 4
Caṅ. co n-ðéın ın ḟolmuẓað
na leanna loıṗẓı ð'ınaṗbað. Cln
2. ní, oıleṁaın bıð ocuṗ ðıẓı
ð'oṗðuẓað ðóıḃ ; an ṫṗeṗ ní, an
ṫ-aðḃaṗ ðo ðıleaẓað ; an 4. ní,
a n-ınnaṗbað ẓo h-ımlán ; an
5. ní, ḟoṫṗaıcéı ðo ðénum ðóıb ;
an 6. ní, ıṗ eıẓın lıcṫubeṗı coṁ-
ḟuṗṫaċṫa ðo ṫoḃaıṗṫ ðóıb. Cln
7. ní, ıṗ éıẓın neıéı noċ aen-
ṫuıẓıuṗ ṗıu ðo ṫoḃaıṗṫ ðóıb,
muna ṗoıb an coṗṗ línṫa ðo
ðṗoċ-leannaıḃ.

Iṗ éıẓın uınnımınðeı ðo coı-
mılṫ aṗ ṫúṗ ðe, oıṗ ıṗ móṗ ın
ḟoṗṫaċṫ ıṗ ın eṗlaınṫı ṗo, maṗ
ðo ċíòḟem ṫaṗ aṗ n-éıṗ.

Iṫem, beṗḃéaṗ ḟumıṫeṗṗa a
meðẓ ẓlan, 7 cuıṗı Ʒ, no ṫṗí Ʒ
ðo ṗene aıṗ, oıṗ ḟoıṗıð ṗe pecu-
ẓað na leannann, ða nẓnáéuıẓ-
éeṗ, 7 ẓlanaıð ıað o na ımaṗ-
cṗaıẓ ; 7 muna ḟaẓéaṗ meðẓ
baınne ẓaḃaıṗ ċuıẓı ṗo, ẓaḃ
ṗuẓ ḟumıṫeṗṗa 7 ṫıme, 7 ṗca-
bıoṗa, 7 ðuḃcoṗaıẓ, 7 ae aḃa ; 7
mað aımṗıṗ ṗampa, beṗḃéaṗ,
7 ẓlanṫaṗ, 7 ṫaḃaıṗ maılle

must be got for its cure; the
first cure which is best to be
made is to clean the corrupted
humours with caterfusia; for
Avicenna says, in the fourth
Cann., that evacuation causes
an expulsion of the burned hu-
mours. The second thing, to
order the patients a proper regi-
men of meat and drink; the
third thing, to digest the mat-
ter; the fourth thing, to expel
them completely; the fifth thing,
to prepare a bath for them; the
sixth, it is necessary to give
them strengthening lictub. The
seventh, it is necessary to give
them such things as agree with
them, unless the body be full of
bad humours.

It is necessary to rub the
part affected with ointments at
first, for they afford great relief
in this disease, as we shall see
hereafter.

Item, let fumitory be boiled
on pure whey, and put a drachm,
or three drachms, of senna upon
it, for this relieves the corrup-
tion of the humours, if habitu-
ally taken, and it purges them
of superfluities; and if the whey
of goat's milk be not at hand for
this purpose, take the juice of fu-
mitory and thyme, and scabiosa,
and polytricum, and hepatica;

meóg no le h-epɩcɩme, 7 ɩр ро
ṁaɩċ.

and, if in summer time, let them
be boiled and cleansed, and given
with whey or epitime ; and it is
very good.

Cn .2. nɩ olɩzɩó vo ċobaɩpc vo,
cuɩznaċ olɩzɩnn ғeр na h-eрláɩn-
cɩ ро bɩava раɩllce na zéaра vo
caɩceṁ, 7 рeċnav zac uɩle bɩav
vo ní lор zav ғоla veɩрzɩ, map
acaluр, 7 uɩneaṁaɩn, 7 zaɩрleoz,
7рɩbuр, 7 mɩl, 7 a z-comраṁaɩle;
zɩveav ғévaɩv mɩl vo beрbav
ɩna раeċраɩzɩb, 7 zan a caɩceṁ
maр ċuɩv. 7 olɩzɩv рé neɩċɩ
zéaра vo рeċnav, map acá zрe-
anca poma, 7 clobuр, 7 neɩċɩ
vɩuрeɩcɩceċa vɩр a ċovaċ ; 7
рfċnav na bɩava zenɩuр ғuɩl
veрz maɩlle h-ɩmouzav leanna
vuɩbe, map acá ғeoɩl maɩрc, 7
mɩl maɩze, 7 ғɩava, 7 zannvaɩl 7
laċan, 7 ғeoɩl cраɩllcɩ 7 loɩрzcɩ,
7 рencaɩрɩ, раɩll, 7 a cuраṁaɩlɩ.

Secondly, understand that one
afflicted with this disease should
not eat salt or bitter meats, and
let him avoid every kind of diet
which causes a burning of red
blood, such as leeks, onions,
garlic, pepper, honey, and the
like ; but he may take honey
boiled in the combs, but not to
use it at supper. And he should
avoid bitter things, such as
pomegranates and cloves, and
diuretic things, after his supper.
And let him avoid such meats
as generate red blood, together
with an accumulation of the
melancholic humor, such as
beef, the flesh of a hare, of a
gander, and of a duck, and salt
burned meat, old cheese, bacon,
and the like.

IX. Extract from O'Hickey's medical manuscript,
dated 1420 ; now in the possession of Mr. Robert
Mac Adam, of Belfast, merchant.

Map benuр ceaрcuzav acɩoɩ-
zɩ na h-anma рɩр ɩn b-ғeallраṁ
móраlca, ɩnnaр co cрuċócaɩve
é a n-aɩbíocɩb maɩċe, aр map
рɩn benuр рɩр ɩn lɩaɩz an cрláɩn-
ce vo ċoɩmev co h-ɩmċuɩbe ; 7
an ṁéɩv vo ṁovaɩb ɩ n-a claeċ-
luɩzċeр an coрр co h-éɩzɩ ́ncaċ,

As the rectifying of the disor-
ders of the soul belongs to the
moral philosopher, who is to
arrange them in proper habits,
so it belongs to the physician to
preserve the health properly ;
and as many modes as the body
is violently impaired, so many

ar í an méid rin a tá do ciné-luib ar an leiger; oir claec-luigid aicídigi na h-anma ár cuirp-ne; ar an aóbar rin do gabar aen cinél leigeir, 7 aen pegimen vaca; 7 ir pir in liaig benur iac d'aicne. 7 ar iac ro na h-aicidigi rin, .i. feang 7 gáirdecur, eagla 7 dobrón, cu-angac, 7 naire; oir gluaircer an full coilerda cum an croide a n-aimrir na feingi ar ron toclaoidi an oigalcair dárac-tuig, 7 gabann ré larad cuige cum gluaracca dána, 7 leacar nira mó ná cóir, 7 do nícer an corp co h-uile do línad, 7 go h-áirigce na boill foirimella-ca le varact an teara; óir an uair gluaircer an tear 7 an rperma cum na m-ball rin, 7 cum an croide do péir conna-ract, ó minceact an gluaircer 7 o'n téagad mór tirmuigcer an corp uile; 7 ir follor go d-téi-gin an feang, ár go larann rin an croide 7 an rperma, 7 co rgáilcer cum na m-ball co h-uile an tear, 7 co h-airigci ir in droing ag a m-bí tear láidir, 7 moran rperma; gidead an droing ag a m-bí tear anfann, an uair fearguigcer iad, 7 toclaid dígalcar do dénam, ní h-eidir a tear do dírgailt cum na m-ball foirimellac, act bíc na boill foirimellaca fuar,

different kinds of cure there are. As the diseases of the soul sub-due our bodies, so the one kind of cure and one regimen is de-rived from them; and it is the office of the physician to know them. These are those diseases, viz. anger, joy, fear, melancholy, sorrow, and shame. For in the time of anger the choleric blood is moved to the heart, to excite it to violent revenge, and becom-ing inflamed for bold motion, it expands more than what is just, whereby the whole body is filled, particularly the external mem-bers, with the violence of the heat; for when the heat and the sperma are driven to these mem-bers and to the heart, with vio-lence, from the frequency of the motion, and from the great heat-ing, all the body is dried; and it is obvious that anger heats, be-cause it inflames the heart and the sperma, so that the heat is circu-lated to all the members, and particularly in the people who have strong heat and much sper-ma. But those who have weak heat, when they are angered, and desire to take revenge, the heat cannot be discussed to the exte-rior members; but the exterior members are cold and palsied, while at the same time the heat is strong in the heart. We therefore

cpiᵷánaᵪ, an cein ᴅo ᵬiaᴅ an
ᴄeap láiᴅip annp a ᵹpoiᴅe ; ap
an aᴅᵬap pin ᴅo ciamaiᴅ mo-
pan ᴅo ᴅaoiniᵬ peapᵹaᵪa ap a
m-biaᴅ ᴄoil inᴅeacaᴅ 7 iaᴄ ap
cpiᵪ ; 7 ni peapᵹ poipbpiᵪi ip
coip ᴅo páᴅ pia po, aᴄᴄ peapᵹ
maille le h-eaᵹla. Ap an aᴅ-
ᵬap pin an claoᴄloᴅ ᴅo ni peapᵹ
annp a copp ᴅaonna ni h-iméᴄ-
uiᵬe a peᵹimen na pláinᴄe é,
oip buaiᴅpiᴅ an peapᵹ ᵹníṁap-
ᴄaᴄ an peapun uile ; maipeaᴅ
peaᴄainᴄep aᴅᵬap na peipᵹi aᴄᴄ
an ṁéiᴅ popálup an péapun é
a ᵹ-cúipiᵬ ᴄoileaṁla ; oip im-
cuiᵬe peapᵹ ᴅo ᴅeanaṁ co
minic a ᵹ-cúipiᵬ poᵪpaiᴅi 7
ceaᴅaiᵹᴄeaᴄa, ᵹin cob imcuiᵬe
a peᵹimen plainᴄi h-i ; . . . . .
7 aᴄa cuiᴅ ᴅo na h-eapl: áinᴄiᵬ
ᴅap ab leiᵹep iméuiᵬe peapᵹ,
map innipip hali aᵹ ᴅeanaṁ
ᵹluapa ap Almupap, ᵹo paiᵬ
ᴅiuic ap a paiᵬ poupap, 'ᵹa
leiᵹeap aᵹ liaiᵹ eiᵹin, 7 ᵹup
popail an liaiᵹ peapᵹ ᴅo ᴄo-
ᵹaipm aip, 7 ap nᵹeineaṁain
na peipᵹe, ᵹup leiᵹeapuᴅ é ó'n
poupap.

see many angered people, who
have a desire of revenge, seized
with trembling ; but this should
not be called powerful anger, but
anger accompanied with fear.
Wherefore, the change which
anger causes in the human body
is not meet in the regimen of
health, for active anger disturbs
the whole reason ; therefore, let
the occasion of anger be avoided,
except as far as reason orders it
in cases of consent. For it is
meet, in many well-intended,
permitted cases, to provoke an-
ger, although it be not fit for
the regimen of health in general ;
. . . . . . And there are some
diseases of which anger is a
proper remedy, as Hali relates
in his commentary on Almusar,
that a Duke, who was affected
with stupor, was under the care
of a certain physician, that the
physician ordered his anger to
be provoked, and that, as soon
as the anger was produced, he
was cured of the stupor.

X. Extract from Bishop Carsuel's Gaelic translation
of the Confession of Faith, Forms of Prayer, &c., used
in the Reformed Church of Scotland : printed in the
year 1567[g].

---

[g] This is the passage so often
referred to in the controversy
concerning the antiquity of Os-
sian's poems. A free translation

(*From the Epistle Dedicatory.*)

Acht ata ni cheana is mor an leathtrom agas an uireasbhuidh ata riamh orainde[h] Gaoidhil Alban agus Eireand, tar an gcuid eile don domhan, gan ar gcanamhna Gaoidheilge do chur a gcló riamh mar ataid a gcanamhna agus a dteangtha fein a gcló ag gach uile chinel dhaoine oile sa domhan, agus ata uireasbhuidh is mó ina gach uireasbhuidh oraind, gan an Biobla naomhtha do bheith a gcló Gaoidheilge againd, mar tá sè a gcló laidne agas bherla agas in gach teangaidh eile o sin amach, agas fós gan seanchus ar sean no ar sindsear do bheith mar an gcedna a gcló againd riamh ; acht ge tá cuid eigin do tseanchus[i] Ghaoidh-

But there is one thing, it is a great distress and want that we the Gaels of Alba and Erin have ever laboured under, beyond the rest of the world, that our dialects of the Gaelic have never yet been printed, as their dialects and tongues have been by every race of people in the world ; and we labour under a want, which is greater than every want, that we have not the Holy Bible printed in Gaelic, as it has been printed in Latin, in English and in every other language whatsoever ; and also that we have never had in print the history of our ancients, or our ancestors ; for though there is some portion of the history of

---

of it has been given in the Report of the Committee of the Highland Society of Scotland, appointed to inquire into the nature and authenticity of the poems of Ossian, published by Mac Pherson. This passage is pure Irish, and agrees with the Irish manuscripts of the same period in orthography, syntax, and idiom. It is the oldest specimen of the Erse that has been as yet adduced by the Erse grammarians, though there are certainly extant older Erse compositions. This specimen disproves many grammatical rules laid down by Stewart, and shews that his Grammar is drawn

from the spoken dialect of the Scotch Gaelic, and not from any manuscript or even printed authorities of an age much older than his own time.

[h], *Orainde, on us.* Here are several instances of *nd* written for *nn* in the Erse, a combination unknown in the modern language. See chap. III., pp. 34, 35, and chap. IV. p. 138 ; see also the words *Fhind, Dhanond,* &c., in this extract.

[i] *Do tseanchus.* This is an instance of *t* being prefixed to *s* in a situation where it might be also aspirated. See chap. III. p. 61. Various examples of this

eal Alban agas Eireand sgriobh-
tha a leabhruibh lámh, agas a
dtamhlorgaibh fileadh agus ol-
lamhan, agas a sleachtaibh suadh,
is mor tsaothair sin re sgrio-
bhadh do laimh, ag fechain an
neithe buailtear sa chló ar ai-
bresge agas ar aithghiorra bhios
gach én ni dhá mhed da chrioch-
nughad leis. Agas is mor an
doille agas an dorchadas peacaidh
agas aineolais agas indtleach-
da do lucht deachtaidh agas
sgriobhtha agas chumhdaigh na
Gaoidheilge, gur ab mó is mian
leo agas gur ab mó ghnathuidheas
siadⁱ eachtradha dimhaoineacha
buaidheartha, bregacha saogh-
alta do chumadh ar Thuathaibh
Dédhanond agas ar Mhacaibh
Mileadhᵏ, agas ar na curadh-

the Gaels of Scotland and Ire-
land written in manuscript books,
in the compositions of poets and
ollavs, and in the remains of
learned men, there is great la-
bour in writing them over with
the hand, whereas the thing which
is struck off with the type, how
speedily and expeditiously is it
completed, be it ever so great.
And great is the blindness and
darkness of sin and ignorance,
and of the intellect of the teach-
ers, writers, and preservers of
the Gaelic, that, with a view of
obtaining for themselves the
vain rewards of this world, they
are more desirous and more ac-
customed to compose, maintain,
and cultivate idle, turbulent,
lying, worldly stories concerning

---

accidence are found in good Irish
manuscripts, as eıᵱᵹ c�208ıllcı,
salt fishes; old Med. MS. by John
O'Callannan of Rossearbery, da-
ted 1414; ᴅo cᵱıᵱ, *always, Id.;*
ᴅo cᵱeılᵹ, *to chase,* paper *MS.*
transcribed 1679, *penes aucto-
rem;* ᴅoᵯ oᵱuıᵱᵹıᴅ, *to woo me,
Id.,* p. 62.

ⁱ *Ghnathuidheas siad. They ac-
custom.*—Here is an instance of
the simple present tense of the
indicative mood ending in *eas,*
for Irish parallels to which, see
Part II. chap. V. p. 156, line 3.
This contradicts an assertion of
Stewart's *Gaelic Grammar,* 2nd
edit. p. 97, note ᵐ, that the verbs
of the Erse, except *bi, is,* have

no simple present tense. See it
remarked at p. 189.

ᵏ *Ar Mhacaibh Mileadh.*—This
is translated "concerning war-
riors and champions," in the
translation of this passage given
in the Report of the Committee of
the Highland Society of Scotland,
but most incorrectly; for, by
Macaibh Mileadh, the Irish and
Scotch writers, previously to the
period of the forgeries of the last
two centuries, always meant "the
sons of *Mileadh* or *Milesius,*"
from whom the Highlanders or
Gaels of Scotland, as well as the
Gaels of Ireland, were believed
to be descended.

aibh[1] agas Fhind Mhac Cumh-
aill[m] go na fhianaibh, agas ar
mhóran eile nach airbhim agas
nach indisim[n] and so do chum-
dach, agas do choimhleasugh-
agh, do chiond luadhuidheachta
dimhaonigh an tsaoghail dfhagh-
ail doibh féin, ina briathra disle
Dé, agas slighthe foirfe na firinde
do sgriobhadh, agas dheachtadh
agas do chumhdach.

the Tuatha De Dananns, the
sons of Milesius, the heroes,
and concerning Finn Mac Cum-
haill with his Fians, and con-
cerning many others which I do
not here enumerate or mention,
than to write, teach, and main-
tain the faithful words of God,
and the perfect ways of truth.

XI. Extract from the Annals of the Four Masters.

A. D. 1174. Sluaicċeaɓ laɼ ın
ıaɼla ɓ'ınɒɼaɓ Muṁan. Slu-
aicċeaɓ ele la Ruaıɒɼı ɒıa hım-
ɒeaᵹaıl ɼoɼɼo. Oc ċualaccaɼ
na Ᵹoıll Ruaıɒɼı ɒo ċ͗occ ıɼ ın
Muṁaın ı naıɼeaɼ caċa Ƒɼıu, ɼo

A. D. 1174. An army was led
by the Earl [Strongbow] to
plunder Munster. Another army
was led by Roderic to protect it
against them. When the Eng-
lish heard that Roderic had

---

[1] *Ar na curadhaibh ; concerning
the heroes.*—By " the heroes" is
here meant, not heroes in general,
but the Heroes of the Red Branch
in Ulster, who were generally
called " The Heroes" by Irish
writers of romantic tales. They
flourished previously to Finn
Mac Cumhaill, and were believed
to be superior to him and his
contemporaries in valour and
feats of arms. The zealous bishop
seems to have heard those stories
himself from the Highland and
Irish bards, who were then gain-
ing more worldly emoluments by
the recital of them than they
would have gained by preaching
the Word of God, a thing which
they would not have been al-
lowed to do at the time, even if
they had been so inclined.

[m] *Ar Fhind Mhac Cumhaill,*
rendered *Fingal,* the son of
Cumhal, in the translation above
alluded to, which is also given,
as approved of, by Stewart in his
Gaelic Grammar, p. 198. But
there is no *gal* in the original!

[n] *Nach airbhim agas nach in-
disim.*—Here are two instances
of a simple present tense of verbs
different from the verb substan-
tive, though Stewart asserts that
this dialect wants that tense
altogether. Will the Scotch
grammarians ever be satisfied to
tell the whole truth, or to give
us fair specimens of their dia-
lect from existing manuscripts ?
When will they be enlightened
enough to give up fabrications,
and love truth better than Scot-
land ?

ċoċuippioc Ḟoill Ɑéa cliaċ ɒia
paiɉiɒ, 7 ni po haipipeaɒ leo ɡo
panɡaccap ɡo Ouplap. Canaic
Ɗomnall Ua ɓpiain 7 Oál
ɡ-Caip, 7 caċ iapċaip Connaċc,
7 mópċaċ Shil Muipfɒaiɉ, cen-
moċa ɒipim ɒeaɉpluaɉ po pacc-
ɓaɒ lap an piɉ Ruaiɒpi. Ro
piɉeaɒ caċ cpoɒa ecep Ḟallaiɓ
7 Ḟaoiɒflaiɓ an ɒu pin, ɡo po
ppaoineaɒ po ɒeoiɒ cpe neapc
iommbualca pop na ɡallaiɓ, 7
po mapɓaɒ peċc cceɒ ɒécc ɒo
Ḟhallaiɓ ip in caċ pin, co naċ
ceapna aċc ciopuaippi beacc
beo ap in caċ pin ɒo Ḟhallaiɓ
imon lapla. Caeɒ piɒe po méla
ɒia ciɉ ɡo Popclaipɡe. Soaip
Ua ɓpiain ɒia ċiɉ iap ccopccup.

arrived in Munster, for the pur-
pose of giving them battle, they
invited the English of Dublin
to them, and they delayed not
till they reached Thurles. There
came thither Donnell O'Brien and
the Dal Cais, and the battalion
of West Connaught, and the great
battalion of Sil-Murray, besides a
numerous brave host left by the
King Roderic. A brave battle
was fought between the English
and Irish at that place, where
the victory was at length gained,
through dint of fighting, over
the English, and seventeen hun-
dred of the English were killed
in that battle, so that there es-
caped not from that battle but a
small remnant alive of the Eng-
lish, with the Earl, who repaired
in sorrow to his house to Water-
ford. O'Brien returned home in
triumph.

III.

ADDENDA ET CORRIGENDA.

THE Author, on a most careful perusal of these sheets, after they had been worked off, discovered some inadvertent mistakes, which he begs here to notice and correct as briefly as possible.

Page 7, line 4, *for* " scarcity," *read* " sacristy."

——22, after line 16, *insert*, " In ancient Irish MSS. ᵹe is sometimes used for ıα."

—— 34, line 16, *for* " c, m," *read* " c, ᵹ, m."

—— 48, — 12, *for* " uα," *read* " uαı."

—— 53, — 14, *for* " α Fılıƀ," *read* " α Fılıƀ."

—— 64, — 23, after the period here, *insert :* " In the fragments of Irish composition by Tirechan, in the Book of Armagh, the adventitious and eclipsing letters are separated by dots placed before and after them, thus : .n.epᵹcuıp."

—— 101, line 7, *for* " onus, oneris," *read* " opus, operis."

—— 102, — 2, after the period in this line, *insert*, " In ancient MSS. an attempt was made to make a genitive in αe, or αı, in imitation of the Latin, as τᵽé ṁéᵭ ın τᵽnechταı, in consequence of the greatness of the snow." *Vit. Moling.* Suıƀnıu mαc Mαe-lαehumαı.—See p. 43.

—— 107, last line, *for* " after," *read* " before."

—— 112, line 8, *for* " mín," *read* " ṁín."

—— 123, — 1, *for* " SECTION 3," *read* " SECTION 4."

—— 135, — 29, *for* " ᵹıƀα ƀα é," *read* " ᵹíᵭ ƀα é."

—— 136, — 23, *for* " against," *read* " against thee."

—— 139, — 14, *for* " ᵹċuαıƀ," *read* " ċuᵹαıƀ."

—— 146, — 6, *for* " τᵽƀ," *read* " τᵽíƀ."

—— 151, — 27, *dele* "he did be, &c."

—— 153, — 21, *for* "thou concealest," *read* " you conceal."

—— 156, — 28, *for* " mά ceılım," *read* " mά ċeılım."

—— 158, — 13, *for* " ellipses," *read* " eclipsis."

—— 158, — 19, *dele* " nάᵽ."

Page 168, — 12, *for* " biƀmír, or iomaoir," *read* "bímír, or bíomaoir."

—— 186, lines 6, 9, 10, *for* "ᵹlanᵃáiᵭeaᵱ," *read* "ᵹlanᵱáiᵭeaᵱ."

—— 191, — 26, *for* "a ƀᵱireaṁ," *read* "a ƀᵱireann."

—— 199, — 22, *for* "ᵭo ċionᵱnaᵭ," *read* "ᵭo cionᵱᵹnaᵭ."

—— 207, — 23, after the period, *insert,* " except in the first person singular, which ends in aᵭ."

—— 218, line 2, although aᵵnaᵹaᵱ is here translated "*was given,*" it is really the historic present, and means "*is given.*"

—— 224, line 1, *for* "ᵱa m," *read* "ᵱaicim."

—— 264, — 23, *for* "hiᵱuioiu," *read* "hiᵱuioiu."

—— 286, — 17, *for* "Ré, or ᵱia, before the article," *read* "ᵱé, or ᵱia, *before,* when placed before the article."

—— 289, line 8, *for* "ᵱoᵱ oinᵭ," *read* "ᵱoᵱ cinᵭ."

—— 301, — 13, *for* "Moling," *read* "Molaisi."

—— 349, — 19, *for* "participles," *read* "particles."

—— 353, — 27, *for* "Act 1," *read* "Act 4."

—— 354, — 19, *for* "hands," *read* "heads."

—— 356, — 8, *for* "we are not, ᵵamaoiᵭ," *read* "we are; not ᵵamaoiᵭ."

—— 400, last line, *for* "unerring," *read* "erring."

Aᵱ n-a cᵱíoċnúᵹaᵭ a n-Áᵵ cliaᵵ Ðuiƀlinne le Seaan, mac Éamoinn Oiᵹ Uí Ðhŏnnăƀáin, ó Áiᵵ a' ᵵiᵹe ṁóiᵱ, ᵱᵱi Sliaƀ Ua nᵹᵱnᵏ a noiᵱ, a n-Uiƀ Ðeáᵹaiᵭ Oᵱᵱaiᵹe, an cúiᵹeaᵭ lá ᵱiċioᵭ ᵭe ṁí meáᵭoin an ᵵ-Saṁᵱaiᵭ, 'ᵱan m-bliaᵭain ᵭ'aoiᵱ aᵱ ᵭ-ᵵiᵹeaᵱᵱa 1845.

ᵹo ᵹ-cuiᵱiᵭ Ðia cᵱíoċ ṁaiᵵ oᵱᵱainn uile. Amen.

THE END.